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Vol. 40

No. 1

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

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The Gospel Messenger

JANUARY, 1918.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 40

WILLIAMSTON, N. C., JANUARY, 1918.

No. 1

THE FAITHFULNESS OF GOD.

Ye humble souls, proclaim abroad
The honors of a faithful God;
How just and true are all His ways,
How much above your highest praise!

The words His sacred lips declare
Of His own mind the image bear;
What should Him tempt, from frailty free,
Blest in His self-sufficiency?

He will not His great self deny;
A God all truth can never lie;
As well might He His being quit
As break His oath, or word forget.

Let suns and stars forget to rise,
Or quit their stations in the skies;
Let heaven and earth both pass away;
Eternal truth shall ne'er decay.

True to His word, God gave His Son
To die for crimes which men had done;
Blest pledge, He never will revoke
A single promise He hath spoke.

J. NEEDHAM (1768).

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GRACE.

There is no other word in language that tells so much as "grace." It is the embodiment of the plan of salvation, the scheme of redemption, and the harvest of all salvation. Grace is the free favor of God, manifested in the gift of His Son, and all the blessings thereof through faith by Him.

A learned religionist said to me a few days ago that he believed all that Primitive Baptists believe as to what the Bible teaches in regard to doctrine, but one, and in that they are wrong, for it was characters that were chosen in Christ before the world, and not persons or sinners. If such were true, then these characters were given to Christ because of foreseen merit or good works performed by them. Then it would be true, "to him that worketh is the reward reckoned, not of grace, but of debt." Rom. 4:4. Now, election is of grace or of works, which? If God elected the character, then man must work himself into that state which he has not by nature, in order to become that qualified character.

Primitive Baptists surely have the correct knowledge of election, for the inspired writer says: "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, it [election] is no more of works: otherwise grace is no more grace; but if it be of works, then is it no more grace: otherwise work is no more work." Rom. 11:6. It is not reasonable to suppose that the unregenerate can receive this truth in the love of it, but all believers who have been given to feel the evidence in their hearts should and ought to praise and glorify Him in their bodies and spirits, which are His. For "of His fullness we all have received, and grace for grace." Thus the grace that was given them in Christ before time they received in time. In eternity they were chosen and saved decretively by the Father; on the cross they were meritoriously saved by the Son; and they were saved vitally by the Holy Spirit when they were born again and made to believe in Christ. Thus, Paul would have you know, "God is able to make all grace abound toward you; that ye always

having all sufficiency in all things, may abound to every good work." 2 Cor. 9:8. Again, "My grace is sufficient for thee." 2 Cor. 12:9. Then it is not a scanty thing, doled out in pittances. It is a great treasury, which the key of prayer with faith may unlock, but can never consume.

There are three alls in this precious promise. It came from the eternal source of every blessing into the hearts of believers like a three-fold link of a golden chain which cannot be marred—it is like the unity in the Trinity. "All grace," "all-sufficiency," "in all things" for salvation, which brings obedience, good works, worship, preservation, and resurrection to eternal glory.

While the saints in all generations have abounded with full supplies, the fountain is still full, and we are assured that there will be no diminution in the age everlasting. Behold our own insufficiency in ourselves for anything, and His "all-sufficiency in all things" for us! Plenteous grace is found for all the circumstances, situations, and conditions of the saints: in famine and in plenty; in war and in peace; in sunshine and in storm; in health and in sickness; in life and in death. Sufficient grace for the young and just enough for the old; the same grace for the weak as for the strong. Grace to drink the bitter cup, and grace to drink the cup of joy; grace to pray and grace to praise; grace for duty and grace in duty; grace to fall and grace to rise. Grace first, grace last, and grace all between.

Your brother in grace and for grace, I hope,

DADE CITY, FLA.

M. L. GILBERT.

EXCELLENT ADVICE.

[Republished, by request, from THE GOSPEL MESSENGER
of December, 1905.]

MANASSAS, GA., Oct. 9, 1905.

DEAR BRO. HASSELL:—Words are inadequate to express my gratitude while I read the October number of THE MESSENGER. There seemed a constant motion of heart, saying, Bless the Lord! God bless the man! while I read after those faithful servants that were not afraid

to tell Israel of her sins. I felt to take new courage, for surely there is a God in Israel, for in this number of THE MESSENGER was the condition of poor, bleeding Zion portrayed. I have wondered and studied and prayed over this sad declension for years, and sometimes I have almost given up in despair, and wondered what would become of the blessed old cause. My mind has been carried back when Zion's children were not allowed to worship only in secret places, and I have looked upon this as a wonderful hardship; but I am now satisfied there was more love existing then than there is now. It is a wonderful blessing to be allowed to worship God under our own vine and fig-tree. And if we all could stop and think seriously how much we are abusing this blessed privilege, surely we would be more careful what we do and how we act. I have noticed Israel all along the line. When the Lord would wonderfully bless her as a nation, she would want to leave the line and be like other nations, and want to marry the daughters of other nations. And the same evil is still haunting spiritual Israel to-day. But as it has been, so it will be; God will pour out His wrath upon the unfruitful workers of idolatry. It has been a great wonder and surprise to me how a preacher or a church could persist and continue in a practice that they know is mortifying to the brotherhood and offensive to the cause; but where and when this is done they don't intend to do wrong, but they are just blinded by the god of this world to think they can improve on and make the old ship of Zion sail more smoothly and take on more passengers. This is something nice, especially if we could just get the honor of such a wonderful improvement. I think we need some improvement, but that is needed, I think, with the most of us in keeping our bodies in subjection; searching the Scriptures daily for our instruction, and doing what our hands find to do heartily unto the Lord for the good of Zion's children and the glory of God's good name. If it is to visit the sick chamber, do it. If to take a sack of meal and a side of meat to some poor, helpless brother or sister in need, do it. If any brother or sister needs a word of encouragement, give it. If other brethren and sisters can't go in company dressed as you can, help them on,

make them feel that you are not above them. If there is an evil report about some brethren or sisters, go to see them, and if they are in error, convert them from their error if possible. If you are not looking after your pastor, do that, and when he gets old and unable to do you service longer, still visit him and care for him and make him feel that his labors have not been in vain. Let the preacher visit every member under his charge at their private homes as often as possible, and make the poorest of the poor feel that he is not above them, and that he cares for them. The pastor should be familiar with the condition and circumstances of those of whom he has been made overseer. And if they have any hobbies, lay them down; don't preach the same thing every time you preach, for even if it is the truth, you can keep on with it until the church will become disgusted with you and your hobby. If you can find malice or jealousy in your heart, get rid of it as soon as you can; and when you go into the pulpit clear off these curses and abominations, and, full of the graces of the Holy Spirit, such as love, joy, peace, long-suffering, brotherly kindness and gentleness, you will be profitable to the cause of Zion.

Dear Brother Hassell, my mind is not relieved, but I will stop for the present, and I will write again if the Lord will. I have been trying to serve Anderson Church as deacon for thirty years.

Yours for the good of Zion and the advancement of the cause of God and truth. J. R. CALLAWAY.

1918.

Before the year 1918 has passed, hundreds of thousands of our young men may have fallen in battle, and sorrow and sore bereavement may have entered the most of our homes. But if we are really in Christ, and our our affections set on things above (Col. 3:1-17), we need not fear suffering or death. It does not matter when or where or how we die, for we shall depart to be with Christ, which is far better (Philip. 1:23). This year will afford great opportunities of proving one's self loyal to God and devoted to one's fellow-men.—*The King's Business, Los Angeles, Cal.*

EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

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BEGINNING OF VOLUME XL.

This number begins the fortieth volume of THE GOSPEL MESSENGER.

Under the ordination and government of the Creator of the universe all material and visible things are changing, and they will undergo a far greater change in the future than ever before; but the spiritual and invisible truths of the word of God are as eternal and unchangeable as their Divine Author. The editors and contributors of THE GOSPEL MESSENGER have endeavored to set forth these truths in simplicity, purity, and love in the past; and, by the grace of God, they hope to continue to do so. We well know that these heavenly principles are unwelcome to the carnal mind, and most unpopular with the great majority of mankind; but it is these principles which most glorify God and benefit men. S. H.

PAGANISM OF NEARLY ALL THE WORLD.

Mr. James M. Gray, of Chicago, a minister of the "Reformed Episcopal Church" (which separated from the "Protestant Episcopal Church" in 1873, renouncing its Romanism, apostolical succession, sacerdotalism, and sacramentalism, and becoming much more evangelical and scriptural), says, in *The Christian Herald*, of New York, that two-thirds of the world is pagan [that is, in both name and reality], and that nearly all the other third is pagan [that is, not in name but in reality], this other third including Mohammedans, Romanists, Christian Scientists, infidels, and he might have added the great majority of Protestants, who, in these last perilous times have a form of godliness, but deny its power (2 Tim. 3:1-5). The human race indulges almost everywhere in disobedience to all the commandments of God—in polytheism, idolatry, profanity, worldliness, irreverence, murder, licentiousness, robbery, falsehood, and covetousness. Corruption and violence fill the earth as in the days of Noah (Gen. 6:11), when the flood of waters came and destroyed all mankind except Noah's family. And so Christ says it will be at His second personal coming, which will be as sudden, startling, irresistible, visible, universal, and destructive as the lightning (Matt. 24:27-51). Therefore, all who believe in Christ should, as He warns them, watch and be ready. S. H.

PSALMS.

In Eph. 5:18-20 the Apostle Paul says to the members of the church at Ephesus: "Be not drunk with wine, wherein is excess; but be ye filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord, giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." And in Col. 3:16 he says to the church at Colosse: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns

and spiritual songs, singing with grace in your hearts to the Lord."

The Jews call the religious poems of the Old Testament, not "Psalms," but "Praises" or "Prayers"; but in the King James Version they are called "Psalms," a Greek word first used in the Septuagint or Greek translation of the Old Testament made between two and three hundred years before Christ. The Greek word *psalmos* means a poem set to notes, so as to be played upon a stringed instrument; and this was a correct name to be applied to the musical compositions of David and others which were intended to be sung, with instrumental accompaniments, in the Temple service. But, as agreed by all authorities, the word "Psalms" in the New Testament means simply the 150 devotional poems of the Old Testament, to be read or sung in the worship of God, without any reference to the use of any musical instrument. After the first celebration of the Lord's Supper, Christ and His apostles sang a hymn (no doubt a part of the Hallel, or song of praise, sung by the Jews, Psalms 113 to 118, after the Passover Supper), and then went out into the Mount of Olives (Matt. 26:30; Mark 14:26); and it is not said or to be added that any musical instrument was used in the singing, which was done, not in the Temple, but in a large, furnished upper room (Mark 14:15; Luke 22:12).

The "songs and hymns and spiritual songs" mentioned by Paul in Eph. 5 and Col. 3 were doubtless of the same character—by "psalms" being meant the Psalms of the Old Testament; and by "hymns," songs of praise to God; and by "spiritual songs," songs of a spiritual and general nature, indited by the Holy Spirit. And that which settles the whole matter is that the Apostle Paul does not tell the members of the churches at Ephesus and Colosse to play these sacred songs on an instrument, but to speak and sing and teach and admonish one another, in such songs, with grace in their hearts, thus making melody in their hearts to the Lord. The Apostolic Churches used no instrument in public worship, nor did any church calling itself Christian until Pope Vitalian introduced the organ 666 A. D., and it was a thousand years before

Protestants did likewise, and a hundred more years before the Baptists did so.

Miriam, the sister of Moses, and the other women of Israel praised the Lord, with timbrels and dances, for deliverance from the Egyptians (Exod. 15:20, 21); and instruments were thus used under Samuel's judgeship, before David was king (1 Sam. 10:5). It seems that those who now use instruments in the public worship of God should also use dancing (Psalm 149:3; 150:4). But I think that the Shakers are the only "Christians" now who engage in religious dancing.

S. H.

OFFENSIVE PERSONALITIES.

I have avoided publishing offensive personalities in THE GOSPEL MESSENGER. It has seemed to me that it is not only unbrotherly, but ungentlemanly, to publish to the world the names of those Primitive Baptists who do not accept all my views of doctrine and practice, and to judge and censure them unkindly in a public way, and much more so to misrepresent and revile them, and that continuously. I very much prefer to possess and manifest the meekness and gentleness of Christ, and, like our dear suffering Saviour, not to revile again when I am reviled (2 Cor. 10:1; 1 Pet. 2:21-24). I desire to do unto others as I would have them do unto me (Matt. 7:1-5, 12; 5:44, 45), and always, both privately and publicly, to speak the truth in love (Eph. 4:15). Such were the spirit and conduct of those most gracious servants of God, Elders Respass and Mitchell, former editors of THE GOSPEL MESSENGER.

S. H.

JUST CONDEMNATION OF ALL WHO CHARGE THE DOCTRINE OF SOVEREIGN GRACE WITH LICENTIOUSNESS.

In Romans 3:8 the Apostle Paul says "We are slanderously reported, and some affirm that we say, Let us do evil, that good may come, whose damnation is just." The slanderers of the doctrine of predestinating grace know

that those who believe and advocate it do not make it an excuse for sin, but that they are most careful to avoid sin. How shall those who are dead to sin, live any longer therein? Rom. 6:2. Believing in their hearts that the Lord Jesus died for their sins, they are crucified with Him, and hate their sins, and love their Saviour, and long, above all other things, to be conformed to His holy and perfect character, and they will be satisfied only when they awake with His likeness (Gal. 2:20; 1 Pet. 2:21-24; Psalm 17:15; Philip. 3:13, 14, 20, 21; 1 John 3:2).

S. H.

THE POOL, CALLED BETHESDA.

John tells us of a pool at Jerusalem called in the Hebrew tongue Bethesda, which means "House of mercy," having five porches. I gather from a dictionary of the Holy Bible, published by the American Tract Society, that the five porches constitute a large, open house, built for the accommodation of the sick, who resorted to the pool to try the efficacy of the healing waters. In these porches, the inspired writer says, lay a great multitude of impotent folk, blind, halt, waiting for the moving of the waters; for an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. As to the existence of the pool and the adjacent building, the statement of John is certainly true, as also the effect of the water to cure diseases, and we are therefore bound to believe it.

Moreover, we should regard with gratitude the merciful providence of God in all His providences for the benefit of suffering humanity, as well in the order of His general temporal providence for His creatures as in the order of His everlasting benefits in the kingdom of divine grace. God created the healing waters that filled the pool, also the human hands that constructed the pool and the five porches for the comfort and shelter of the waiting sufferers, and sent the angel down into the pool at regular intervals to trouble the water, that at each visit at least one poor sufferer should be cured of his dis-

ease. There are many Bethesdas, many houses of mercy in the world, and millions of afflicted human beings are receiving the benefits of God's merciful providence.

What the five porches of the ancient Bethesda prefigure we can not certainly tell; but both the pool and the porches serve at present to direct my thoughts to the first five books of the Old Testament, called the Pentateuch, containing the law of Moses, as they are of equal number with the porches, and are the means relied upon by the carnal Jews for justification and salvation, as well as by all legalists or self-righteous professors from the giving of the law to the present time.

It is evident that some poor halt, blind, or otherwise afflicted people had been cured of bodily diseases by the efficacy of those healing waters, "made whole of whatsoever disease they had," but we do not suppose they all had the same diseases, that is, they did not all have the same infirmities of body and mind; yet they represent a multitude of impotent, blind, halt, helpless, dependent sinners, conscious of their condition as such, yet waiting, watching for the return of the angel and the moving of the waters, having hope only in the success of their own effort to step first into the pool.

Poor, sin-sick soul, are you at one of those Bethesdas, making repeated efforts to get into the pool, hoping to be made whole or set free from your grievous malady by the works of the law? Many have professed a cure by the works of the law, but they are mistaken, "For by the deeds of the law no flesh shall be justified." Rom. 3:20.

Jesus visited the pool on one occasion, while the healing process was in vogue, and found a man there who was in a desperate case. This man was impotent, not able to step into the pool, and had no one to put him in; still, he was waiting for the moving of the waters, the only means of relief within his knowledge; he had hitherto, no doubt, expected a cure by no other means. He had been afflicted for 38 years—an old chronic case, such as we often see and hear of as hopeless cases. This man had not sent for Christ, may never have seen or heard of Him before. But the great Physician knew him and all about his situation, that he had been long time in that case, and He had come that way to heal him, which He

accomplished at a word. "Arise, take up thy bed and walk." The man thus healed obeyed, took up his bed upon which he had lain, suffered, and wept so long. He was no doubt made whole, both in soul and body. "And the same day was the Sabbath"; and to that happy soul it was a Sabbath indeed, a sweet day of rest from his disease and from his sins. He had been found by a loving Friend and potent Deliverer, and had entered into rest, had ceased from his own works (for recovery) as God did from His; had been made a true subject of the gospel Sabbath, and plead loyalty to Him who made him whole, not by helping him into the pool, but rather by keeping him out of it.

The pool of Bethesda and all other such arrangements were and are made and arranged by human skill, and serve their time and purpose; but can never be made effectual in removing the malady of sin and guilt from the human heart, nor prepare one for a place in the gospel kingdom. "Bethesda, even if known and accessible to us, has lost its healing power, but the fountain Christ has opened for sin and for uncleanness still flows in its potent power to remove the stain of sin and guilt, and the chosen and redeemed will continue to sing:

Dear, dying Lamb, Thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Be saved to sin no more.

And on the same day was the Sabbath. The Jews therefore said unto him that was cured, It is the Sabbath day, it is not lawful for thee to carry thy bed. He answered them, "He that made me whole, the same said unto me, Take up thy bed and walk." Let all that are made whole try to match this example of obedience to Christ who made them whole.

J. E. W. H.

WHO ARE THE PRIMITIVE BAPTISTS?

I recently read in a Fullerite paper where the writer accused the Primitive Baptists of slabbing off from them, and admits that their modern practice is quite a change from the old practice even of the Fuller Party. Prior

to 1792 where was there a Fullerite or a Mission Baptist church with Boards, Conventions, Theological Schools, Sunday Schools, Protracted Meetings, a Salaried Ministry, Musical Instruments in worship, Ladies' Aid Societies, Y. M. C. A., etc.? Mr. Fuller founded the Modern Mission Party in 1792. The true Primitive Baptist Church had existed since founded by the blessed Saviour without those innovations. The true Old Baptists believe in salvation wholly by grace, and reject all the institutions of men, religious or oath-bound secret. The Fuller party believes in salvation by works, and accepts all the institutions of men mentioned above, and have a doctrine the carnal mind receives. They are of the world, and the world hears them, receives and believes their doctrine. The Fuller Party send their preachers, educate and hire them like any other worldly profession. God sends His preachers and they know Him by revelation. They are taught of God. They preach the truth purely from love to God and His blessed cause. Necessity is laid upon the true servants of God, and they feel an awful woe resting upon them if they preach not the gospel.

Southern Baptist Convention, 1890, page 11, says: "The centennial of the modern missionary enterprise is at hand. In October, 1792, a little band of brethren gathered in the house of a Baptist lady, made the first contribution to the cause of missions." The Fullerite or Mission Party had not existed prior to the above date, according to their own testimony.

The Baptist and Reflector (a Fullerite paper), November 5, 1891, page 2, says: "William Carey, the father of Protestant missions, the greatest man of his age, whether you regard him from his heart or from his mind." If, as the Fullertites claim, Carey is the "father" of Protestant missions, the Mission Baptist baby was born in Kettering, England, October 2, 1792. They are too young to be the true church of God.

Benedict, a Mission Baptist historian, page 59, says: "Fifty years ago not an agent for collecting funds for any object of benevolence or literature was to be seen in the whole Baptist field." Page 27 he says: "When I look back I can hardly realize the changes which have

taken place in our denomination in my day, in the means of intelligence and benevolence. It seems almost incredible that a society which so lately was so slow to engage in any *new* enterprise, and was so jealous of any collegiate training for its ministers, should at this early period have so many colleges and kindred institutions spread over the land." Page 47 he says: "And here in Philadelphia, also, was founded the Convention for Foreign Missions in 1814. The Philadelphia Confession of Faith was a document of high authority among Baptist churches." Will the Mission Party have the Philadelphia Confession now? No. It is fatal to their conditional system of salvation.

J. R. Graves, a noted Missionary Baptist preacher, says: "Our missionary machinery is not Scriptural nor expedient. The Scriptural plan is clearly exemplified in the New Testament, and is simple and effectual, and the sooner we return to it, as a denomination, the better for us and the world."

Again, J. R. Graves says: "Let it be borne in mind, then, that our missionary organism is of human origin, and of a very recent date, entirely outside and independent of the churches, and not known in the primitive ages of the church."

No well-informed Missionary can afford to claim to be apostolic or that the Primitive Baptists are a slab off from the Mission Party. The Old Kehukee Association was organized a Baptist Association in 1765, long before there were any boards or missionary enterprises in the Baptist family. The Ketocton Association was organized a true Baptist Association in 1766—not a Fullertite church known or heard of then. These two Associations are contending for the faith upon which they were founded. The Welch Tract Church in Delaware was organized a true Baptist church 215 years ago. Hopewell, N. J., was organized 202 years ago, and have always been Old Baptist churches like they were organized.

Elder Gilbert Beebe says: "Brother Carr, when I became a member of the Baptist Church, in 1811, no religious institution was known or patronized, to my knowledge, in connection with the Baptists of the United

States. Not a College, Theological School, Sunday School, Missionary or Tract Society existed in this country. Not long after my membership the heresy of Andrew Fuller, of England, began to be promulgated among us. Not long after this Dr. A. Judson and Luther Rice, who had been educated for the ministry by the Presbyterians, were by their denomination sent as missionaries to the East Indies, and on their way agreed to change their profession, and on their arrival in Burmah they were baptized by Dr. Carey, a so-called Baptist minister from England, and Rice returned to originate a missionary spirit among the Baptists of America."—Coffee's History, pages 21 and 22.

Elder T. P. Dudley says: "Let it be remembered that these institutions (moneyed), religious societies, Theological Schools, Sunday Schools, etc., were unknown in this country until within the present century (nineteenth century), and yet their advocates tell us they are Old-school Baptists. Did the apostles, or subsequent ministers, who made similar sacrifices, wait to make a contract with a missionary board for a stipulated salary, and thus make themselves hirelings, or did they, in ordaining subsequent ministers, give it in charge that they should not preach for a church unless they were paid for it? . . . The commission given by Christ to His apostles is as silent as death on the subject of Missions, Bible, Tract, and Temperance Societies, and Sunday Schools, with all modern inventions originated by men as aids to evangelizing the world."

Benedict says: "The missionary system, with all its adjuncts, such as Sunday Schools, Bible Societies, Tract Societies, Theological Schools, and the reading or preaching free-will sermons, are *new* things among Baptists." Hassell's History, page 751. These extracts ought to be sufficient to prove that the Missionary Baptists are a worldly institution founded by men, and base salvation upon means, measures, men, and money. They deny the efficacy of the atonement of Christ, make Him a failure. They limit salvation to geographical lines. They preach for the money there is in it. Stop the money and their preaching will stop. Yet they boast of great love for souls. They claim they can save souls, but have not

given us an example of it. If they can save souls, why not save the people of America? Crime is on the increase. Their whole system is heathenism. We rejoice in the sweet and glorious doctrine of grace that redeems us from all iniquity. His precious blood redeems to God, out of every nation, kindred, tongue, and people, cleanses us from all sin, makes us kings and priests unto God, and will finally and everlastinglly save all His chosen vessels of mercy in heaven without the loss of one. "He shall not fail nor be discouraged." This is my hope. I love the dear old Church of God that holds to the complete redemption in Christ.

L. H.

A GENERAL AND MOST IMPORTANT RULE FOR ALL CHURCHES.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your *house*, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds. 2 John 9, 10, 11.

The house referred to we understand to be the *church*, for in Heb. 3:6 Paul says: "But Christ as a Son over His own house, whose house we are," etc. If a preacher comes to a church, not bringing this doctrine of Christ, she is to refuse to recognize him and to suffer or allow him to preach for her, no matter where he comes from, and in doing this she does not first have to report the matter to his church and labor with her, because the law does not require it of her; and, besides, it might be impracticable if not impossible for her to bestow such labor, for the church of his membership might be thousands of miles away. In refusing him according to this divine rule the church does not non-fellowship him, she does not say whether he is guilty or not, but for her own protection and safety she must refuse him. If he be innocent, it will not hurt him, except his feelings or pride for the time being, and if guilty he should be rejected.

By the word "*doctrine*," as here used by John, we are to understand not merely Bible teaching concerning the eternal salvation of sinners, but also Bible teaching con-

cerning the order or discipline of the whole church of God, showing how the ministry and all private members should behave themselves in the house or church of Christ. So note the following: "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound DOCTRINE." 1 Tim. 1:9, 10.

"But speak thou the things that become sound *doctrine*; that the aged men be sober, grave, temperate," etc. Titus 2:1, 2. Hence, to encourage the aged to be sober, grave, temperate, etc., is *doctrine*. So let us now quote some *doctrine* concerning the ministry, and first as to the qualifications required. "A bishop [overseer, pastor, preacher, or elder] then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; [for if a man know not how to rule his own house, how shall he take care of the church of God?] not a novice, lest being lifted up with pride he fall into the condemnation of the Devil. Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the Devil." 1 Tim. 3:2-8.

To Titus Paul said: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus 1:6-9.

"In all things showing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Second chapter, 7, 8.

Briefly, here are the qualifications and character required of the ministry, and yet perfection in the flesh is not expected or required, for Paul, who gave these directions, confesses that in his flesh dwelt no good thing, that he was the chief of sinners, was not meet to be called an apostle, that, when he would do good, evil was present; that the evil which he would not, that he did, all caused by sin that dwelt in him, and so great was the conflict that he exclaimed, "O wretched man that I am! who shall deliver me from the body of this death?" Yes, the true minister, like all the children of grace, has to mourn a stubborn will and often a hard heart, and daily mourns over his imperfections and want of spirituality and spiritual fruitfulness, but keeps his body under subjection and crucifies the flesh with its affections and lusts.

While possessing the qualifications and character pointed out, yet in the world, religiously, he is despised and rejected of men, is one of the sect everywhere spoken against, and is a spectacle to angels and to men, and accounted as the very filth and off-scouring of all things to this day.

The Scriptures quoted from Timothy and Titus give the doctrine of Christ concerning the ministry; so if a minister comes to you bringing not the qualifications and character specified and required, he comes to you without the doctrine of Christ in this particular, and should not be received by the churches; or if he is a heretic or advocate of unsound doctrine or practice, he should not be received, according to the rule. But suppose an elder is guilty of stealing, murder, adultery, or public drunkenness, and comes to the church and confesses his guilt and begs forgiveness, can the church forgive him and continue him in the ministry? Not Scripturally and consistently, for the law of the Lord requires all such gross offenders to be cut off. But, says one, can he never be restored or forgiven and received as a minister, and if so, how long first? He can be restored to

the ministry just as soon as he is blameless, sober, holy, temperate, just, and an example to the believers in conversation, in spirit, in purity, and has a good report of them which are without, with the confidence, love, and esteem of his brethren generally, but not before.

Says Paul to Timothy: "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12. Again: "I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." 1 Tim. 5:21.

THE EXAMPLE.

"*Ye are* witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe." 1 Thess. 2:10. "We have wronged no man, we have corrupted no man, we have defrauded no man." 2 Cor. 7:2. "How beautiful are the feet [the moral and religious life, conduct, conversation, and deportment] of them that preach the gospel of peace, and bring glad tidings of good things!" Rom. 10:15. "Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commanding ourselves to every man's conscience in the sight of God." 2 Cor. 4:1, 2. "Giving no offense in anything: but in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." 2 Cor. 6:3-11.

In this connection I wish here to quote editorial remarks from THE GOSPEL MESSENGER for June, 1901, concerning the life and character of Elder W. M. Mitchell.

It is one of the essential marks of a called and qualified minister of the Lord Jesus Christ, not only that he should have a good moral *character*, but also that he should have a good *reputation* for such a character not only with the members of the church, but also with the outside world, who, while they cannot see a man's heart, can see his life, and who have no confidence in the religious profession of any person that does not live right. The bishop or elder, says the Apostle Paul, "must have a good report of them which are without"; must, "in all things, show himself a pattern of good works" (1 Tim. 3:7; Titus 2:7); must "take heed, first, to himself, and then to the doctrine"—first "to himself, and then to all the flock over which the Holy Ghost has made him overseer" (1 Tim. 4:16; Acts 20:28). The minister must preach first with his life and then with his tongue; example is far more powerful than precept. The most learned and eloquent and even the most wholesome words, coming from the lips of a professed preacher, in whose heart and life the love of God and man does not shine, are "as sounding brass or a tinkling cymbal" (1 Cor. 13)—hollow, empty, and even worse than worthless, for his life belies his words, and proves, as far as it can, that there is no reality in the Christian religion. The true children of God do not wish to hear such a pretended preacher—do not wish to transform the church of God into a theater with its glittering and lying vanities.

The Primitive Baptists never had a minister who had in a higher degree the essential apostolical qualification of "a good report from them which are without" than our late beloved and venerated Associate Editor, Elder W. M. Mitchell. Even a casual visit to his residence and his church would clearly reveal that fact. "Father Mitchell," as he was respectfully and tenderly called, was revered by all who knew him. A proof of this statement is given in the following telegram sent to the *Atlanta Journal*:

"Opelika, Ala., February 26.—Rev. William M. Mitchell, the oldest active Primitive Baptist minister in the South, is lying at death's door at his home here. Mr. Mitchell has been pastor of one church for nearly fifty years. He is a man of unusual learning and lofty Christian character. He is one of the editors of the official organ of the Primitive Baptists, and his writings have attracted much attention. He is looked upon in the community as a stainless patriarch, and there are many prayers for his recovery."

This is the language of a person who was evidently not a Primitive Baptist—the good report of one who was without, speaking for the entire community in which Elder Mitchell lived. The Spirit, the life of Christ, was in our dear brother, and was manifested in his conduct and conversation, so that even the world took knowledge of him that he had been with Jesus, and was truly a called and qualified servant of the Divine Redeemer.—S. H.

Brethren, would you employ a drunkard, a liar, or a man that had cheated or defrauded his fellow-man, a prostitute, a whoremonger, an adulterer, a fornicator,

or seducer, or a man of bad or suspicious character, to train, educate, lead, admonish, and be an example and pattern for your sons and daughters, a man whose moral character was not above just reproach? Then, if you would not, never knowingly receive and recognize such men in your churches—among the sons and daughters of the Lord Almighty, for to do so violates God's law, divides, injures, and ruins the peace and good order of the churches, and is an unspeakable abomination before God.

G. W. STEWART.

RED CROSS SOCIETIES.

In accordance with an agreement entered into by the representatives of several nations at a convention held at Geneva, Switzerland, in 1864, Red Cross Societies (symbolized by a red cross on a white ground) have been formed in the most civilized nations for the purpose of relieving the diseased and wounded in time of war, and this purpose, since 1881, has been extended to the mitigation of suffering in time of peace in great calamities, such as famine, pestilence, flood, and fire. So far as I know, there is no oath or secrecy connected with the operation of these societies; but, as all classes of unbelievers are permitted to join these organizations, I could not myself, on account of the Apostle Paul's injunction in 2 Cor. 6:14-18, conscientiously do so, yet I think it right to help them with money or work in their kind ministrations to the afflicted.

S. H.

QUESTIONS AND ANSWERS.

1. Q. Is God the author of sin? A. No one but the Devil, the author of sin, and those persons who are under his influence, charge God with being the author of sin. By author is meant originator, creator, or first-mover; and the Scriptures plainly teach that the personal chief spirit of evil, called the Devil (or Slanderer) or Satan (enemy, the arch-enemy of God and man) was the originator or first-mover of sin, which is transgression of the law of God, disobedience, rebellion, treason to God

(Gen. 3; John 8:44; Matt. 25:41; 2 Cor. 11:3; Rev. 12:9; 20:2). Sin is not a creature, but the act of a creature. The "evil" which God creates (Isa. 45:7) is, as shown in a hundred passages of the Old Testament, not sin, but the direct opposite, the punishment of sin. He uses the wicked as His hand, rod, and sword, to punish other wicked. He is essentially, infinitely, and eternally holy, as everywhere set forth in the Scriptures, light (purity and wisdom), the Father of lights, the Sun of righteousness, the Source of every holy thought, feeling, word, and act, and cannot be tempted to sin, or tempt another to sin (James 1:13-17; 1 John 1:5-7), and has no fellowship with any one in darkness or sin, but hates, forbids, threatens, and punishes sin in every form and being, not even sparing His own sinless Son any pain of mind or body when His Son took our sins upon Himself, apparently forsaking Him on account of our sins laid upon Him, and leaving Him to die—death being the threatened and just punishment of sin. Instead of causing us to sin, God is the only Being who can and does save poor sinners from sin, and this He does by the atoning death of His sinless Son and the renewing power of His Holy Spirit (Matt. 1:21; 26:28; John 3:11-17; Titus 3:4-8). Lying is the first and last sin mentioned in the Scriptures. Christ says that the Devil is the father of lies (John 8:44); and some of the lies of which he is the father are fatalism, rationalism, evolutionism, higher-criticism, pseudo-scientism, atheism, polytheism, pantheism, deism, accidentalism, man-ism, self-ism, self-righteousness, self-salvation, sacerdotalism, sacramentalism, Romanism, papalism, non-resurrectionalism, and annihilationism. No one who represents God as the author of sin should be suffered to preach or to be received or retained as a member of a church. It seems the greatest blasphemy and the unpardonable sin to charge the most holy God with the work of the most wicked Devil. Our brethren who claim to believe in the predestination of all things are careful to say that God is not the author or approver of sin. It is to us now a deep and unsearchable mystery why God, who is infinitely wise, just, merciful, and powerful, suffered or allowed sin or moral evil to originate and continue in the universe (as the Scrip-

tures say He did—Gen. 3; 2 Chron. 32:31; Psalm 81:12; Mark 5:13; Acts 2:23; 7:42; 13:18; 14:16; Rom. 1:24, 26, 28; 9:22); but, as it has well been said by *The Gospel Standard*, of London, “If evil had never been permitted (or suffered), the wisdom of God could not have appeared in overruling it, nor His justice in punishing it, nor His mercy in forgiving it, nor His power in subduing it.”

2. Q. What is the teaching of the eleventh chapter of Romans? A. This is one of the most wonderful chapters of the Bible. In it Paul, the Apostle of the Gentiles, declares the unsearchable sovereignty of God’s grace in saving many of the Jews, then in casting them off for a while, as a nation when they rejected His Son, and in making them even in their fall a blessing to the Gentiles, and in calling many of the Gentiles to a knowledge of His salvation, and then, when the fullness of the Gentiles has been gathered in, again visiting the Jews, as a nation, with His salvation, and in once more making them, thus visited, in their fullness, a great blessing to the Gentiles. The Apostle speaks of the incorporation of the Gentiles into the Church (which was at first Jewish) or into Christ, as the grafting of the branches or scion of a wild olive tree into the stock of a good or cultivated olive tree. For this grafting, both the stock and the scion have to be cut or wounded—Christ on the cross for our sins, and the sinner in his conviction for sin, and they are closely and vitally united, and bound together by the wax of Divine love—Christ the root or stock, and the Holy Spirit the sap or life, and the believers in Christ the branches, and their godly acts the fruit to the glory of the Divine Husbandman, to whom all belong, and who does the grafting and the cultivation.

S. H.

THE APOSTLE PAUL’S DYING TESTIMONY.

2 Tim. 4:6-8.

“For I am now ready to be offered, and the time of my departure is at hand.” Paul knew death was near when he was to attest his faith with his blood, and in death show his faithfulness to the cause of truth. “I

have fought a good fight." While we love peace and dread war, yet who can stand up for truth and not be opposed by the world? It will be sweet at last to say with Paul, "I have fought a good fight." "I have endured opposition in being steadfast in defense of truth." "I have kept the faith." That is, "I have not been carried about by every wind of doctrine and cunning craftiness of men whereby they lie in wait to deceive." Who can honestly and faithfully stand up for truth, and not meet with bitter opposition? Truth and error will not go together; and Paul looked back over his honest ministry with comfort, and said, "I have kept the faith." Here is a prize worth running for, and Paul felt that he had, by grace, won the prize. Men in nature will not love truth; so we must not be surprised or discouraged when we meet opposition.

Paul had kept under his body—his passions and lusts. He had coveted no man's gold or silver. "Yea, these hands have ministered to my necessities." I have fought error on every side. I have, by the help of the Lord, lived an honorable life, and walked "worthy of the vocation wherewith I am called," and "am ready to be offered." "I have finished my course," and am now looking to my home beyond the river. "There is laid up for me a crown of righteousness, which the Lord . . . shall give me at that day."

Paul believed in the imputed righteousness of Christ, and this is the crown he expected to receive from God, "the righteous judge." He could bear sorrows, for they are soon to give place to joy; and, as he saw the day approach, he could rejoice in the delights that were to follow.

"And not to me only, but unto all them also that love His appearing." We are glad that he added this last sentence. We, too, love His appearing; we rejoice that He will come to earth again—that He shall descend from heaven with a shout, with the voice of the archangel and the trumpet of God." We love this, and love to think of it.

We also love His appearing in the Church when we have rejoiced in the Lord. How sweet are His visits in our churches? So there is a crown laid up for us, too, that welcome His visits to our meetings. We have seen

the faces of His people glow with His presence, and felt assured that He had appeared to us; and all that love His appearing shall wear a crown in that day.

J. H. O.

IF IN ARREARS; PLEASE REMIT.

During the last few years the cost of paper and printing and the prices of nearly all the necessities of life have greatly advanced, so that about a thousand periodicals in the United States have been suspended, and many others have increased the price of their publications. The income of THE GOSPEL MESSENGER is less than the cost of printing and mailing it. The giving of hundreds of copies to our poor ministers and members makes the burden greater. The prompt payment of subscriptions and the securing of more subscribers would afford some relief. The price of THE MESSENGER has always been one dollar a year; that small amount will buy very little else now. I say nothing of myself, but my associate editors are equal, in character and ability, to those of any other Primitive Baptist periodicals. Without fear or favor of man, we endeavor to advocate and expound the eternal principles of the Scriptures, which, to every human being, are of infinitely more importance than all earthly interests. We do not introduce or favor new, unscriptural theories or practices which confuse and divide our people.

S. H.

EXTRACTS.

R. 2, CULLODEN, GA., Nov. 19, 1917.

DEAR BROTHER HASSELL:—Your precious letter was received in due time, and I would have answered it sooner, but the stroke was so hard it seemed to me I could not bear it. The world seems so dreary without my dear husband. We had lived so happily together for so near fifty years. Dear brother, none can realize how great this trouble is except those who have passed under the rod. You know how sad it is, for you have been bereaved. I asked Elder Heard to write for me, as I felt too nervous to try at the time. I have received today what he has written, and I thank him for it. I appreciate it so much. I will send it to you tomorrow. Brother Heard tells of our walk when he fell. We had brethren and sisters with us at dinner and to spend the most of the afternoon, and my husband seemed to enjoy hearing and talking with them. And when they were gone we

walked a short distance, and he seemed cheerful during our stay at the neighbor's house. And, as we came back, he dropped down in the road, and so sweetly and calmly passed from time to eternity. Now, dear brother, when you can have a spirit of prayer, please pray for me. My precious husband has gone, as I believe, to that home of eternal rest, where they never say goodbye and no tears of sorrow are shed. Many brethren and sisters have written me, and I appreciate all their kindness so much. But nothing takes the heartache away, nor keeps the tears from welling in my aching eyes. Brother Hassell, you will never know how much I did appreciate your letter, and if you ever feel like it, I would be glad to have you write again. We hope the dear Lord will bless you each day, and spare you to preach Christ to His people.

Your sister in Christ, MRS. S. T. BENTLEY.

METTER, GA., Nov. 26, 1917.

Elder Sylvester Hassell—

MY DEAR BROTHER:—Enclosed you will find money order for five dollars. You have been so good to me in sending me THE GOSPEL MESSENGER so long, free. I appreciate your kindness. I love the doctrine set forth in THE MESSENGER. I consider it one of the soundest periodicals I have ever read. May God continue to bless you, and spare you many years to edit THE MESSENGER.

Yours in hope, C. B. SPIVEY.

SUNDAY NIGHT, Aug. 5, 1917.

MY MOST DEARLY BELOVED SISTER:—I just can't help but write you a few lines and tell you how happy I am tonight. I have just been talking to dear Sister Rice. Bless her heart, she called me up to tell me how sorry she was that she could not be at the baptizing this afternoon. I do believe if there ever was a true Christian, she is one. If I thought that I was just half as good as she is, I would be satisfied.

Myrtie, although there are some things that I think of that make me feel sad, yesterday and today have been the happiest days I have ever spent. Oh, dear little sister, I am so thankful to the dear Saviour for the blessings of this day. I have been made to feel how near and dear He is to me. I just love everybody. If I could always feel like I do tonight, life would be sweet; but I know it is like Brother Monsees says, "Sometimes we are on the mountain tops, and sometimes we are in the valleys." I just can't thank God enough for the rich blessings of these last two days. My dear mother did look so sweet today. I loved her (I thought) all that I could before, but I love her now more than I ever have before.

Myrtie, you have always told me how sweet it was to be in the church, but I never realized what it meant until I joined. Oh, how sweet it is to feel and know that you can be in fellowship with those dear people that I love so well! How can they be so good to such a poor, unworthy sinner like me? But I don't believe I could live without them; I don't see why I didn't join them sooner.

I asked Ileen to play some for me tonight, and we sang some. I guess she knew that I did not mean *love songs*. When I asked her to play for me, she picked up a dear old hymn book, and, oh! those dear old sacred songs did sound so sweet. I have always loved sacred music, but never before have I enjoyed singing as I have today. I feel that my dear Saviour has been very merciful to me. He

has given me that sweet assurance of knowing that He is my Saviour, and of knowing that He will make us able to bear all of our burdens. I know that I am very weak and unworthy, and I want you and all of the dear brethren and sisters to pray for me that I might have strength and faith to live a better life.

Oh, it is so sweet to be called sister by those dear people of God! I never will forget today when Brother Monsees shook hands with me and said, "How is Sister Ola today?" I just wanted to tell him then how good it was to be one of them, although I am the least of all, and the most unworthy one of all.

Dear, I feel that God had a hand in what happened last week. Dear Edgar was taken away from me for a while, and perhaps forever—we don't know,—but I am sure God knows best. "His will be done and not ours." I trust and believe that He will guide and protect him through his soldier life, and, if it be His holy will, he will come back safe and sound. The same way with you, dear; we have blessings in disguise sometimes, although we can't feel that they are blessings at the time being. I have had your same experience, and it almost killed me for a time; but it was a blessing from above. I wouldn't take anything for it now.

I want to go to see dear Sister Rice one day next week. May God be with you and comfort you through the coming years. I want you to pray for poor little me.

I am your unworthy little sister in hope, OLA BARTLETT.

[Her mother, who had had a hope thirty years, was baptized with her, and also another dear sister.—MRS. A. H. RICE, Macon, Ga.]

MACOMB, ILL., Sept. 25, 1917.

Elder Sylvester Hassell—

DEAR BROTHER IN THE LORD:—I have neglected for a long time to write to you in regard to my mother [Mrs. I. N. Vanmeter]. She is still living, and will be ninety-seven in about a month. Although she is getting feeble, and can walk but a few steps without assistance, yet her general health is very good, and she reads and enjoys her religious papers, especially THE GOSPEL MESSENGER, and she has an abiding love and affection for you, Brother Hassell, and never ceases to be grateful to you for your kindness to her, and in this she sends one dollar to you as a small token of appreciation. She has been a member of the Old School Baptist Church for seventy-seven years, and during all her long life as a Baptist she has been firm and unwavering in the doctrine of grace. She told me to tell you that she had given up everything of an earthly nature, and was just waiting and trusting in the Lord.

Dear brother, I hope you are well, and I pray the Lord may spare you for years yet to the comfort of His children. I love THE MESSENGER, also, and your writings, as well as those of Elders Henderson, Hanks, Oliphant, and Stewart, which are all instructive and comforting. May grace, mercy, and peace be with you. I am a poor, trembling sinner who has no strength of myself, and, if saved, it is all of sovereign grace.

Your poor sister,

SARAH E. RUNKLE.

DENNIS, MISS., Oct. 28, 1917.

Elder G. W. Stewart, Akron, Ala.—

VERY KIND AND BELOVED BROTHER:—Yours of recent date was received with pleasure. Our meeting at the Bethany Association will

be a green spot in my memory while it occupies its throne. I felt so lonesome while riding the 225 miles to the city of Meridian, Miss., but when I stepped off the train and was met by that lovely brother Canterbury, his very voice being seasoned with love, my gloom all left me, and especially when he told me that you were waiting for me at his home. Truly there does yet exist such a principle as brotherly love. And then when we arrived at Newton and began to meet the dear friends and brethren my joy increased. But when we arrived at the Association and saw the unanimity of sentiment my cup ran over, and I could but exclaim, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" And then to hear them all preach the same doctrine that has characterized the Primitive Baptists from the days of the apostles, through the dark and dismal days of relentless persecution, and now in these trying scenes of dissension and strife. O! how my soul did exult in remembrance of the sweet declaration, first spoken by the prophet and rehearsed by the adorable Saviour: "It is written in the prophets, And all thy children shall be taught of God, and great shall be the peace of thy children." O! it was a soul-reviving feast in the midst of the commotion to behold these heaven-taught children so sweetly dwelling together in unity. Surely Aaron never felt more happy when the anointing oil was being poured on his head and ran down to his beard amidst the exhilarating dew of Hermon, while the ever-blessed Lord was commanding a blessing, even life forevermore; and, O! how amazing to me that I, a poor rebel, should be permitted to dwell among these people whose God is the Lord. I am so glad that there is an eternity in which I can with the redeemed of God sing and shout His glorious praises to the satisfaction of my soul, for I fail to do so here, encumbered with these imperfections of the flesh; for truly we now see as through a glass, darkly, but when the mist of time shall have been swept away, and the glorious sunlight of heaven's resplendent glory breaks forth with effulgent splendor, then, O then, we will join the blood-washed innumerable host and cry, Glory to God in the highest—Alleluia! O precious brother, will I, a poor wanderer, be there to join that happy concert? If so, it will be a sinner saved by the glorious grace of God, blessed be His holy name.

I went from Corinth, Miss., on Monday, after leaving you, to meet Elders J. S. Newman, Cayce, and Phillips, at Gavel Hill, Tenn., where we had a good meeting, indeed. Wife and I are reasonably well for such old folks. Farewell in the Lord.

As ever, your trusting brother, I hope, JOHN T. BLANCHARD.

REMARKS.

It was said that there were present at the seventy-third session of the Bethany Association of South Mississippi, to which Brother Blanchard so beautifully alludes, twenty-four elders in all. Of the Bethany there were J. R. Willis, moderator; S. J. Hollingsworth, H. R. Tolbert, S. E. Pennington, J. Eshee, T. J. Stamper, H. J. Usry, E. J. Jolly, L. M. Fairchild, and G. H. Banks. Of the Good Hope Association of South Mississippi there were J. L. Joyner, J. E. Alderman, and H. A. Sills. Of the Little Black Association there were E. M. Verell, and W. R. Humphries, the literally blind but spiritually good-sighted preacher. Of North Mississippi, two Hardwicks, father and son, and J. T. Blanchard, and two Thomases from Texas and Oklahoma, and one from Alabama.

This was to me a precious and great meeting—great in fellowship and good will—great in its simplicity and spirituality—great in

honor and worship of the Great God of Abraham, Isaac, and Jacob. Long live its memory, and may the words preached be as bread cast upon the waters, to be gathered in days to come. G. W. S.

R. 3, KILLEEN, TEXAS, Nov. 8, 1917.

Elder S. Hassell—

DEAR BROTHER:—I am sending you two dollars to pay for THE GOSPEL MESSENGER as far as it will go. It comes to me regularly, and I am always glad to read it. I wish all of our papers were as clear of strife as THE MESSENGER. I think you are pursuing a very wise and scriptural course in this. May God give you His grace to continue in like manner to the end. I rejoice in peace, but mourn in time of strife and confusion, when the love of many grows so cold.

W. T. NORMAN.

LURAY, VA., Dec. 3, 1917.

DEAR BROTHER HASSELL:—Enclosed find remittance for THE GOSPEL MESSENGER another year. Your paper has ever been held in high esteem by me since I began reading it the year I united with the church, and your writings especially are of great value to those seeking information. God has greatly blessed you, and your talent has not been buried in the earth. May He strengthen you for many years of continued useful service. We hope to have you visit our Associations next summer, if the Lord blesses us to meet in this capacity.

Your brother, I hope, R. H. PITTMAN.

FRONT ROYAL, VA., Nov. 26, 1917.

Elder S. Hassell—

MY DEAR SIR:—Enclosed find check for two dollars, which please apply to the payment of my subscription to THE GOSPEL MESSENGER. I fully expected to meet with you at our Association here in my home town in August last, and was very much disappointed at not having that pleasure. My wife and I both enjoy your paper, and especially your efforts to eliminate and remove all discord, and yet speak the truth in love.

Very truly yours, WM. A. COMPTON.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

ELDER S. T. BENTLEY.

Elder S. T. Bentley was born in Crawford County, Ga., on the 11th day of January, 1845. He was the son of Elder Samuel Bentley. On the 24th day of October, 1867, he married Miss Elizabeth C. Calhoun. We have heard him, when telling of the dealings of the Lord with him, that he had to go back to his little trundle bed when he hoped the Lord commenced to lead him and to impress his young mind with the seriousness of death and the hereafter. These impressions he was not able to put aside, but as he grew older they grew stronger. In young manhood he began to be burdened with the impression of having to preach the doctrine of God our Saviour, though he had never united with the church. These impressions he fought against

for some time, but, as the Stronger had come, he must yield. So, on the 19th day of August, 1883, he went to the Old Baptist church at Mt. Carmel, near his home, and asked a home with them, and was received into their fellowship and love, and in December, 1885, was ordained to the full functions of the ministry. For thirty-two years this faithful man of God served the churches over which the Holy Ghost had made him overseer, most of the time four churches, some of this time five and six. To know him was to love him. On the 21st day of October, 1917, the Lord saw fit to call this precious old servant home. Many times we have heard him say that, if it could be the will of the Lord, he desired to die at his post. So the dear Lord let him attend his regular appointment at his home church (Mt. Carmel) the day he died. After returning home from meeting and enjoying dinner, he and his dear wife walked down to a near neighbor's house. When returning, walking leisurely along, holding his wife's arm, he just sank down and died without a struggle. What a blessed way to go! No man in all this country was more universally loved than Elder Bentley, especially so by all true Old Baptists. Gentle, loving, and kind to all, yet strong in his convictions of right. He loved peace, but was too noble and brave to sacrifice principle to have it. On the 24th day of October his body was laid in the tomb at old Mt. Carmel churchyard, surrounded by a great concourse of sorrowing friends. All realized that a great man in Israel had fallen. He was buried on the fiftieth anniversary of his marriage, and his brethren, sisters, and neighbors had planned to surprise him and his sweet wife with a reunion in honor of their golden wedidng. While such a manifestation would have been sweet to him, yet his Heavenly Father had planned a far sweeter reunion for him, which will last through all eternity. The writer, with Elder Grant and Elder Monsees, spoke at his funeral. How our poor hearts did go out in sympathy for his dear companion who is left alone; yet not alone, for God is with her; and oh! with what sweet Christian fortitude she bore up under this mighty stroke. May the Lord comfort her. May all who knew this man of God strive to emulate the beautiful Christian life he lived. Gone, but not forgotten.

Written by one who loved him,

WALTER J. HEARD.

MRS. N. E. LITTLE.

My dear mother departed this life December 16, 1911, after a lingering illness of four years, caused from measles. She was also stricken with paralysis six months before her death, during which time she was almost helpless. Her suffering was great. A few hours before death came (which she so much desired) she talked quite a while to papa of her God and Saviour, saying that she remembered her happy acceptance with the church, referring to the place way back in Perry County, Ala., some forty-odd years ago. Mother died in the full triumph of a living faith in Christ Jesus, her blessed Lord and Saviour. She was the daughter of Green and Winnie Morton; was born in Randolph County, Ala. On April 4, 1846 she moved with her parents to Perry County, Ala., where she was married to Elder Wm. Little, July 7, 1868. She was a kind and gentle mother and wife, ruling over her house gently and tenderly, with a Christ-like spirit of love. She was a true Christian, and was appreciated by the people generally for faithfulness and a godly

conversation. To know her was to love her. We mourn not as those who have no hope, for we have evidence beyond doubt that she has gained immortal rest with Him whom she loved and trusted through her beautiful Christian life. Our loss is her eternal gain in Paradise, where all is peace and love, where troubles come no more. Mother has only gone on to receive the crown of righteousness laid up for her. Now, let's be reconciled by the fact that, though she is dead, yet shall she live with her Lord forevermore. She leaves a loving husband, three sons, and three daughters—T. E. Little, J. C. Little, W. A. Little, Mrs. Laura Perry, Mrs. Naomi Weathersby, and the writer of this notice—to mourn her loss, and many relatives and friends. If any of my dear, sweet mother's relatives see this, I would be glad to hear from them by letter.

New Braunfels, Comal Co., Texas.

MRS. HATTIE FILCH.

MRS. DAISY WEST.

In my weakness I will try to write a few lines in regard to the loss and death of one that was dearer than life to me, my dear wife. The cold hand of death came into my home March 17, 1917, and took her from me. I realize that she is better off than I, but that does not keep me from mourning and grieving after her. Her maiden name was Wood. She and I were married January 28, 1896, and lived happily together until her death. I can truthfully say that we lived happily, for she was always kind and gentle to me and to all whom she met. The Lord blessed her with very good health until the winter of 1913, when cancer set up. In October, 1914, she was operated on, and did very well until July, 1915, when she commenced going down, and continued so until the end. She was the most patient sufferer I ever waited on. She would thank you for nearly everything you did for her. She was born October 31, 1866, and was permitted to live in this lowground of sin and sorrow fifty years, four months, and seventeen days. She suffered very much, but she was able to be up most of the time, and did her housework until the last few months of her stay here. She bore it all with patience. She would ask her friends to pray for her. She was conscious until near the last. She leaves one sister and two brothers, and many relatives and friends, to mourn her absence, but we know that our loss is her eternal gain.

G. W. WEST.

R. 7, Franklin, Tenn.

MRS. M. A. MYHAND.

Mrs. M. A. Myhand, wife of Deacon C. A. Myhand, was born December 25, 1837; married to G. A. Myhand February 11, 1855; joined the Primitive Baptist Church at Sardis, Harris County, Ga., September 24, 1881; and was baptized by Elder B. C. Caldwell. There could be much said of this noble mother in Israel, who spent a great portion of her life in the service of her Master. She loved her church, and was ever ready to give such assistance as she could for its welfare. She loved her neighbors, and was greatly loved by them. The great concourse of neighbors and friends that attended her burial attested their love and esteem for her. In her latter days she was afflicted so that she could not attend her church, but would inquire after its welfare, and would express her desire to attend if she was only able. Some time before she died she called the writer

into her room and said, "I want to tell you, when the end comes, I am ready; I am not afraid to die." And on September 30, 1917, she died in the full triumph of the faith of Jesus, her Lord. And on October 1st her resting body was planted in the earth beside her husband, in the cemetery at Old Sardis Church, to await the call of her Master when He will call His jewels home. The children have lost a good mother, the neighborhood a good and kind neighbor, and the dear old church a faithful member. She is gone, but not dead—only sleeping, resting from her labors. The funeral service was conducted by the writer in the presence of a large concourse of friends.

REES PRATHER.

West Point, Ga.

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No. 2

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



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The Gospel Messenger

FEBRUARY, 1918.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 40

WILLIAMSTON, N. C., FEBRUARY, 1918.

No. 2

GOD'S WORD AND WORKS.

The heavens declare Thy glory, Lord ;
In every star Thy wisdom shines ;
But, when our eyes behold Thy word,
We read Thy name in fairer lines.

The rolling sun, the changing light,
And nights and days, Thy power confess ;
But the blest volume Thou hast writ
Reveals Thy justice and Thy grace.

Sun, moon, and stars convey Thy praise
Round the whole earth, and never stand ;
So, when Thy truth began its race,
It touched and glanced on every land.

Nor shall Thy spreading gospel rest
Till through the world Thy truth has run,
Till Christ has all the nations blessed
That see the light, or see the sun.

Great Sun of righteousness, arise,
Bless the dark world with heavenly light ;
Thy gospel makes the simple wise,
Thy laws are pure, Thy judgments right.

Thy noblest wonders here we view
In souls renewed, and sins forgiven ;
Lord, cleanse my sins, my soul renew,
And make Thy word my guide to heaven !

ISAAC WATTS (1719).

SALVATION BY WORKS, A CRIMINAL DOCTRINE.

C. H. SPURGEON.

[From the *Western Recorder*, Louisville, Ky.]

"I do not frustrate the grace of God: for if righteousness come by law, then Christ is dead in vain."—Gal. 2:21.

The idea of salvation by the merit of our own works is exceedingly insinuating. It matters not how often it is refuted, it asserts itself again and again; and when it gains the least foothold it soon makes great advances. Hence Paul, who was determined to show it no quarter, opposed everything which bore its likeness. He was determined not to permit the thin edge of the wedge to be introduced into the church, for well he knew that willing hands would soon be driving it home: hence when Peter sided with the Judaizing party, and seemed to favor those who demanded that the Gentiles should be circumcized, our brave apostle withstood him to the face. He fought always for salvation by grace through faith, and contended strenuously against all thought of righteousness by obedience to the precepts of the ceremonial or the moral law. No one could be more explicit than he upon the doctrine that we are not justified or saved by works in any degree, but solely by the grace of God. His trumpet gave forth no uncertain sound, but gave forth the clear note, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Grace meant grace with him, and he could not endure any tampering with the matter, or any frittering away of its meaning.

So fascinating is the doctrine of legal righteousness that the only way to deal with it is Paul's way. Stamp it out. Cry war to the knife against it. Never yield to it; but remember the apostle's firmness, and how stoutly he held his ground: "To whom," saith he, "we gave place by subjection, no, not for an hour."

The error of salvation by works is exceedingly plausible. You will constantly hear it stated as a self-evident

truth, and vindicated on account of its supposed practical usefulness, while the gospel doctrine of salvation by faith is railed at and accused of evil consequences. It is affirmed that if we preach salvation by good works we shall encourage virtue; and so it might seem in theory, but history proves by many instances that as a matter of fact where such doctrine has been preached virtue has become singularly uncommon, and that in proportion as the merit of works has been cried up, morality has gone down. On the other hand, where justification by faith has been preached, conversions have followed, and purity of life has been produced even in the worst of men. Those who lead godly and gracious lives are ready to confess that the cause of their zeal for holiness lies in their faith in Christ Jesus; but where will you meet with a devout and upright man who glories in his own works?

Self-righteousness is natural to our fallen humanity. Hence it is the essence of all false religions. Be they what they may, they all agree in seeking salvation by our own deeds. He who worships his idols will torture his body, will fast, will perform long pilgrimages, and do or endure anything in order to merit salvation. The Romish Church holds up continually before the eyes of its votaries the prize to be earned by self-denial, by penance, by prayers, or by sacraments, or by some other performances of man. Go where you may, the natural religion of fallen man is salvation by his own merits. An old divine has well said, every man is born a heretic upon this point, and he naturally gravitates towards this heresy in one form or another. Self-salvation, either by his personal worthiness, or by his repentance, or by his resolves, is a hope ingrained in human nature, and very hard to remove. This foolishness is bound up in the heart of every child, and who shall get it out of him?

This erroneous idea arises partly from ignorance, for men are ignorant of the law of God, and of what holiness really is. If they knew, even an evil thought is a breach of the law, and that the law once broken in any point is altogether violated, they would be at once convinced that there can be no righteousness by the law to those who have already offended against it. They are also in great ignorance concerning themselves, for those very persons

who talk about self-righteousness are, as a rule, openly chargeable with fault; and if not, were they to sit down and really look at their own lives, they would soon perceive even in their best works such impurity of motive beforehand, or such pride and self-congratulation afterwards, that they would see the gloss taken off from all their performances, and they would be utterly ashamed of them. Nor is it ignorance alone which leads men to self-righteousness, they are also deceived by pride. Man cannot endure to be saved on the footing of mercy; he loves not to plead guilty and throw himself on the favor of the Great King; he cannot brook to be treated as a pauper, and blessed as a matter of charity; he desires to have a finger in his own salvation, and claim at least a little credit for it. Proud man will not have heaven itself upon terms of grace; but so long as he can he sets up one plea or another, and holds to his own righteousness as though it were his life. This self-confidence also arises from wicked unbelief, for through his self-conceit man will not believe God. Nothing is more plainly revealed in Scripture than this—that by the works of law shall no man be justified, yet men in some shape or other stick to the hope of legal righteousness; they will have it that they must prepare for grace, or assist mercy, or in some degree deserve eternal life.

Yet self-righteousness is evidently evil, for it makes light of sin. It talks of merit in the case of one who has already transgressed, and boasts of excellence in reference to a fallen and depraved creature. It prattles of little faults, small failures, and slight omissions, and so makes sin to be a venial error which may be readily overlooked. Not so faith in God, for though it recognizes pardon, yet that pardon is seen to come in a way which proves sin to be exceeding sinful. On the other hand, the doctrine of salvation by works has not a word of comfort in it for the fallen. It gives to the elder son all that his proud heart can claim, but for the prodigal it has no welcome. The law has no invitation for the sinner, for it knows nothing of mercy. If salvation be by the works of the law, what must become of the guilty, and the fallen, and the abandoned? By what hopes can these be recalled? This unmerciful doctrine bars the

door of hope, and hands over the lost ones to the executioner, in order that the proud Pharisee may air his boastful righteousness, and thank God that he is not as other men are.

It is the intense selfishness of this doctrine which condemns it as an evil thing. It naturally exalts self. If a man conceives that he will be saved by his own works he thinks himself somewhat, and glories in the dignity of human nature: when he has been attentive to religious exercises he rubs his hands and feels that he deserves well of his Maker; he goes home to repeat his prayers, and ere he falls asleep he wonders how he can have grown to be so good and so much superior to those around him. When he walks abroad he feels as if he dwelt apart in native excellence, a person much distinguished from "the vulgar herd," a being whom to know is to admire. All the while he considers himself to be very humble, and is often amazed at his own condescension. What is this, but a most hateful spirit? God, who sees the heart, loathes it. He will accept the humble and contrite, but He puts far from Him those who glory in themselves. Indeed, my brethren, what have we to glory in? Is not every boast a lie? What is this self-hood but a peacock feather, fit only for the cap of a fool? May God deliver us from exalting self; and yet we can not be delivered from so doing if we hold in any degree the doctrine of salvation by our own good works.

At this time I desire to shoot at the very heart of that soul-destroying doctrine, while I show you, in the first place, that two great crimes are contained in the idea of self-justification. When I have brought forth that indictment, I shall further endeavor to show that these two great crimes are committed by many, and then, thirdly, it will be a delight to assert that the true believer does not fall into these crimes. May God, the Holy Spirit, help us while meditating upon this important theme.

1. First, then, two great crimes are contained in self-righteousness. These high crimes and misdemeanors are frustrating the grace of God, and making Christ to have died in vain.

The first is the frustration of the grace of God. The word here translated "frustrate" means to make void, to

reject, to refuse, to regard as needless. Now, he that hopes to be saved by his own righteousness rejects the grace or free favor of God, regards it as useless, and in that sense frustrates it. It is clear, first, that if righteousness come by the law, the grace of God is no longer required. If we can be saved by our own merits we need justice, but we certainly do not want mercy. If we can keep the law, and claim to be accepted as a matter of debt, it is plain that we need not turn suppliants, and crave for mercy. Grace is a superfluity where merit can be proved. A man who can go into court with a clear case and a bold countenance asks not for mercy of the judge, and the offer of it would insult him. "Give me justice," he says; "give me my rights"; and he stands up for them as a brave Englishman should do. It is only when a man feels that the law condemns him that he puts in a plea for mercy. Nobody ever dreamed of recommending an innocent man to mercy. I say, then, that the man who believes that by keeping the law, or by practising ceremonies, or by undergoing religious performances, he can make himself acceptable before God, most decidedly puts the grace of God on one side as a superfluous thing as far as he is concerned. Is it not clearly so? And is not this a crimson crime—this frustration of the grace of God?

Next, he makes the grace of God to be at least a secondary thing, which is only a lower degree of the same error. Many think that they are to merit as much as they can by their own exertions, and then the grace of God will make up for the rest. The theory seems to be that we are to keep the law as far as we can, and this imperfect obedience is to stand good, as a sort of composition, say a shilling in the pound, or fifteen shillings in the pound, according as man judges of his own excellence; and then what is required over and above our own hard-earned money the grace of God will supply: in short, the plan is every man his own savior, and Jesus Christ and His grace make-weights for our deficiencies. Whether men see it or not, this admixture of law and grace is most dishonoring to the salvation of Jesus Christ. It makes the Saviour's work to be incomplete, though on the cross He cried, "It is finished." Yea, it even treats it as being

utterly ineffectual, since it appears to be of no avail till man's works are added to it. According to this notion, we are redeemed as much by our own doings as by the ransom price of Jesus' blood, and man and Christ go shares, both in the work and in the glory. This is an intense form of arrogant treason against the majesty of divine mercy; a capital crime, which will condemn all who continue in it. May God deliver us from thus insulting the throne of grace by bringing a purchase-price in our hand, as if we could deserve such peerless gifts of love.

More than that, he who trusts in himself, his feelings, his works, his prayers, or in anything except the grace of God, virtually gives up trusting in the grace of God altogether: for be it known unto you, that God's grace will never share the work with man's merit. As oil will not combine with water, so neither will human merit and heavenly mercy mix together. The apostle saith in Romans 11:6, "If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work." You must either have salvation wholly because you deserve it, or wholly because God graciously bestows it though you do not deserve it. You must receive salvation at the Lord's hand either as a debt or as a charity, there can be no mingling of the ideas. That which is a pure donation of favor cannot also be a reward of personal deserving. A combination of the two principles of law and grace is utterly impossible. Trust in our own works in any degree effectually shuts us out from all hope of salvation by grace; and so it frustrates the grace of God.

This hoping to be saved by our own righteousness robs God of His glory. It as good as says, "We want no grace; we need no free favor." It reads of the new covenant which infinite love has made, but by clinging to the old covenant it puts dishonor upon it. In its heart it murmurs, "What need of this covenant of grace? The covenant of works answers every purpose for us." It reads of the great gift of grace in the person of Jesus Christ, and it does despite thereto by the secret thought that human doings are as good as the life and death of

the Son of God. It cries, "We will not have this man to save us." A self-righteousness hope casts a slur upon the glory of God, since it is clear that if a man could be saved by his own works, he would naturally have the honor of it; but if a man be saved by the free grace of God, then God is glorified. Woe unto those who teach a doctrine which would pluck the crown royal from the head of our sovereign Lord and disgrace the throne of His glory. God help us to be clear of this rank offense against high heaven.

(*To be concluded.*)

LET US BE DUTIFUL TO ONE ANOTHER; AND
THANKFUL TO THE LORD FOR HIS
SALVATION.

ATLANTIC, N. C., Dec. 13, 1917.

DEAR BROTHER HASSELL:—I am sending you check for \$1.50 for THE GOSPEL MESSENGER for next year. I do not think it to be right to read our papers at the expense of the editors, nor do I think it right that we should be on the charity list if we are able to pay for it.

It has been noted since I can remember that Primitive Baptists will pay their debts. To have our papers come to us is as much a debt as if we were buying groceries from a merchant, and we should feel that way about it.

The exhortation of the apostle, "Owe no man anything but to love," should have as much force in our minds in this matter as it should in any others. If we neglect to pay our taxes the collector will call on us, and if we do not respond he will sell enough of our goods to pay our taxes and cost. Our brethren editors do not want that power. We should love one another enough to be dutiful to each other, and ourselves, our fellowmen, our professions in the cause of Christ, that the word of God be not blasphemed by the gainsayers.

The Church of God is our home. We should try to not destroy its peace nor deface her beautiful garments. We should be faithful as Abraham was. He was the father of the faithful. How blessed to be able to claim

Abraham as our father! To be thus blessed leads us on to claim the relation with Isaac, the promised seed, and that to the relation with Jacob, the elect of God. How sweet to have the evidence that we are the elect members of the elect body of the elect Head! It fills us with the faith that we are His and He is ours. Therefore, though we be dead, our life is hid with Christ in God. It is one life, as it is one body composed of many members, joined to one Head. Therefore it is one Church, one bride, the Lamb's wife. All her possession is in Him. She looks on her Head for her crown and her diadem. He wears the breastplate, and in it every name of the people of God. They are the poor in spirit, humble, mourning, repenting, hungering, thirsting, fainting, lame, with weak hands, feeble knees, tongues cleaving to the mouth, needy, and not able to beg, begging and not able to supply, naked and not able to clothe themselves; in every part and way deficient. None but the children of God know these things, and they know them only as their eyes are opened to see their imperfections. The knowledge of these things brings them before the Lord prostrate, begging for His mercies. They have no money nor good works to bring. If they have salvation, it must be by grace. Oh, how sweet that grace is free! Nothing but the gift of God, and that is eternal life through Jesus Christ our Lord. It is not offered to us nor accepted by us. He gives it, we have it in us. He that drinketh this water, it shall be in him a well of water springing up in him unto eternal life. Here the sweet earnest of the eternal inheritance is given us in the blessed assurance that we are heirs, and that at the appointed time we shall receive that inheritance in full, and forever dwell with the Lord.

The Lord ever bless you and give you wisdom and strength, for Jesus' sake.

Your brother in hope, L. H. HARDY.

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

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TRUTH.

"The Truth of the Lord endureth forever" (Psalm 117:2). "Thy Word is Truth" (John 17:17). "Jesus saith, I am the Truth" (John 14:6). "When the Spirit of Truth is come, He will guide you into all Truth" (John 16:13). "We can do nothing against the Truth, but for the Truth" (2 Cor. 13:8).

Truth is "conformity to fact or reality"; and the perfect truth, in regard to the Creator and the creation, past, present, and future, is set forth in the Old and New Testament Scriptures, and is embodied in the Lord Jesus Christ, and is revealed by His Spirit in the hearts of His people, and can never be overthrown by His enemies.

That portion of Truth which most concerns the human race is the character of God and man, the relation be-

tween God and man, and God's purpose in regard to the destiny of man, and God's only way of saving man from sin and hell.

Under the guidance of the Spirit of Truth, the Scriptures of Truth, being searched prayerfully and diligently, state these momentous facts in so plain a manner that the wayfaring man, the man traveling along the Highway of Holiness, shall not err therein (Isaiah 35:8).

These facts are: That God is the only eternal and infinite Being; that He is a person, and spiritual, and sovereign, omnipresent, omniscient, and omnipotent, and unchangeable; that He exists as Father and Son and Spirit; and that He is perfectly holy and perfectly merciful. That He made man in His own image or likeness, and therefore sinless, and that man, left to himself, wilfully sinned, and thus involved all his posterity in sin and death, from which ruined condition he cannot extricate himself. That God, foreseeing this lost estate of the human race, determined, before the creation, to provide a way for the salvation of sinful human beings by the atoning death of His incarnate Son, and the renewing power of His Holy Spirit, and that this salvation is perfectly free to all human beings who feel the need of it, and who therefore desire and beg for it. And that God, knowing that man by nature would not have such feelings and desires, graciously foreordained to send His Holy Spirit into the hearts of a great and innumerable multitude of all nations, and kindreds, and people, and tongues, for whom His Son should atone, to make them spiritually alive, to convince them of sin, righteousness, and judgment, and to reveal Christ in them the hope of glory, and to keep them by His power through faith unto salvation ready to be manifested to them at the last time—the resurrection of their bodies, and the conformity of their bodies to the glorious body of Christ at His second personal coming to the world, and then, in glorified souls and bodies, they will dwell forever with the Lord. But that God justly determined to leave multitudes of human beings, as He might justly have left all, to continue in the sins which they love and practice, and to die in that condition, and to be called from their graves, at the last day, to everlasting punishment. And

that there is scriptural reason to believe that those who die in infancy are subjects of God's salvation; and that He is able to save, by His atoning Son and His renewing Spirit, idiots, and lunatics, and heathens. That salvation is alone by the sovereign grace of God, the redemption of His Son, and the regeneration of His Spirit. That this salvation is to be preached by His called and qualified ministers, without money, or price, to every person in all the world, as the Holy Spirit directs them, and as God opens the way to them in His providence. That all those who believe this gospel, or good news, and no others, are to be baptized (immersed or dipped) in and under water in the name of the Father and the Son and the Spirit, and to be gathered into churches, of which the Lord Jesus Christ is the only Head and Lawgiver, and of which elders (or pastors or bishops) to minister in spiritual things, and deacons, to minister in carnal things, are the only officers. That Christ is the only Mediator and High Priest between God and man, and that all believers in Him are royal priests unto God, and that each local church is the highest visible ecclesiastical authority on earth, and that all the members of Christ's mystical body are bound together in a living and loving union, and that all His local churches have sisterly relations and obligations, and should maintain gospel order, and withdraw from every member that walks disorderly—every member that is guilty of gross transgression, or that, after being faithfully labored with, persists in error or sin. That the members of each church should meet together often for the spiritual and public worship of God in singing and prayer and in the reverent reading and expounding of the Holy Scriptures and in hearing such reading and exposition, and that they should, from a principle of love, endeavor to obey all the precepts of God's Word and to be resigned to all His dispensations.

The great truths of the Divine election, predestination, redemption, regeneration, and resurrection are clearly declared in the Scriptures, and are to be heartily received and earnestly maintained; but there are mysterious depths in these truths that are not explained in the Scriptures, and that we, in our present state, cannot un-

derstand, and that we should not make them subjects of bitter discussion, confusion, and division. The large majority of Primitive Baptists are kept, by the Lord, from extreme controversy and division in regard to these mysteries, and reverently wait for the light of clearer revelations in a Brighter and Better World. And the large majority of Primitive Baptists, not finding secret, oath-bound, Christless societies, or instrumental music, or humanly protracted proselyting meetings in the Apostolic Churches, do not and will not have these new, human inventions in their churches now, so as to gain the favor of the world, which is at enmity with God.

S. H.

THE HIGHEST SCHOOL.

Schools are institutions of learning, and should be patronized and encouraged by all parents and guardians for the training of children, for the cultivation of their minds and talents, if possible to the development, to the fullest extent, of each and every natural gift and qualification for usefulness in the affairs of human governments and the varied pursuits and lawful deeds of mortal life. Parents who willfully neglect the proper education of their children rob them of an inherent right and many advantages which even a little education might supply.

The above written sentiments and form of expression are sufficient to prove that the humble scribe is not a person of brilliant conception of the subject in hand, nor by any means one of what is called a man of literary training; but not altogether illiterate. I finished my course as a student in a rural school at Camp Hill, Ala., about fifty-nine years ago. Since that time I have been left to gather what knowledge I could in the varied experiences of a life of poverty, toil, sorrow, and pain. I realize that this lengthy term of human learning will soon close with me, and my weary soul will be transferred to her final abode, and my toil-worn body returned to its unconscious slumber in the friendly bosom

of mother earth, until awakened by the mighty voice of the Son of God.

In this School of Time I have been forced to learn many things which seem to have been of no benefit to me, and I would, perhaps, have been happier without the knowledge; one thing I have learned, that is, that it has been and is still harder for me to learn to do well than to cease to do evil. I remember many of my faults of childhood and youth with a feeling of shame and regret, and in riper age, when for the time I ought to have known and done better, I have still done many things that left a sting of conscience, for which there is but one cure—the blood of Christ which cleanseth us from all sin. Now arises the question, Has this only possible cure been applied to me? and the only answer I can find is, "I hope it has," and I cannot say that I positively know this. I think that I love the testimony of the Holy Ghost by the mouth and pen of the apostle—"We know that we have passed from death unto life because we love the brethren"; and again, "We know that we have a house, not made with hands, eternal in the heavens"; and I know for myself that I am not ashamed of the hope that points me to this eternal home beyond the shores of time.

Our Father in heaven has declared, by the prophet, that all His children shall be taught of Him, and the eternal Son declared that every man thus taught cometh unto Him. This is the highest, the greatest, the most pure and holy and effectual institution of learning in the universe. Our eternal Father is the Founder of this School. He is the Teacher of His own family, and qualifies all of them, every one, to know Him and His only begotten Son, whom to know is life eternal. The eternal Father sent His only begotten Son to redeem the elect beneficiaries of this everlasting, indestructible, and infinitely happy abode, who came clothed with power and authority, to lay down His precious life and to take it up again, all of which He accomplished, embodying all the fulness of the Godhead, and proceeded to set up the kingdom which the Father had appointed Him, to build and establish His Church, a temporary home for His children; then called and qualified His apostles to teach in His name, by the power of the Holy Ghost, these prin-

ciples and promises of protection and final salvation from the ravages of sin and Satan; and that preparation should be complete for their reception in their own eternal home, where He Himself will abide with them forever.

While they abide in the flesh, they learn but little of the glory of their everlasting inheritance; but they are taught of God, in measure, such knowledge as is necessary to enable them to trust, to love and praise Him for the gift of Jesus and the grace given in Him and through Him, imparted by the Holy Comforter, who is now with them in their afflictions, trials, and conflicts, leading and teaching them in the doctrine of grace and glory.

This is a High School in which this people are educated, and those only who are first taught of God are eligible to scholarship. These are not so much sent to school as the school is sent to them. Heaven above is the highest School, and there we are to be taught in the highest branches of the glory world, to know as also we are known.

J. E. W. H.

COVETOUSNESS IS IDOLATRY.

Colos. 3:5.

Covetousness is “inordinate eagerness to acquire and possess that which belongs to another, especially by unjust or unlawful means.” It is forbidden by the law of God, which requires us to love God with all our hearts, and our neighbors as ourselves (Exod. 20:17; Matt. 22:36-40), and it is declared by the Apostle Paul to be idolatry (Colos. 3:5), the worship of the creature instead of the Creator. For this sin God severely punished Balaam, Achæn, Saul, Ahab, Gehazi, Judas, and Ananias and Sapphira. It is that form of selfishness and worldliness which is more or less universal, and the Apostle Paul enjoins believers to mortify it as well as other evil principles of their Adamic nature, and he declares that for these things the wrath of God cometh upon the children of disobedience.

In some persons and at some times this idolatry is far more developed and manifest than in other persons and at other times. During wars all the vices of our fallen humanity are more active and shameless than in times of peace. In this favored country millionaires are rapidly increasing, and, unless prevented by the strong arm of the law, they would starve and freeze millions of our people, and, if possible, bankrupt the Government itself. And it is so in the other warring nations, especially in Germany, which is engulfed in corruption to such an extent that it threatens the destruction of even that strong and unscrupulous power. Corruption and violence have caused the greatest revolutions and catastrophes in human history. The holy, almighty, and unchangeable God will continue to reveal His wrath against the ungodliness and unrighteousness of men (Rom. 1:18).

The Devil claims (Luke 4:6) and the Emperor of Germany insanely and idolatrously covets the dominion of the world. To accomplish his diabolical purpose, the Kaiser has already sacrificed tens of billions of dollars, and tens of millions of human lives, and no doubt, in order to subjugate the world to him and his family, he would be willing to destroy hundreds of billions of dollars worth of property, and hundreds of millions of human lives, but Alexander, Cæsar, and Napoleon, greater men than he, have failed in the past to achieve such a purpose, though, like him, they had a partial and temporary success.

We know, from the second and seventh chapters of Daniel, that the next and last universal empire will be that of the Lord Jesus Christ; and the almost perfect certainty of the failure of the Kaiser to conquer the world is shown by the following comparative statistics given by the Encyclopedia Britannica, 120 West 32d Street, New York City, in their Three Beautiful New Maps of the Belligerent Countries and the Battle Fronts, with copious, condensed Historical Notes, which they send postpaid for two dollars:

	Population.	Area.	Wealth.
Entente Allies	...1,360,000,000	40,000,000 sq. miles	\$550,000,000,000
Teutonic Allies	.. 460,000,000	2,200,000 sq. miles	\$115,000,000,000
Allied population conquered by Teutons.....		32,000,000	
German colonial population conquered by Allies.....		12,000,000	
Allied area conquered by Teutons (square miles).....		200,000	
Teutonic area conquered by Allies (square miles).....		1,000,000	

Entente Allies—Cereals, 12,180,000,000 bushels; iron ore, 102,300,-000 tons; coal and lignite, 924,700,000 tons.

Teutonic Allies—Cereals, 2,550,000,000 bushels; iron ore, 37,700,000 tons; coal and lignite, 309,300,000 tons.

Our Secretary of War, Newton D. Baker, estimates that there are now about 38,000,000 men under arms, of whom 27,000,000 are Entente Allies, and 10,600,000 are Teutonic Allies. The 27,000,000 include about 11,000,000 who are not now actively engaged in the war (Russia, 9,000,000; Japan, 1,400,000; and China, 541,000). The 10,600,000 are from Germany, 7,000,000; Austria-Hungary, 3,000,000; Turkey, 300,000; and Bulgaria, 300,000.

Thus, in population, wealth, food-stuffs, iron, and coal, the Entente Allies surpass the Teutonic Allies three or more to one, so that there is not the slightest human probability that civilization will be defeated by scientific barbarism in the present world war.

We believe that our cause is that of justice, humanity, and enduring peace, and that the Lord will, according to His holy character, and His repeated promise, vindicate these righteous principles, and cause them to prevail on the earth.

S. H.

INCREASING DEPRAVITY AND DECEITFULNESS OF THE WICKED.

In his vivid photograph of the last perilous times (2 Tim. 3:1-13), the Apostle Paul says that “evil men and seducers shall wax worse and worse, deceiving, and being deceived”—that is, deceiving other people, and themselves deceived by the Devil, the father of lies, who deceives, more or less, the whole world (John 8:44; Rev. 12:9).

The prediction of the apostle undoubtedly applies to the present evil and dangerous times, when men, *professing godliness*, are selfish, covetous, proud, reckless, and treacherous, and lovers of pleasure instead of lovers of God. And he further describes them as evil or wicked men, and seducers (cheats, jugglers, hypocrites, impostors), and as growing worse in principle and practice, deceiving others by fair speeches and lying wonders, and at last so deceived by the Devil that they sincerely believe their own lies. Religiously, as all informed men know, this prophecy has been exactly fulfilled by the Romish Apostacy; and, politically, it has been most precisely fulfilled by the Imperial Government of Germany. That government is far worse than former heathen barbarian governments because it loudly and continually professes not only to be the most cultured or civilized, but to be *Christian*—to be in alliance with God, to commit its most unparalleled atrocities of wholesale destruction, arson, rapine, mutilation, slaughter, and assassination even of innocent and helpless women and children, by Divine right and authority, for the purpose of benefiting humanity and glorifying God! That government tells the German people that it is the best, the freest, the most democratic government in the world; that it is fighting only in self-defense; that the Entente Allies are doing their utmost to crush and destroy Germany; and it is more afraid of the truths told by President Wilson and Premier Lloyd George reaching the German people than it is of the Entente armies. It publishes perverted and distorted and misinterpreted reports of the messages and addresses of the President and Premier, and is said to threaten death to any German who has or reads or circulates the real messages and addresses; and Austria sentences even schoolgirls found with such documents to imprisonment, at hard work, from one to six years, and has already hung eighty thousand of her people for disloyalty. Lies cannot stand the truth, and the refuge of lies, in the Teutonic countries, and elsewhere, will finally be swept away by the God of the universe, and Truth, in all its forms, will prevail, and men, liberated by King

Jesus, shall know the truth, and the truth shall make them free, and righteousness and peace will abound on earth (John 8:31-36; Isa. 2:2-4; 11:1-10; Psalm 72:1-8).

S. H.

QUESTIONS AND ANSWERS.

1. Q. What, in brief, is a demonstration of the Divine inspiration and infallibility of the Bible? A. The birth, life, character, teachings, miracles, sufferings, death, resurrection, and ascension of the Lord Jesus Christ, the Sun of Righteousness, and the incarnation of eternal truth.

2. Q. Does the Bible say that the soul is immortal? A. Not in those words, but the Scriptures plainly teach that the immaterial or incorporeal part of man, that feels, and thinks, and reasons, and has a sense of right and wrong, and that can know God, will exist forever either in wretchedness or happiness (Eccles. 12:7; Matt. 25:46; Luke 23:43; Acts 1:25; John 17:12; 2 Thess. 1:5-10; Rev. 7:9-17; 14:9-11; 20:11-15; xxi., xxii.).

3. Q. In Gal. 4:26 the Apostle Paul says that "Jerusalem which is above is free, which is the mother of us all"; what does he mean? A. That the gospel Church, which, in spirit and privilege, is above all natural things and societies, is free from bondage to the law and sin and Satan and the world; she is composed of persons who are born of God, who is above all other beings; and, in the sense that her members are born in the belief and love of her doctrine and ordinances and practice, she may be said to be their mother.

4. Q. Were the wise men spoken of in the second chapter of Matthew the same persons as the shepherds spoken of in the second chapter of Luke? A. By no means; the wise men were wealthy Gentiles from the east, and the shepherds were poor Jews watching their flocks by night in the fields near Bethlehem.

5. Q. In the 25th chapter of Matthew, who are represented by the five wise and the five foolish virgins?

A. The wise represent the true children of God, who have the oil of Divine grace in their hearts, and who are known and loved of the Lord, and who are watching for His coming, and who go in with Him to the marriage; while the foolish represent the merely nominal professors, who have no grace in their hearts, and who are not known of the Lord as His, and who are shut out from the marriage.

6. Q. In 1 Cor. 15:22 the apostle says: "As in Adam all die, even so in Christ shall all be made alive"; what does he mean? A. He is speaking to and of the children of God, those that are Christ's (verse 23). As the descendants of Adam, they inherit natural and spiritual death from him; but, as the family or seed of Christ, they inherit spiritual and eternal life from Him, not only in spirit now, but also in their bodies that are to be raised by Him at His second personal coming, and made like His own glorious body.

7. Q. In the 21st and 22d chapters of Revelation, what is meant by the city and the gate, and the tree of life? A. The city is the Church of God; the gate is Christ; and the tree of life is also Christ; and the river of water of life is His Spirit of life and love and holiness, animating, refreshing, and purifying the Church, which feeds upon the fruit, the life, sufferings, death, and resurrection, and ascension of her Divine Saviour. The city, I think, is both the militant and the triumphant Church.

8. Q. Ought Primitive Baptists to attend operas? A. They should be dead to the world, and despise all its sinful and lying vanities. Christ is their perfect Example, and, taking up their cross, they should always follow Him.

S. H.

IF IN ARREARS, PLEASE REMIT.

During the last few years the cost of paper and printing and the prices of nearly all the necessities of life have greatly advanced, so that about a thousand periodicals in the United States have been suspended, and many others have increased the price of their publications.

The income of THE GOSPEL MESSENGER is less than the cost of printing and mailing it. The giving of hundreds of copies to our poor ministers and members makes the burden greater. The prompt payment of subscriptions and the securing of more subscribers would afford some relief. The price of THE MESSENGER has always been one dollar a year; that small amount will buy very little else now. I say nothing of myself, but my associate editors are equal, in character and ability, to those of any other Primitive Baptist periodicals. Without fear or favor of man, we endeavor to advocate and expound the eternal principles of the Scriptures, which, to every human being, are of infinitely more importance than all earthly interests. We do not introduce or favor new, unscriptural theories or practices which confuse and divide our people.

S. H.

JERUSALEM.

Jerusalem, "the city of the great King," "beautiful for situation, the joy of the whole earth"; "Jerusalem is builded as a city that is compact together"; "glorious things are spoken of thee, O city of God," are some Bible phrases and expressions concerning Jerusalem. Jerusalem is considered the most sacred and the most celebrated city of the whole earth on account of its connection and association with the ministry and works of the blessed Jesus, His apostles, and His Church.

No incident or event that has occurred since the beginning of the terrible World War has aroused such general interest throughout the whole world as the capture of Jerusalem by the British armies just a few days ago, as announced in the following news item from London:

CAPTURE OF JERUSALEM BY BRITISH IS ANNOUNCED BY GENERAL ALLENBY; WITH FRENCH AND ITALIAN OFFICERS WILL ENTER CITY TODAY.

LONDON, December 10.—Andrew Bonar Law, chancellor of the exchequer, announced today that Jerusalem, after being surrounded on all sides by British troops, had surrendered. The chancellor said British, French, and Mohammedan representatives were on the way to Jerusalem to safeguard the holy places.

General Allenby reported that on Saturday he attacked the enemy's positions south and west of Jerusalem. He said Welsh and county home troops advancing from the direction of Bethlehem drove back the enemy and, passing Jerusalem on the east, established themselves on the Jerusalem-Jericho road. At the same time London infantry and dismounted yeomanry attacked the strong enemy positions west and northwest of Jerusalem, and placed themselves astride the Jerusalem-Shechem road. The Holy City, being thus isolated, surrendered to General Allenby.

The chancellor said that General Allenby expected to enter Jerusalem officially tomorrow, accompanied by the officers of the French and British forces. British political officers, together with the British governor, were in the party that had gone ahead on the safeguarding mission, the chancellor stated. The capture of Jerusalem had been delayed to some degree, added the chancellor, in consequence of the great care that had been taken to avoid damage to the sacred places in and around the city.

Millions of Jews, Mohammedans, Roman and Greek Catholics and Protestants of the world are stirred by this news, as the Holy City has been under Turkish dominion for nearly twelve hundred years. It was taken by the Caliph Omar in 673. The Caliph Omar built in Jerusalem the Mosque of Omar, which is one of the celebrated buildings of Jerusalem of today and of the world, of which our brother, Elder M. B. Moffitt, who visited Jerusalem in 1910, says: "This Mosque is the largest individual structure in Jerusalem, being one hundred and eighty-four by two hundred and seventy-two feet." It is built on the site of Solomon's Temple. The same writer tells us of what is called The Church of the Holy Sepulchre, consisting of a series of shrines and chapels, the entire plot being two hundred and eighty by three hundred and fifty feet, built in the early part of the nineteenth century at a cost of three million dollars.

Another matter of great importance to the Jews throughout the world, and to all students of the Bible and lovers of the Lord, is the declaration of the British Government, made public November 2, 1917, concerning Zionism, which means the re-establishment of the Jews in Palestine. Concerning this declaration a noted Jew says:

The aspiration of the Jewish people for restoration to Palestine passed from the state of unquenchable yearning to the condition of practical realization on November 2d, when the British Secretary of State for Foreign Affairs, the Honorable Arthur J. Balfour, issued the following statement on behalf of the British war cabinet:

"His Majesty's Government views with favour the establishment in Palestine of a National Home for the Jewish people and will use its best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

Another says:

The statement of the English government that it is its purpose to re-establish Palestine as the national home-land of the Jewish people, is like the rising of a great and glorious sun from an ocean of blood and tears. Great and joyful as is the news to our own people, bowed with the tragedy of the ages, it is also a prophecy to all the nations of the earth that from out of the seething crucible shall come a new, a spiritually liberated world.—*The Maccabean*.

The Jews are stirred, I suppose, as never before since the downfall of Jerusalem in the year 70 A. D., and they affirm that the declaration of the British Government is to them the most important event in their history since their long dispersion began.

No doubt great things are in store for that wonderful people, and that great events, in the world's history, are now transpiring, and that still greater are yet to come, even the second coming of the blessed Jesus without sin unto salvation.

Note what He said about the future of the Jews and of Jerusalem: "And they (the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, UNTIL THE TIMES OF THE GENTILES BE FULFILLED." Luke 21:24. A distinct but mysterious limit, we see, is fixed to the treading down of the Holy City by the Gentiles.

Note, again, Rev. 11:1-2: "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot FORTY AND TWO MONTHS." Now read Paul to Romans, 11th chapter and especially 25th verse, where he says: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel

(the Jews), UNTIL THE FULLNESS OF THE GENTILES BE COME IN." On this expression of Paul one noted interpreter says: "The fullness of the Gentiles is the completion of the purpose of God in this age, viz., the out-calling from among the Gentiles of a people for Christ's name, the church which is His body." This view is in harmony with the dispensations of God in other ages, for, when the Jews possessed the oracles of God, before the coming of Christ, where were the *Gentiles*? And, when the gospel was given to the Gentiles, what became of the *Jews*? The great mass of them have wandered in spiritual darkness and sad dispersion up to the present.

The population of Jerusalem is estimated at from 60,000 to 100,000.

May the Lord help us to inquire after and to love the "Jerusalem which is above" and the mother of all the children of promise.

G. W. STEWART.

REMARK.

A dispatch from Rome, December 17, 1917, states that the Pope has addressed a circular letter to all his bishops in the belligerent countries, declaring that if any Christian state aids the Turks in an attempt to retake Jerusalem, it will be condemned by the Holy See, by which he means himself and his court. As the Pope seems to be in virtual alliance with the Kaiser, this is an indication that the latter will not try to restore Jerusalem to the Turks, though he may attempt to take it himself. Both Germany and Turkey *profess* to be favorable to the return of the Jews to Palestine.

S. H.

EXTRACTS.

SANTA CRUZ, CAL., Oct. 10, 1917.

Elder S. Hassell—

I herewith enclose money order. Please apply the same on my subscription to THE GOSPEL MESSENGER. I wish to thank you very much for sending THE MESSENGER to us, notwithstanding our delinquency. We should dislike very much to do without the same, as it is the only gospel preaching we have here, that corresponds with our experience.

Yours respectfully, F. ASMUSSEN.

ROCKVILLE, MD., Oct. 19, 1917.

Elder Sylvester Hassell—

DEAR BROTHER:—Enclosed please see the amount for THE MESSENGER another year. I send more, not only because the cost of printing is higher, but because I believe that the subscribers, who love to read THE MESSENGER, and who are able, have just as much right to help send it to those who are not able to pay, as for you to do it all. We enjoy reading it. I enjoy your writing about the coming of the Lord. I often think how grand it will be when we have a righteous rule instead of the corrupt way we have now; I wish it were tomorrow; then it would be all joy to His loved ones; wickedness would be put down, and this restless, suffering world would be changed.

Your sister, I hope, (MRS.) L. R. HICKERSON.

NEWPORT, N. C., Aug. 20, 1917.

DEAR BROTHER HASSELL:—I am glad you sent me THE MESSENGER so long without any pay. I have often thought of discontinuing my paper; for the last year or two my financial condition was so bad I could not meet my bills. I have been expecting you to stop your paper for a long time, but you have not, and I feel drawn out to you in love, seeing your faith and labor of love among and to the afflicted poor, who are rich in faith and heirs of the kingdom. I know that to have the fellowship of the saints and their prayers is worth more than the riches of this sinful world. Dear brother, I feel you have them, for God remembers your labor of love and long-suffering for His name's sake, and God is the rewarder of them that diligently seek Him. I feel that you have done this, and contended for the faith once delivered to the saints. Therefore, I am sure it will go well with you.

W. W. ROBERTS.

R. 1, Box 68, GAP, TEXAS, Aug. 7, 1917.

DEAR BROTHER HASSELL:—As I have just finished reading the August MESSENGER, which came to me last evening laden with good things from above, and knowing that I am behind with my subscription, I feel it to be my duty to let you know why I am so. In February, 1914, one of my boys was taken sick with pneumonia, and, before he recovered, my wife was taken sick with the same, and on the second day of March, 1914, she died. Then on the 5th day of the same month my second son was taken with the same, and, after he had been sick three weeks, he had an abscess in his lungs, and he was bedridden for ninety-three days. I had to be up with him day and night. I had one hundred acres in cotton; the good people helped me to work it out. In July the weevils commenced work in it, and I gathered one bale of cotton that fall. So I was left with nine children, \$350 doctor's bill, and no crop, and very poor crops ever since; so it has taken all I could make to supply my needs at home. I should have written you sooner, but I would think maybe that I would get able to send the money, but Providence has not so provided yet. But, blessed be God. I have a fine prospect for a crop this year, and if it holds out, and God lets me live, you shall have your money. I don't say this to flatter you, but because I know it is so—THE MESSENGER is the best, the cleanest, the soundest paper it ever has been my privilege to read. If this round earth was filled up

with such papers and such men as its editors, I am sure there would be no wars, and no famines; but, if we had no such things, we would choose to make our paradise below the skies. So God lays the axe to the root of the ivy that is covering the oak. I am thankful to you for sending THE MESSENGER as long as you have, not hearing from me so long. As I see now, and so long as THE MESSENGER sets forth the doctrine that it does now, I shall ever be glad to peruse its pages. May the saving grace of the eternal God, now and forever, abide with you, is the prayer of a poor worm,

S. G. GARRETT.

HAMPTON, FLA., October 29, 1917.

DEAR MR. HASSELL:—My dear mamma received your sweet letter and the generous gift of five dollars that dear Mr. —— sent. How good it is of this dear brother to so generously divide with my dear afflicted mother and me. We just can't find words to express our heartfelt thanks. May God bless and repay him. I don't believe his gift could ever mean more to us than now, when we are having to pay these awful war prices for every drop of medicine mamma takes and for the food we eat. I have never seen times look more gloomy. I only pray that the dear Lord will provide some way so that mamma can manage to be able to get the medicine she has to have, as long as she is allowed to live and suffer. She is no better—still perfectly helpless. Can't feed herself or use her hands, but tries hard to bear her great afflictions bravely and without a murmur. She often says, "Oh! Lord, why must I live and suffer so? But Thy will, not mine, be done." Please tell dear Mr. —— how deeply we appreciate his kindness.

Gratefully,

CLEONE MOORE AND MOTHER.

REYNOLDS, GA., December 10, 1917.

ELDER S. HASSELL:—Enclosed please find cashier's check for one dollar and a half—one dollar to renew my subscription and fifty cents to help you pay your extra expense in printing THE MESSENGER. I hope the good Lord will put it into the hearts of His people to help liberally to pay the extra cost. May the Lord bless you in every need.

I hope I am your little sister,

MRS. E. G. ENGLISH.

CRAWFORDSVILLE, IND., December 13, 1917.

Elder Sylvester Hassell—

DEAR BROTHER:—I find myself moved to send you my cheque for five dollars instead of the usual amount. Continue to send THE MESSENGER as before, and place this sum to my credit.

It would seem as if Satan was now bent upon the destruction of civilization, and with it the larger part of the human race. It may be our cup of iniquity is full, and that the end of this present ungodly world is at hand. Certainly there is yet no rift in the clouds with which we are overcast; but they grow blacker continually. The madness that has seized upon the German nation is portentous and awful to contemplate. Their emperor, who is probably a maniac with a homicidal prepossession, seems to have been carried to the top of the high mountain, shown all the kingdoms of the world and invited by Satan to do him homage in exchange for them, as has been the

case of every world-conqueror—their high mountain being a towering, insane ambition. It would seem also that the bargain has been struck, but it is very reassuring to reflect that God has not abdicated His sovereignty; that “the earth is the Lord’s and the fullness thereof”; and that, after He has purged it by fire, and destroyed all of the works of the Devil, including sin and death, the earth, created anew in the likeness of Eden, will become the inheritance of the meek, as our Saviour said, “and the ransomed of the Lord will return and come to Zion, with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

It has become increasingly the custom to minimize sin, and to regard it as mere error, and to smile at the idea of its satanic origin and deadly character; but who that understands the teachings of Scripture can doubt, and who that studies this horrible war by the light which they afford him can fail to discern that the prince of the powers of air, the spirit that worketh in the children of disobedience, is as potent and active now as in the days of Noah?

Yours in hope,

JOHN N. TAYLOR.

BALTIMORE, Md., December 9, 1917.

Elder Sylvester Hassell—

VERY DEAR BROTHER:—Enclosed find check for \$2.25, for which please send THE GOSPEL MESSENGER one year to Sister Rebecca C. Thompson, 3438 Seneca Street, “Woodberry,” Baltimore, Md., also renew my subscription for one year, and the 25 cents extra for yourself. We very much appreciate THE MESSENGER, and truly hope that the Lord will spare you yet many years to “Speak the truth in Love.” I hope all the brethren and readers will work for new subscribers during the coming year. This makes four I have sent in this year, and I still have a few prospects which I think I can send in soon.

Wishing you a merry Christmas and happy and blessed New Year,

I am, your brother, I hope,

A. S. ROWE.

MORTON, MISS., R. 1, December 14, 1917.

Elder Sylvester Hassell—

DEAR BROTHER:—Enclosed find P. O. order for six dollars to pay for THE GOSPEL MESSENGER for four persons. (The two last are new subscribers.) One dollar for myself, the other a gift to you. I hope to get more new subscribers. I have been reading THE MESSENGER since October, 1885, and have found it contending for sound doctrine and good order in the house of God, and leaving out everything that would cause strife or divisions among the churches. May the Lord enable you to continue in the future as he has in the past for many years yet, is my prayer.

Yours in hope,

J. L. JOYNER.

2433 MYRTLE AVE., KANSAS CITY, Mo., December 11, 1917.

DEAR ELDER HASSELL:—I am herewith enclosing from Elder John Downey (my wife’s father) and from myself a little token of appreciation of your faithful and efficient labors in the Master’s vineyard. We appreciate THE MESSENGER and your unceasing efforts for peace

among the Baptists. We wish you every temporal and spiritual blessing needful for your welfare, and many more years of happy service in the cause of Christ. Elder Downey has entered the 89th year of his pilgrimage toward the "Holy City," and, while his sight is dim and hearing dull and failing strength, yet he is still much interested in the things pertaining to "the kingdom of God's dear Son." He has no use for the inventions of men in the salvation of lost sinners, but delights in the sweet doctrine of salvation by grace alone. For one at his advanced age, he is as well as might be expected. He is able to get around some in pleasant weather, and to attend our meetings occasionally, and to take extended journeys alone when accompanied to the train and met at the end of the journey, during the summer season. He desires me to express to you his Christian love and fellowship, and to all others who may be interested in his welfare, whom he met formerly on visits in the South.

Wishing you not only the formal merry and happy greetings of the holiday season, but also the constant needful blessings of the Holy Spirit, we beg to remain,

Yours in the sweet fellowship of Christ,

ELD. JOHN DOWNEY AND G. C. JORDAN.

RALEIGH, N. C., December 8, 1917.

DEAR BROTHER HASSELL:—I am enclosing a check for two dollars for THE MESSENGER. I enjoy reading it very much, and especially your pieces. They are always good, and very instructive.

I am sending all my copies to my sister [Mrs. Cora Aycock], and she reads them aloud to the children. I am sure they could hear nothing better; and I think it is very important that *our* children should be taught just what we believe. They certainly will not hear our doctrine from anybody else, and unless the parents teach them, it is probable they will hear what we do not want them to know. I wish THE MESSENGER could go into every Baptist home. It could not fail to do good.

With my sincere regards and best wishes, I am,

Cordially,

PATTIE WOODARD ANDERSON.

601 EAST MAIN ST., WASHINGTON, N. C., December 6, 1917.

Elder Sylvester Hassell—

VERY DEAR BROTHER:—It seems to me that it is again on my mind to cast in my mite for the readers of THE MESSENGER, as unworthy as I feel. We are nearing the end of another year, and this has been so full of sorrow to so many of us. Yet the Lord's mercies continue; and, when I am cast down, I think of the dear Saviour, who did not rejoice but once that we have any record of while He stayed on this earth, and that was not for natural blessings, but He said, "I thank Thee, Oh! Father, Lord of heaven and of earth, because Thou hast hid these things from the wise and prudent and revealed them unto babes, etc." Who are the babes? those whom He has made to feel their need of Him. Does it seem that many feel this? God is the Judge. To you who are cast down and feel to be forgotten, forsaken. "Look to the hills from whence cometh your help, to Abraham, your father, and Sarah that bore you." While they both were clothed with a body of flesh and encompassed with like infirmities as we are, yet they had that saving faith which brought forth fruit, and that

fruit remains to this day for our comfort and consolation. Did not Abraham by faith offer up his only begotten son, the son of his old age? and we, who have sons or kindred in this awful war, have to give them up into the hands of God, and does this not keep our hearts praying? So we should cast our care on Jesus, and we can't help from praying. If we had no tongue, our hearts would pray. And the Lord says, in His Word, that "His eyes are over the righteous, and His ears are open to their cry." When we are cast down and full of sorrow, Oh! how sweet the thought that God is so full of compassion and tender mercy, that He will hear and answer a poor sinner like me!

Very affectionately,

BETTIE Z. WHITLEY.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

MR. AND MRS. JAS. J. RUTHERFORD.

Jas. J. Rutherford was born in Alabama, October 20, 1846, and died in Eustis, Fla., November 26, 1917.

Miss Sarah E. Cooper, to whom he was married in 1866, was born in Georgia, October 1, 1846, and died in Eustis, Fla., October 10, 1917.

To this union there were born four sons and one daughter. All are living except one son, who died some years ago.

They joined the Primitive Baptist Church in October, 1894, and lived until their death loved and honored.

Soon after I was called to the care of Antioch Church, near where they lived, I dreamed that Mr. and Mrs. Rutherford came to the meeting Saturday, and that he joined the church, and on Sunday when we met at the water for baptism she joined and I baptized them. The next day after my dream I wrote Brother Hopson, the deacon of the church, that Mr. James Rutherford and wife would join our church next meeting. While I have never been much of a dreamer, I felt sure that they would join. Brother Hopson, when he met me, made sport of my dream. He said that there was no man more honest, truthful, and honorable in the county; that he had never seen anything more in him than a good moral man. That his wife had been a Methodist from childhood and was nothing more than one now. He said: "Brother Gilbert, they never come to our meeting but about once a year, and that to our annual meeting, and I should as soon expect to see the world come to an end as to see them join our church." It was then 11 o'clock, and he said, "It is time to begin services." I said, "Let's wait till Rutherford comes." He said, "No, if we wait till then we will have no services." But the services had not progressed far when they came into the house. While singing the last two lines in Conference he came forward and gave me his hand; then related his experience of the Lord's dealings with him. By vote of the church he was received for baptism. Sunday morning at the water his wife was received and baptized then. My dream came true. Brother Hopson said, "I would believe most anything you should dream now." I had never seen these dear people but two or three times before they united with the church, and had never conversed with them. For the many years that I served that church I never knew more faithful or truer members.

Their natural life was almost the same length; their married life was the same and perhaps as congenial as possible for companions to live; their church life was the same in the unity of faith, hope, and love, and no one who knew them will question but what their eternity will be spent with Christ and the children of the resurrection. May their beloved children live as their beloved parents, and I could wish them no better inheritance.

M. L. GILBERT.

MRS. HESTER A. PHELPS.

(Church Memorial.)

We are again called upon to record the death of one of our most beloved members, Hester A. Phelps, who died November 20, 1917, at the home of her son, Mr. William Phelps, in Greenville, N. C., where her husband, E. S. Phelps, also died last April. This devoted couple lived together more than fifty years, both of them having passed their seventy-fifth birthday, and for more than thirty years were loving and faithful members of the church at Great Swamp, near Greenville, N. C., where they will be sadly missed. They are survived by two sons and one daughter, several grandchildren and a host of friends. Sister Phelps also leaves one sister, Sister Polly James, of Everetts, N. C. To their relatives and friends we extend our warmest sympathy, desiring ourselves to be reconciled to this bereavement, feeling that it is far better for our dear brother and sister to be at rest.

Written by request of the church at Great Swamp, Saturday before the fourth Sunday in November, 1917.

ELDER S. HASSELL, *Moderator.*
MRS. ELLA BRILEY, *Clerk.*

MRS. NANCY POSS.

With a sad heart I will announce, through THE MESSENGER, the death of my dear aunt. She was born July 6, 1854, and died November 23, 1917, making her stay here on earth 63 years, 4 months and 17 days. She was the wife of L. M. Poss. From this union were born six children, of whom five survive her, two daughters and three sons. They were all with her. Two brothers and two sisters also survive her: Elder J. P. and G. B. Post, of Iola, Texas; Mrs. M. R. Floyd, of Munday, Texas, and Mrs. M. J. Tucker, of Alabama, and a host of relatives and friends to mourn her death. She was a member of the Primitive Baptist Church. She was prompt and faithful to attend her church when she was able, which seemed to be her chief enjoyment. She suffered from several different ailments for many months. She never spoke for two weeks before she died. She was asleep and died without a struggle. She was perfectly willing to die. She was talking to me two months before she died about how happy she was while on her bed of affliction. She said the dear Lord would take her just as she was. She was a faithful and much beloved wife and a loving mother, and was the most cheerful person I ever saw—always lively when she was well. Oh! how we miss her; but weep not, for the precious one has gone from this world of sin and strife—gone to enjoy a heavenly life. We would not, if we

could, call her back. To know her was to love her. They buried her in Concord Cemetery. The funeral services were conducted by our pastor, Elder Richard Holman.

Written by one who loved her.

IOLA, TEXAS.

MRS. EDNA CARROLL.

MRS. W. T. FINCHER.

It is with a sad heart that I endeavor to write a short sketch of my mother's death. She was born in Crawford County, Georgia, July 4, 1855, and died August 19, 1917, making her stay on earth a few days over sixty-two years. She was Augusta Eugenia Kendrick prior to her marriage to W. T. Fincher in 1879. She is survived by her husband, five children, one sister, and two brothers.

My mother was a devoted member of the Primitive Baptist Church at Mt. Carmel, to which church she united in early womanhood.

She was in declining health for several years before her death, but she bore her suffering with a great deal of patience and Christian fortitude. While we know that our loss is her gain, it is with broken hearts we say, "Thy will be done."

WILLIE MAE FINCHER.

MRS. MOLLIE F. BELL.

By the request of Brother D. S. Bell I will send to you for publication the obituary of his dear wife, Mollie F. Bell.

She was the daughter of Amariah Bell and Ann Bell, his wife. She was born the 15th day of February, 1850, and was married to D. Samuel Bell the 15th day of January, 1874, with whom she lived happily until November 4, 1917. She was the last one of a family of several children, but she leaves a heart-stricken husband and many relatives and friends to mourn her departure. She was a devoted wife, good housekeeper, a careful and painstaking helper to her husband; a wife indeed. She was a kind neighbor and warm friend.

In October, 1879, while the last hymn at the White Oak Association was being sung, she felt to be a lost sinner with no chance to be saved. This conviction continued until some time in the year 1885 or 1886, when she felt the mercies of God in the forgiveness of her sins for Jesus sake, and she was made to rejoice in His salvation for herself and not for another. From that time she had a good hope through grace but was often in very low places and in beggings to the Lord for light and His holy arm to support her. On Saturday before the first Sunday in September, 1892, she and her husband came before the church at Hadnot's Creek, Carteret County, N. C., and gave the church satisfactory evidence of the work of grace in their hearts, and they were received, and on Sunday morning they were baptized by this writer. She was a faithful member and always at her post of duty. For several years she was afflicted and was a cripple a part of the time, but she did what she could and was faithful. For some time she suffered with pains and hurtings in her side, which proved to be gall-stones, but she had grown to be too weak for an operation. Her sufferings were severe, but she endured them with much patience, complaining but little. She said she wished to be resigned to the Lord's will, but would love to live with and for the comfort of her afflicted husband. However, it was the will of her heavenly Father to take her from the world unto Himself,

and her remains rest by her father in the Gales Creek Cemetery to wait the call of the Lord to raise her up to dwell with Him in glory.

The Lord bless our bereaved brother and her many sorrowing friends, is the prayer of one who loved her.

ATLANTIC, N. C.

L. H. HARDY.

CHANGE OF ADDRESS.

Elder D. Wilkerson has removed from Fort Mead, Fla., to Okeechobee, Fla.

GOSPEL MESSENGER, 1879 TO 1895, DESIRED.

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Vol. 40

No. 3

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

MARCH, 1918.



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have one copy of THE MESSENGER for one year free.

If the MESSENGER is not received the first or second week of
each month, please write at once for another copy.

The Gospel Messenger

MARCH, 1918.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 40

WILLIAMSTON, N. C., MARCH, 1918.

No. 3

HUMILITY.

Acts 20:19.

Humility the Lord beholds
With an approving eye;
In humble souls He doth delight,
For such on Him rely.

In their own views they nothing seem,
For Christ is their great all;
And 'tis their highest happiness
Before His cross to fall.

Thou humble Jesus, give us all
Our nothingness to see;
Ne'er in ourselves we dare to boast,
But humbly boast in Thee.

Lord, conquer pride, that swelling sin,
Bid all its power depart;
May we all walk Thy sacred paths
In lowliness of heart.

May we be more like saints above,
Who all Thy glory see;
Who cast their crowns at Thy dear feet,
And lose themselves in Thee.

RICHARD BURNHAM (1783.)

[CONCLUDED.]

SALVATION BY WORKS, A CRIMINAL DOCTRINE.

Gal. 2:21.

—
C. H. SPURGEON.
—

The second great crime which self-justification commits is making Christ to be dead in vain. This is plain enough. If salvation can be by the works of the law, why did our Lord Jesus die to save us? O, Thou bleeding Lamb of God, Thine incarnation is a marvel, but Thy death upon the accursed tree is such a miracle of mercy as fills all heaven with astonishment. Will any dare to say that Thy death, O incarnate God, was a superfluity, a wanton waste of suffering? Do they dare think Thee a generous but unwise enthusiast whose death was needless? Can there be any who think Thy cross a vain thing? Yes, thousands virtually do this, and, in fact, all do so who make it out that men might have been saved in some other way, or may now be saved by their own willings and doings.

The doctrine of salvation by works is a sin against all the fallen sons of Adam, for if men cannot be saved except by their own works, what hope is left for any transgressor? You shut the gates of mercy on mankind; you condemn the guilty to die without the possibility of remission. You deny all hope of welcome to the returning prodigal, all prospect of paradise to the dying thief. If heaven be by works, thousands of us will never see the gates. I know I never shall. You fine fellows may rejoice in your prospects, but what is to become of us? You ruin us by your boastful scheme.

Nor is this all. It is a sin against the saints, for none of them have any other hope except in the blood of righteousness of Jesus Christ. Remove the doctrine of the atoning blood, and you have taken all away; our foundation is gone. If you speak thus you offend the whole generation of godly men. I go further: work-mongering is a sin against the perfect ones above. The doctrine of salvation by works would

silence the hallelujahs of heaven. Hush, ye choristers, what meaning is there in your song? You are chanting, "Unto Him that loved us, and washed us from our sins in His own blood." But why sing ye? If salvation be by works, your ascriptions of praise are empty flatteries. You ought to sing, "Unto ourselves, who kept our garments clean, to us be glory for ever and ever"; or at least, "unto ourselves whose acts made the Redeemer's work effectual be a full share of praise." But a self-lauding note was never heard in heaven, and, therefore, we feel sure that the doctrine of self-justification is not of God. I charge you, renounce it as the foe of God and man. This proud system is a sin of deepest dye against the Well-beloved. I cannot endure to think of the insult which it puts upon our dying Lord. If you have made Christ to live in vain, that is bad enough; but to represent Him as having died in vain! What shall be said of this? That Christ came to earth for nothing is a statement most horrible; but that He became obedient to the death of the cross without result is profanity at its worst.

II. I will say no more concerning the nature of these sins, but in the second place proceed to the solemn fact that these two great crimes are committed by many people. I am afraid they are committed by some who hear me this day. Let every one search himself and see if these accursed things be not hidden in his heart, and if they be, let him cry unto God for deliverance from them.

Assuredly these crimes are chargeable on those who trifle with the gospel. Here is the greatest discovery that was ever made, the most wonderful piece of knowledge that ever was revealed, and yet you do not think it worth a thought. You come now and then to hear a sermon, but you hear without heart; you read the Scriptures occasionally, but you do not search them as for hid treasure. It is not your first object in life thoroughly to understand and heartily to receive the gospel which God has proclaimed: yet such ought to be the case. What, my friend, does your indifference say that the grace of God is of no great value in your esteem? You do not think it worth the trouble of prayer, of Bible-reading, and attention. The death of Christ is nothing to you—a very beautiful fact, no doubt; you know the

story well, but you do not care enough about it to wish to be a partaker in its benefits. His blood may have power to cleanse from sin, but you do not want remission; His death may be the life of men, but you do not long to live by Him. To be saved by the atoning blood does not strike you as being half so important as to carry on your business at a profit and acquire a fortune for your family. By thus trifling with these precious things you do, as far as you can, frustrate the grace of God and make Christ to die in vain.

Another set of people who do this are those who have no sense of guilt. Perhaps they are naturally amiable, civil, honest, and generous people, and they think that these natural virtues are all that is needed. We have many such, in whom there is much that is lovely, but the one thing needful is lacking. They are not conscious that they ever did anything very wrong, they think themselves certainly as good as others, and in some respects rather better. It is highly probable that you are as good as others, and even better than others, but still do you not see, my dear friend, if I am addressing one such person, that, if you are so good that you are to be saved by your goodness, you put the grace of God out of court, and make it vain? The whole have no need of the physician, only they that are sick require his skill, and, therefore, it was needless that Christ should die for such as you, because you, in your own opinion, had done nothing worthy of death. Will you lay this to heart, and remember that if you have never been guilty of anything else, this is sin enough to make you mourn before the Lord day and night? You have as far as you could, by your proud opinion of yourself, made void the grace of God, and declared that Christ died in vain. Hide your face for shame, and entreat for mercy for this glaring offense.

III. On my third point I shall carry with me the deep convictions and the joyful confidences of all true believers. It is this, that no true believer will be guilty of these crimes. In his very soul he loathes these infamous sins.

First of all, no believer in Christ can bear to think of the frustrating of the grace of God or the making of it void. Come, now, honest hearts, I speak to you. Do

you trust in grace alone, or do you in some degree depend upon your own feelings, your own faithfulness, your own repentance? I know you abhor the very thought. You have not even the shadow of a hope nor the semblance of a confidence in anything you ever were, or ever can be, or ever hope to be. You fling this away as a foul rag full of contagion, which you would hurl out of the universe if you could. I do avow that though I have preached the gospel with all my heart, and glory in it, yet I cast my preachings away as dross and dung if I think of them as a ground of reliance; and though I have pointed many souls to Christ, blessed be His name, I never dare for one moment put the slightest confidence in that fact as to my own salvation, for I know that I, after having preached to others, may yet be a castaway. I cannot rest in a successful ministry, or an edified church, but I repose alone in my Redeemer. What I say of myself I know that each one of you will say for himself. Your alms-giving, your prayers, your tears, your suffering persecution, your gifts to the church—did you ever think of putting these side by side with the blood of Christ as your hope? No, you never dreamed of it; I am sure you never did; and the mention of it is utterly loathsome to you: is it not? Grace, grace, grace is your sole hope.

It is our joy to hold two great principles which I will leave with you, hoping that you will suck marrow and fatness out of them. These are the two principles: The grace of God cannot be frustrated, and Jesus Christ died not in vain. These two principles, I think, lie at the bottom of all sound doctrine. The grace of God cannot be frustrated, after all. Its eternal purpose will be fulfilled, its sacrifice and seal shall be effectual: the chosen ones of grace shall be brought to glory. There shall be no failures as to God's plan in any point whatever: at last when all shall be summoned up it shall be seen that grace reigned through righteousness unto eternal life, and the top-stone shall be brought out with shoutings of "Grace, grace unto it." And as grace cannot be frustrated, so Christ did not die in vain. Some seem to think that there were purposes in Christ's heart which will never be accomplished. We have not so learned Christ. What He died to do shall be done: those He bought He

will have; those He redeemed shall be free; there shall be no failure of reward for Christ's wondrous work: He shall see of the travail of His soul and shall be satisfied. On these two principles I throw back my soul to rest. Believing in His grace that grace shall never fail me. "My grace is sufficient for thee," saith the Lord, and so shall it be. Believing in Jesus Christ, His death must save me. It cannot be, O Calvary, that thou shouldst fail; O Gethsemane, that thy bloody sweat should be in vain. Through divine grace, resting on our Saviour's precious blood, we must be saved. Joy and rejoice with me, and go your way to tell it out to others. God bless you in so doing, for Jesus' sake. Amen.

SALVATION IS BY GRACE AND NOT BY WORKS.

ROLAND PARK, BALTIMORE, MD., Jan. 10, 1918.

DEAR BROTHER HASSELL:—I have read and reread the communication of our dear brother, Elder M. L. Gilbert, of Dade City, Fla. I am so pleased with what he says upon the subject of grace that I feel that I want to say a few things myself, and will quote a very familiar text of Scripture, Eph. 2:8—"For by grace are ye saved through faith, and that not of yourselves: it is the gift of God." I have talked with quite a number of professors of religion, and do not remember one who would dispute in so many words that salvation is by grace. But then they say that certain conditions must be complied with in order to the reception of grace. Does it not seem that intelligent people would know better than this? Can they not see that to comply with conditions destroys the idea of grace? In natural things they would see it. For instance: Brother Gilbert has ten acres of land, and he says, "Brother Rowe, if you will give me one thousand dollars, you may have this land." I want the land, and have the money, so I pay him the price, and he gives me a deed to the land. No one would say that I gave Brother Gilbert a thousand dollars, or that he gave me ten acres of land. And yet this is the same principle upon which the world says that God gives salvation to sinners; and, if so, then it is not of grace, but of works.

Some time ago I was in conversation with a lady of a different denomination, and when I said, "We believe in salvation by grace; and you people believe that salvation is by works," she at once objected, and said, "You are mistaken; we believe in salvation by grace the same as you do." I answered, "I beg your pardon if I have misrepresented you, but this is my understanding of your teachings. You say that Jesus died for every one, and that the Holy Spirit so works with every one at some time in their life that they can become a Christian if they will, or they can let it alone if they choose. Is this correct?" She said "Yes." Then I said, "Let's examine this a little. Take you and me. The Spirit works with both of us, telling us what to do to be saved. You heed His teachings, comply with the conditions, and are saved. I do not, and am lost. Will you please tell me why I am lost?" She very readily answered, "Because of your disobedience." "Very well," said I. "Is it not equally true that you are saved because of your obedience? and does not this make salvation by works, and not by grace at all?" And she said, "I had never thought of it that way." Our text says salvation is God's gift; and, this being true, it is not given in exchange for money or works. It is not of yourselves. It is by grace and through faith, and faith is also God's gift to the sinner. It is faith in Jesus that inclines the heart of the sinner to Him, and makes him pray, "God be merciful to me a sinner." Jesus said, "It is written in the prophets, They shall all be taught of God; every man, therefore, that hath heard and learned of the Father cometh unto Me." John 6:45. And so we see them coming in faith to Him. The woman, with the issue of blood, said, "If I may but touch the hem of His garment, I *shall* be whole." The leper said, "Lord, if Thou wilt, Thou canst make me clean." The centurion said, "Speak the word, and my servant *shall* live." All three speak very confidently. Who told them that Jesus had such power? This confidence is not such as can be inspired by the advice of mere man, but that power of God-given faith that sweetly draws the needy ones to Jesus, the Saviour of sinners. And Jesus said, "No man can come to Me except the Father which hath sent Me draw him." Faith is the power through which the gift of God is received.

Jesus said, "Thy faith hath made thee whole." Neither is this faith a product of human works, but it is purely the gift of God. So, then, if we are the children of God, as Paul recognizes the Ephesians to be, we are, as they were, "the workmanship of God. Created in Christ Jesus unto good works, which God hath before ordained (prepared) that we should walk in them." The children of God are creatures, both as the sons of Adam and as the sons of God, and had no existence prior to Adam, save in the infinite wisdom and foreknowledge of God, as the sons of Adam created of the dust of the ground, and as the sons of God created in Christ Jesus, and made heirs of God, and joint heirs with Christ. "Know ye not that your bodies are the members of Christ?" (1 Cor. 6:15); and that He shall change our vile body and fashion it like unto His glorious body? Phil. 3:21. In this glorious resurrection life the children of God shall in perfection praise Him who by His grace gave them eternal life, and by His grace gave them to rejoice in it here on earth, and by His grace hath raised their mortal bodies spiritual bodies, and by His grace brought the whole man, soul, spirit, and body together in the final resurrection to be with Jesus forevermore. Could anything be more appropriate or delightful than that these should to all eternity sing, "Thou art worthy, for Thou hast redeemed us to God out of every nation, kindred, tongue, and people"?

Your brother, I trust,

JOSHUA T. ROWE.

A SILENT SERMON.

"For the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men."—MATT. xxviii, 2-4.

Not a word was spoken, yet what a wonderful sermon was preached! In behalf of the glory and majesty of heaven and to the powers of earth a proclamation was made that declared the former and bade defiance to the latter. A dazzling tableau was presented, too dazzling for human eyes. Omnipotence displayed divine glory

and power. Let the imagination exert its utmost stretch in attempting to picture the scene. See the sepulchre with its closed door; its door closed by a stone with the seal of the king upon it. See the Roman guard standing about, armed and ready to strike death to any human intruder. The morning twilight begins to spread over the doleful scene. More glorious than the mighty orb that gives birth to the twilight comes a messenger from the glory-world. Silently that messenger approaches the dark receptacle of the body of Jesus. See! the massive stone moves, the king's seal breaks! On that stone sits the angel, his countenance like lightning and his raiment white as snow. Look! the armed guard, strong with physical power, proud of their valor, massive in muscular build, shake as a reed before the wind and fall to the ground as dead men! Over all beams the brilliancy of the countenance and raiment of the angel. Silence reigns! Unseen by mortal eye, the Lord of Glory arises and steps forth, a mighty victor over death and the grave, subsequently to be seen by many witnesses.

There is so much in this silent sermon! It is preached that man's opposition to God as the instrument of Satan is futile. It is preached that Jesus was not an impostor, as His enemies declared Him to be. It is preached that His death upon the cross for the sins of His people has efficacy so as to fully satisfy for all their sins. It is preached that He is a living Saviour, ever living to make intercession for all for whom He died. It is preached that He will ultimately give to all of them the victory He has thus gained and make them everlasting sharers in that victory.

We now leave the reader to read the text again, or rather the sermon, and meditate upon the silence and effectual nature of it.

JOHN R. DAILY.

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PRIDE AND HUMILITY.

Pride has been well defined to be "unreasonable conceit of one's own superiority, whether as to talent, wealth, beauty, accomplishments, rank, office, or other distinction, with correspondingly contemptuous feeling toward others; inordinate self-esteem."

Pride is false—it ignores the fact that we have nothing that we did not receive. It is foolish—it disregards the truth that we shall soon die, and lose all our natural possessions. It is atheistic—despising the certainty that God is the Giver of all our blessings, and will hold us to a strict account for their use. It is hateful to God and to man—for God knows that we are nothing and owe

everything to Him, and our fellow-men know that we are as dependent as themselves upon our Creator. It is provocative of Divine wrath, which thunders its judgments upon the proud through all Scripture and all history. It is dangerous—as it stands on the verge of an awful precipice. It is ruinous—for it will assuredly bring upon itself everlasting destruction. The lightning strikes the highest objects (Isa. 2:10-22; Prov. 16:18; Luke 18:14). Pride was the condemnation of the Devil, and of Eve, and Haman, and Nebuchadnezzar, and Balshazzar, and Herod, and the Pharisees, and the Laodiceans. It is a leading characteristic of the last days (2 Tim. 3:1-5); and the time is soon coming when the proud and wicked shall burn as in an oven (Mal. 4:1). The pride of the last century or two (in this Laodicean Age) has vaunted itself in the greatest heights of deism, philosophism, rationalism, evolutionism, materialism, higher criticism, scientism, naturalism, atheism, phariseism, institutionalism, and proselytism, and, in Central Europe, imperialism, militarism, Jesuitism, Kulturism, and might-makes-rightism. Having sown the wind of its own boastfulness, it is now reaping the whirlwind of Divine judgment. The writers of Germany compare their country to the Black Eagle of the German Flag, soaring in the clouds, and looking down with scorn upon the insect nations grovelling upon the ground. They claim that they are the strongest, greatest, wisest, and best nation, and, therefore, that they ought, for the good of other nations, to rule over them. We know that their end is near; for “pride goeth before destruction, and a haughty spirit before a fall,” says the Lord in His infallible word (Prov. 16:18).

Humility, the opposite of pride, is lowly-mindedness, meekness, and gentleness. It is a grace of the Holy Spirit. It is true—recognizing our nothingness, and our entire dependence upon God. It is wise—remembering our mortality, and our need of a spiritual salvation. It is reverent—thanking the Lord for His mercies, and beseeching Him for His forgiving and purifying grace. It is lovely to God and man, for God dwells in the humble heart, and in the sight of both God and man, genuine meekness is a precious ornament to the character. It is symbolical of the Divine favor, for all His

people have it. It is safe, for the lower we sink in our own esteem, the nearer we are to the everlasting arms underneath us. And it is an assurance of our everlasting salvation. Humility was beautifully exemplified in Abel, Abraham, Jacob, Job, Moses, Joshua, David, Isaiah, Jeremiah, Elizabeth, Mary, John the Baptist, the Syro-Phoenician woman, Paul, and, above all, in the Lord Jesus Christ, who voluntarily descended from the Throne of God to the awful cross and the gloomy grave for the glorification of His Father and the salvation of His people.

It has well been said that true, spiritual humility is manifested in thinking poorly of one's self and better of others; in not envying but rejoicing at the gifts and graces of others; in ascribing all that we are and have, that is good, to the grace of God; in disclaiming one's own righteousness, and submitting to the righteousness of Christ; in a willingness to receive instruction from the poorest child of God; in kindly receiving admonitions given; in patiently bearing insults and injuries; in meekly submitting to the afflicting hand of God; in not seeking great and high things for one's self; and in subjecting human reason to Divine revelation. True humility comes from a spiritual and experimental knowledge of God in Christ and of ourselves.

S. H.

HOPE.

Hope consists in desire and expectation; hence, whatever one desires and expects to obtain, is hoped for. The word, hope, is often used to express desire for things which are beyond the scope of reasonable anticipation; it is a term which is so common and so convenient and easy to employ that we often use it without thinking of its literal meaning. It is so easy to say, "I hope to see you again," or, "I hope that you may soon recover from your illness," etc., when we have no reason to expect such things to occur.

The word hope occurs many times in the Scriptures; it is a precious word, and means so much to the dear children of God, and is really the gift of God to them, that it

constitutes the leading theme and topic of their Christian conversation.

Hope is one of the great principles or graces of the Holy Ghost, and is continually associated with faith and charity. 1 Cor. 13:12. These three gifts are abiding principles, and are so associated and fixed in the soul that they can never be entirely separated until the will and purpose of God is accomplished in them. Faith is the gift of God, and is the victory that overcomes the world; hope is an anchor to the soul; and charity, divine love, never faileth, but abideth forever. The love of God, shed abroad in the heart by the Holy Ghost, begets faith in Jesus Christ, who is our hope, and is Christ in us, the hope of glory. Thus the grace of God brings salvation, adorns the soul, fixes the new heart upon Christ, and establishes the child of God in the faith and hope of life eternal—"everlasting consolation and good hope through grace." So grace reigns through righteousness unto eternal life by Jesus Christ, our Lord.

In these times of war and carnage, storms and tempests throughout the world, what could the dear children of God do without the anchor? The inspired testimony is that "we are saved by hope"—saved from utter despair.

Our dear Saviour told His disciples that they should have tribulation in the world, and so they did; but He further assured them that they should have peace in Him. Paul the apostle, who afterward suffered great affliction and persecution, said, "Moreover, we joy in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." To have the love of God in the heart and Christ in us the hope of glory is the richest and noblest possession that has ever been bestowed upon man on earth.

Often the question arises in the mind of the child of God, "Am I a child of God, an heir of heaven?" to which the common answer is, "I hope that I am, but cannot positively know it." David speaks of the hope of the wicked and of the hypocrite, and that their hope shall be cut off or perish, and how do I know that mine is the hope of the

righteous? Oh! that the Lord may sustain my hope even in the hour and article of death.

The Gentile brethren at Ephesus are described as having once been "without hope and without God in the world." What a wretched state to be in! All sinners are without this good hope through grace until they are quickened together with Christ, and receive this blessed hope and consolation as a free gift through the merit of Christ.

Moreover, it is required of the children of God to be ready at all times to give a reason of their hope to them that ask it. There is nothing more pleasing to the Church than to sit together in heavenly places in Christ, and listen to the testimony of those precious ones whom God has blessed by His quickening power, and to whom He has manifested His pardoning mercy, and fixed their hope in Christ for a final release from the evils of this world, and a house, not made with hands, eternal in the heavens. And in private conversation they may find comfort in telling their experiences of God's goodness to them.

J. E. W. H.

PEACE ON THE BASIS OF TRUTH.

If the Primitive Baptists were united in doctrine and practice we would be strong; but division has made us weak in number. I would love to see union and fellowship prevail in all our churches.

To make a peace permanent and lasting, it should be "based on eternal truth." If all could agree to discontinue every thing not found in the Bible it would be a step in the right direction. I want to do this. I desire to enquire for the old paths; they are the scriptural paths, have the Word of God to support them, and if we could unite at all it would be on this basis. Let us ask, What am I practicing that offends our brethren, that is unscriptural—what am I fellowshipping in others that wounds our dear people? We must not expect to unite on an unscriptural basis. If we can lay aside all malice and all guile, . . . envies and evil-speaking," etc., and

seek for truth in such a spirit as this, it does seem to me we will find a basis of real union.

I trust I am not jealous or envious toward others, and hope I am in a frame of mind to earnestly and honestly seek for peace among our dear people.

I suggest that silence of the New Testament shall be regarded as prohibitive—that is, a doctrine or a practice not clearly in the New Testament shall be held as prohibited. If we say that silence is to be understood as *permissive*, no one can tell how much error it invites. The Bible is a thoroagh furnisher to all *good* works. A work not found in the New Testament is not a *good* work, and so is not to be understood as permissive. For example: The Bible no where mentions sprinkling for baptism—it says nothing about it, and this silence we regard as prohibitive. There are many things on which the Bible is silent. It says nothing of infant sprinkling, or instrumental music in the churches, or moving pictures, and these things are popular with many; but silence is prohibitive and not permissive.

The word “primitive” means earliest or original, and denotes that our doctrine, etc., is old. The sentiments we hold are old; we rather approve the name “Old School.” We are following in a long beaten path when we stand for the doctrine of our people. Our fathers for centuries have stated our sentiments in confessions of faith. In joining our people we confessed these views as ours. It seems wrong to me for one to go about denying the resurrection of the dead, yet claiming to be a Primitive Baptist, or to teach universalism and yet claim to be an Old Baptist; or to urge the two-seed doctrine under the name Old Baptist. Articles of faith are not to be used as proof of truth, but they do show whom and what we joined, and I doubt our having the moral right to lay claim to being Primitive Baptists and yet teach universalism, or nonressurrection, or the two-seed doctrine, or introduce customs in our churches not known to our fathers.

It seems to me these two principles should guide us in finding a basis of agreement for *Primitive* Baptists. I do not want to be like the fable of the serpent and the toad in settling their difference. The serpent proposed

that the toad let the serpent swallow him. I don't want this. I want to be prompted and guided by love to our people and love to truth. We should confess our faults one to another, and willingly give up things that are unscriptural, that wound others.

I do not want to write or act in a haughty, overbearing spirit. We must labor in love if we aid in making peace. We have reasons to be forgiving and forbearing one to another. Let us not be enemies, even if we differ about things. Many of us are near our eternal home; a few more winters and we are done with all these things. I want to do right my whole duty. We must not lose sight of truth in our efforts for peace. Peace founded in truth is the only valuable peace.

I often review my course of life in the past. I see things that I wish had been otherwise. I regret our wasted churches, and we should tremble at causing division. In reviewing the past it seems to me I have been too hasty at times. We should let patience have her perfect work.

I expect we shall never see divisions all healed. We all have our imperfections, and differences will arise; but if we do right—do our duty as brethren—we may do some good.

J. H. O.

JERUSALEM AND THE JEWS.

For a number of years before the beginning of the great World War I was deeply impressed with the belief that we are living in "the last days" and in "perilous times," and that great and marvelous events were near at hand, and that according to the prophecy of both the Old and New Testaments, great things were in store for the Jews, and that their preservation by Divine providence or the special care of God throughout nearly twenty centuries and their long dispersion is today one of the wonders of the world. And I was led to believe that the Jews ere long would be restored to their old home in that land of promise, the land of Palestine, and would once more become a nation, and would finally confess the blessed Jesus as the true Messiah and wor-

ship and adore Him as such. Accordingly, before the World War began, I subscribed for the *American Israelite*, a Jewish publication, published in Cincinnati, Ohio, with the view of observing the trend of Jewish thought and Jewish movements. Let us not be indifferent or careless about the Jews and their present movements and future movements, for we should ever bear it in mind that in history and in the providential and spiritual dealings of God with the children of men, the Jews stand out as the most noted and favored people of the world, for every book of the Bible (except probably Luke and the Acts) was written by a *Jew*; every one of the great Patriarchs, Prophets, and Kings was a *Jew*. Every one of the Apostles, and the Lord Jesus Himself, according to the flesh, was a *Jew*.

I have watched with keen interest the progress of this World War, and have from its beginning expected, as one result of it, the overthrow of the Turkish dominion of Palestine, and the return of the Jews to their own holy land of promise, and recent events, as shown in my other article, point clearly to the realization of these expectations. In this connection it should be borne in mind that a world-wide movement among the Jews, known as Zionism (which means the re-establishment of the Jews in their own land) was started among them about twenty years ago, and has continued to grow with increasing interest up to this date, and now, since the declaration of the English Government concerning Palestine and the Jews, and the capture of Jerusalem by the British army in Palestine, the Jews throughout the world are aroused and enthused as never before since their long dispersion began. So let us quote some:

Jerusalem was taken by the British forces under General Sir Edmund Allenby on December 10, 1917, and the victorious commander entered officially at noon on December 11th.

General Allenby's official report follows:

I entered the city officially at noon December 11 with a few of my staff, the commanders of the French and Italian detachments, the heads of the political missions, and the Military Attachés of France, Italy, and America.

The procession was all afoot, and at Jaffa gate I was received by the guards representing England, Scotland, Ireland, Wales, Australia,

New Zealand, India, France, and Italy. The population received me well.

Guards have been placed over the holy places. My Military Governor is in contact with the acting custodians and the Latin and Greek representatives. The Governor has detailed an officer to supervise the holy places. The Mosque of Omar and the area around it have been placed under Moslem control, and a military cordon of Mohammedan officers and soldiers has been established around the mosque.

The telegram also stated that the following proclamation in Hebrew, Arabic, English, French, Italian, Greek, and Russian had been posted in the citadel and on all the walls:

PROCLAMATION.

To the Inhabitants of Jerusalem the Blessed and the People Dwelling in Its Vicinity:

The defeat inflicted upon the Turks by the troops under my command has resulted in the occupation of your city by my forces. I, therefore, here now proclaim it to be under martial law, under which form of administration it will remain so long as military considerations make necessary.

However, lest any of you be alarmed by reason of your experience at the hands of the enemy who has retired, I hereby inform you that it is my desire that every person should pursue his lawful business without fear of interruption.

Furthermore, since your city is regarded with affection by the adherents of three of the great religions of mankind, and its soil has been consecrated by the prayers and pilgrimages of multitudes of devout people of these three religions for many centuries, therefore, do I make it known to you that every sacred building, monument, holy spot, shrine, traditional site, endowment, pious bequest, or customary place of prayer of whatsoever form of the three religions will be maintained and protected according to the existing customs and beliefs of those to whose faith they are sacred.

Guardians have been established at Bethlehem and on Rachel's Tomb. The tomb at Hebron has been placed under exclusive Moslem control.

The hereditary custodians at the gates of the Holy Sepulchre have been requested to take up their accustomed duties in remembrance of the magnanimous act of the Caliph Omar, who protected that church.

As a result of these events, three great demonstrations have been held by the Jews in London, New York, and Baltimore. In the London demonstration or conference, members of Parliament appeared and expressed their interest and high appreciation of the movement, and so did noted Jews, among them the chief rabbi, who said:

The epoch-making Declaration . . . The solemn pledge with the oldest of national tragedies shall be ended in the coming readjustment of the nations.

The spirit of the Declaration was that of absolute justice.

Only on its own soil could the Jewish people live its own life and make . . . its characteristic and specific contributions the spiritual treasure of humanity.

THE HAHAM.

What had appeared to so many to be a dream had now become a reality.

They were gathered there to begin to reap in joy what they had sown in tears and sorrow.

They were representing the feeling which animated the Jews of all the world. Therein lay the greatness of the British Government.

They wanted to establish in Palestine an autonomous Jewish Commonwealth in the fullest sense of the word.

The ground must be theirs.

Jews stood for reparation, restitution, and guarantees.

The establishment of a Jewish Commonwealth in the land of their fathers would consolidate and clarify the position of the rest of the Jews throughout the world.

CAPT. THE HON. W. ORMSBY-GORE, M.P.

The Jewish claim to Palestine was overwhelming.

He supported it (the Movement) as a member of the Church of England, as Sir Mark Sykes had supported it as a Roman Catholic.

He felt that behind it all was the finger of Almighty God.

MR. ISRAEL ZANGWILL.

I came here not for criticism but for congratulation and coöperation . . . to see that this (achievement) is followed by a similar achievement in the more difficult region of practice is the duty of all Israel.

It is not surprising that the nation whose noble version of our Scriptures has made the Bible almost a British possession should vibrate to Jewish national aspirations.

A National Home in Palestine—freedom and equal rights everywhere else; here surely is a platform that can unite all Israel.

John Hay, when told that certain peoples were not fit for autonomy, replied, "No people is fit for anything else."

Unless the Palestine colonization is so planned that it must eventually produce the national autonomous home, I, for one, will not devote my limited strength to such a mockery of Jewish aspirations.

Seven Crusades to the Holy Land have all meant massacre for the Jews; if the eighth Crusade is to mean Palestine for the Jews, if it is to be truly a Christian Crusade, then that very fact is a proof of a new world-order of love and justice.

Learn from the long patience of Israel that the spirit is mightier than the sword.

The New York conference, on the 23d of December, was a gathering of 15,000 Jews in Carnegie Hall, while 10,000 were turned away for want of room. So great was the interest and enthusiasm that on the outside many broke into singing the Hatikiak. Dr. Wise, chairman of the meeting, said in part:

"We are met tonight, the American Zionists, in order to give expression to our deep and abiding joy over the capture of Jerusalem by

Great Britain and her Allies, and the declaration of the British Government in favor of the establishment in Palestine of a national homeland for the Jewish people. These two equally momentous events rejoice our hearts because every military victory brings nearer the ultimate and inevitable triumph of the Allied cause, and because the British declaration is a token of the determination of the Allied Powers to realize at the close of the war in the terms of a reconstituted world the ideals of liberation and justice for all peoples, great and small, for which the American democracy in common with the Allied nations of Europe are prepared to make the uttermost sacrifice of treasure and of life."

Nathan Straus was received with acclaim and affection as he rose to speak:

"There are only a limited number of things that can enthuse a man of my years," said Mr. Straus, "—a word, a hint, a hope can fire youth—but I have come to the place in life where I am skeptical, doubtful and hard to be impressed. I have seen so many things go wrong in the world—but things are going right now. I have spent years, strength and some of the filthy lucre called money—all of these generously—on schemes and dreams; and I have often grown weary waiting for my dearest hopes to enkindle with the fire of reality.

"At last I can say: The hour has struck; the moment of realization has come—and, I thank God, it has come to the hope and the dream that my good wife and I treasure most of all.

"I stand before you in appearance and somewhat in fact an old man. Many of these gray hairs, a great share of this agedness has come through years of devotion and striving for the national cause of our people; my eyes have grown weak watching, my heart at times heavy in prayer—yet all this time, as the soldiers say, 'I carried on.' My years are heavy but my soul is young, and with the aid of my good wife and with the support most necessary of all, the support of the common people, I shall carry on to the end.

"And this moment is the reward. England, with a word Israel has awaited for suffering centuries, has made my dearest dream come true. She has said to us—Arise, go forth and possess the land of our fathers. Surely my reward is great. Though only one of many of our leaders, I have been granted what Moses was not—the sight of my people possessing their land. I tell you it has made me young again. I feel that this aged appearance of mine is camouflage. I feel that I want to buy a plough, a horse, a cow—for I cannot be separated from the milk business—and begin a new life in the old land. If I can feel so strengthened, so youthful—how should all you younger men feel? All Jews are young now, and we'll make the land flow with honey—and milk."

The noted Jew, and Associate Justice of the Supreme Court of the United States, Brandeis, came before the Baltimore Conference and urged loyalty to the Zionist leaders, and said: "What the Jews have prayed for for nearly two thousand years, what organized Zionists have striven for for two decades, is now at our door. Our rejoicing is sobered by the responsibility which is upon us."—*The Macca-bean, N. Y.*

Dr. Haldeman, writing just before the beginning of the Great War, said:

"God has declared that the Jews shall go back to their own land—that Israel shall be restored to Palestine. The promises of this restoration form almost the staple of the prophetic utterances. The Word of God is crowded with them. In every form of statement—typical, figurative, poetic, symbolic, open and didactic—does the living God proclaim, by sworn oath, by solemn pledge, upon the stake of His own integrity, that His people shall yet dwell in the land of their inheritance. To transcribe these promises would be almost to fill a book."

But see, especially, Isaiah 11:11, 12; Jer. 23:3-8; Ezek. 36:24-34 and 37:21-26, and the passages cited in my last article. While the events in and relative to Palestine and the Jews occupy only a secondary place and consideration in the papers and news items of the day, I feel that they are the most important transactions of all the war up to date, and that the second coming of the Lord is near at hand. "Even so, come, Lord Jesus."

G. W. STEWART.

REMARKS.

Eight of the most noted ministers of England—Baptists, Congregationalists, Episcopalians, Methodists, and Presbyterians—have recently issued the following manifesto:

"First. That the present crisis points toward the close of the times of the Gentiles.

"Second. That the revelation of the Lord may be expected at any moment, when He will be manifested as evidently as to His disciples on the evening of His resurrection.

"Third. That the completed church will be translated, to be 'forever with the Lord.'

"Fourth. That Israel will be restored to its own land in unbelief, and be afterward converted by the appearance of Christ on its behalf.

"Fifth. That all human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will be subject to His rule.

"Sixth. That under the reign of Christ there will be a further great effusion of the Holy Spirit on all flesh.

"Seventh. That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour."

S. H.

DOCTRINES OF DEVILS.

In 1 Timothy 4:1, 2, the Apostle Paul says: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seduc-

ing spirits, and doctrines of devils (demons), speaking lies in hypocrisy, having their conscience seared with a hot iron."

We certainly live "in the latter times"; and, in fulfillment of this prophecy of the Divine Spirit, great numbers of persons and societies (called "Churches"), yielding, perhaps unconsciously, to the deceptive influences of the Devil and his angels, evil spirits occupying the regions of the air (Eph. 2:2), have departed from "the faith which was once delivered unto the saints" (Jude 3), and which they once professed, and, with their consciences thoroughly hardened and insensible, have graduated in falsehood and hypocrisy.

In the third verse the Apostle adds "forbidding to marry, and commanding to abstain from meats." This language, interpreted by historical and present facts, proves that his primary reference was to the apostatical and heretical communion of Rome, which is, according to Cardinal Manning, "the masterpiece of Satan, if not the Church of Christ," which has perverted every doctrine and practice of the New Testament, and which has, for a thousand years, enforced an unscriptural and corrupt celibacy upon its "priests" to make them entirely devoted to itself, and which makes righteousness to consist in fasting and other mechanical performances.

But there can be no doubt that the Omniscient Spirit, in the language at the head of this article, also refers to the devilish, false, hypocritical, conscienceless, and heartless doctrine recently developed and now rampant in Germany, a country which took the lead in the Protestant Reformation of the sixteenth century—a movement which taught, in the main, a Divine, scriptural, spiritual, holy, and loving religion. These awful doctrines of demons are the substitution of nature for God, evolution for creation and salvation, natural selection and survival of the fittest for Divine providence, "kultur" for civilization, falsehood for truth, might for right, stealth for open dealing, pride for humility, hatred for love, oppression for justice, atrocity for humanity, and everlasting war for everlasting peace. While believing and practicing these enormities, the chief philosophers, scientists, and even *theologians* of Germany, in conscienceless hypocrisy, charge them upon their enemies.

These diabolical teachings are filling the world with crime and misery; and only Divine compassion and omnipotence can save the human race from ruin. S. H.

QUESTIONS AND ANSWERS.

1. Q. Is it right for women to speak on any matter of business brought before the church, or to serve as church clerks, or to go as messengers to an Association? A. I think so when it is necessary. In 1 Tim. 2:12 the Apostle Paul says, "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." He does not forbid a woman from telling her experience, or from speaking, when requested or necessary, on a matter of business in a church conference, or from serving as clerk of a church, when there is no male member, qualified or present, to act in that capacity. There were no associations of churches until 1651 A. D. (in Wales); and as, when no brother of a church is present, a sister acts as the messenger of a church in our Union Meetings, I do not see why, under the same circumstances, she may not act as the messenger of a church in an Association, so that the church may thus be represented. Of course, this is a matter for each Association to decide for itself. Sometimes a church has no male member. If no member is present, a church may be represented by a letter.

2. Q. Will the earth be literally burned at the end of time, and yet will a people be preserved and inhabit it forever? A. Yes; so the Scriptures teach. Just as *literally* as the earth, for man's sin, was overwhelmed with water (Gen., chapters 6, 7, and 8), so, for man's sin, it will be *literally* dissolved by fire (2 Pet. 3:1-13); and yet, as Noah and his family were preserved by the mercy and power of God, and their descendants still occupy the earth, so will the mercy and power of God preserve His people from the deluge of fire; and the heavens and earth, being changed and made new, will be the holy and blessed residence of God and His saved people forever (Psalm 102:25-28; Isa. 65:17-25; 2 Thess. 1:7-10; 2 Pet. 3:13; Rev. 11:15, and chapters 21 and 22). While there is an introductory, partial, spiritual fulfillment of these

prophecies—the passing away of the legal heavens and earth, and the appearing of the gospel heavens and earth—in the experience of every believer in Christ, there will be a final, complete, literal fulfillment of these prophecies, for all the children of God, at Christ's second personal bodily coming to the earth. In the third chapter of 2d Peter, it is plain that the final deluge of fire will be as *literal* as the first deluge of water. The earth was not annihilated by the water, neither will it be annihilated by the fire, but it will be changed, as the bodies of believers in Christ will be changed from mortality to immortality. Hundreds of Scripture prophecies—many in regard to the first personal coming of Christ to the earth—have been literally fulfilled. The time, place, and manner of Christ's birth, His Divine-human nature, His Spirit, His preaching, His miracles, His sufferings, death, burial, resurrection, and ascension have taken place exactly and literally, as they were predicted. And the prophecies of His second coming will be just as exactly and literally fulfilled.

S. H.

IF IN ARREARS, PLEASE REMIT.

During the last few years the cost of paper and printing and the prices of nearly all the necessities of life have greatly advanced, so that about a thousand periodicals in the United States have been suspended, and many others have increased the price of their publications. The income of THE GOSPEL MESSENGER is less than the cost of printing and mailing it. The giving of hundreds of copies to our poor ministers and members makes the burden greater. The prompt payment of subscriptions and the securing of more subscribers would afford some relief. The price of THE MESSENGER has always been one dollar a year; that small amount will buy very little else now. I say nothing of myself, but my associate editors are equal, in character and ability, to those of any other Primitive Baptist periodicals. Without fear or favor of man, we endeavor to advocate and expound the eternal principles of the Scriptures, which, to every human being, are of infinitely more im-

portance than all earthly interests. We do not introduce or favor new, unscriptural theories or practices which confuse and divide our people.

S. H.

EXTRACTS.

KENNEDY, ALA., December 5, 1917.

Elder Sylvester Hassell—

DEAR BROTHER:—I notice my time expires in this month. Enclosed you will find \$2 money order. One dollar is to pay for the MESSENGER another year, and the other dollar is a present to you. This is a very little present. I wish I was able to send you more; but if all the subscribers that are able would send that much as a present it would be a great help to you. I notice almost all periodicals have gone up in price, but I see in the last issue of THE GOSPEL MESSENGER that you aim to send the MESSENGER out at the same price—\$1 a year—which will enable many a poor child of grace to read its comforting letters that could not if the price was higher.

Your sisfer,

MRS. B. A. CROWLEY.

WOOSTER, ARK., December 24, 1917.

DEAR BROTHER HASSELL:—I think in these perilous times such periodicals as the MESSENGER should be supported by the Old Baptists. I love and enjoy my other papers, but some way it is a favorite with me; perhaps it is because I've read it since its first publication, and, therefore, it is a true and tried friend. May the Lord graciously bless and sustain you and all others connected with it, that it may be kept up to its present standard. And may you be spared yet many years to send it forth to the comfort of God's humble poor, and to His name's honor and glory. And, Oh! may the God of peace work mightily in the hearts of His people that we may hear the glad cry that peace once more reigns throughout Zion.

Your sister in hope,

MARY PATTON.

ROOPVILLE, GA., December 8, 1917.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST:—You have been good in sending the MESSENGER to me free, but I want to help you till times get better, therefore I send \$1.25. Wife and I greatly enjoy the contents of each number. I sometimes read it all before I lay it down. It looks strange that, while the whole world lieth in wickedness, God's children should drift into the current and fuss and devour one another. It seems to me that surely these are the perilous times spoken of by Paul, and it may be just the beginning of sorrows. "As it was in the days of Noah, so shall it be when the Son of Man cometh." All flesh had corrupted itself on the earth, and God's just judgment came upon and destroyed all but a small remnant, eight souls, who were faithful to the end. It surely is a time for every one of Zion's children to obey Christ—"Watch and pray, lest ye enter into temptation."

But I only expected to write a few lines. I trust the Lord will put it into the hearts of those who get the benefit of your labors and

sacrifices to give you reasonable assistance to enable you to continue to send out the paper with its messages of love, comfort, and encouragements to the many poor and needy ones.

As ever, your poor brother,

W. P. MERRELL.

PROVIDENCE, KY., January 18, 1918.

Elder Sylvester Hassell—

DEAR BROTHER:—You will find enclosed \$2 for THE GOSPEL MESSENGER. I have been reading it for about twenty years at your expense until last year I sent you \$1, and as everything has advanced in price and the high cost of living is double, and some things treble in price, I think the brethren ought to send in more for the paper. And right here let me say to the readers of THE GOSPEL MESSENGER, that instead of sending \$1 for the MESSENGER send \$1.50 or \$2, or \$5 if you are able, or any amount to help dear Brother Hassell hold up and run THE GOSPEL MESSENGER; for I regard the MESSENGER as one of the soundest and ablest Old Baptist papers in the United States, and it is so conservative. I think Brother Hassell's questions and answers are so good that they are worth the price of the paper. We cannot afford to let it go down. Dear old Brother Henderson's articles are so good and instructive and those of the other corresponding editors, Hanks and Stewart and Oliphant. Dear Brother Hassell, may the good Lord and our blessed Saviour still sustain you and bless you in your old age, and help you to still teach and instruct us in the way of righteousness, as you have in the past.

Dear brother, I am so glad that the agitation of the question of regeneration has ceased among our preachers and in our papers, as it was disturbing the Baptists in Western Tennessee and Kentucky. So I hope there will be nothing more on that question and it will die out, and the dear brethren will become united in love and sweet fellowship.

Dear brethren, I have seen in two of our papers lately, the *Primitive Baptist* and the *Primitive Monitor*, a letter in each one asking for help for that dear afflicted sister, Mamie Moore, of Hampton, Fla. Let us all send her and her dear daughter, Cleone, some help. Her daughter is afflicted, too, and is not strong, and it is all she can do to wait on her afflicted mother and keep house, and she does extremely well to do that, and has no time to make a support for her and her mamma. So let the Baptists everywhere, that can, send them some help, if it is but little, say from 25 cents up to one dollar, and if any wish to give more, all right, and we would never miss it, and several littles put together would help them so much. Dear, precious brethren, I know this is our duty, for if there is one Christian duty that is more binding on us and is emphasized more than another in the Bible it is to love one another, and to help one another when in need. Our blessed Saviour said: "Inasmuch as you have done this unto one of my little ones, you have done it unto me." So all that are willing to help her, send it to Mrs. J. W. Moore, Hampton, Fla.

Your brother in hope,

J. N. WALLACE.

Elder Sylvester Hassell—

STRINGER, MISS.

DEAR BROTHER AND SERVANT OF THE LORD:—My time has expired and I desire to continue taking THE GOSPEL MESSENGER for the reason that it is the gospel of peace, and it will continue to be so as long as you and the writers continue to take heed to what you write and the

spirit it is written in. Editors should consider themselves under the same charge that the preachers are under. It is as wrong for our editors to publish strife and confusion (as some do) as it is for a preacher to go into the sacred stand and preach confusion. The gospel is to bring glad tidings of good news to God's children, and not to bring railing accusations. Our periodicals are either a blessing or a curse. My prayer is that you will be blessed of the Lord to take the same heed in the future as you have in the past.

I will send you four new subscribers, and also a renewal for myself. You will find enclosed P. O. order for five dollars. I think I will get some more in a few days.

Yours in hope of everlasting life through our Lord Jesus Christ,
J. E. ALDERMAN.

RIPLEY, MISS., December 25, 1917.

Elder Sylvester Hassell—

DEAR BROTHER:—My date on MESSENGER calls my attention to the fact that my time will soon be out. I do not wish to be without the MESSENGER as long as I am able to pay for it. I feel that it is true to its name, "THE GOSPEL MESSENGER." I truly wish all of our editors were as conservative as you are. There would be no wrangling and hard and cutting sayings. If there was less controversy through our papers our people would feel better toward each other, and our churches would be more prosperous. This is the day that most people regard as the birthday of our great Redeemer. But instead of praising and thanking the Giver of all good, so many are drinking, frolicking, and engaged in all kinds of wickedness. Perhaps since the birth of Christ such a catastrophe never was going on as is now. Cruel and blood-thirsty men striving for mastery; nations destroying each other; our boys in the trenches and waiting they know not what will be the end. Holy Father, when will all this end? Thou only knowest, and what the result will be. I wish I could be thankful as I should. I wish I could praise God throughout my entire being. But I am so weak, so ignorant and imperfect, I know not how. I would love to bless the day our Lord and Master was born. Oh! that I could praise and thank God every moment of my life! But, when I search myself, I find I am prone to sin. I am rebellious, a poor, imperfect sinner. Brother, today is a day of sadness to me instead of a day of joy. My oldest son, though twenty-eight years old, has never failed to eat dinner with homefolks on Christmas day before. He is somewhere in the army, and when last heard from was in Kanawa. He wrote us, and reminded us of the fact that he could not take dinner with us this Christmas. I have another son that has made three or four efforts to join the army, but his physical condition has barred him so far. And my third son, though he is under age, is intending to join in the spring. How sad we feel, and yet we rejoice to know that they are willing to sacrifice themselves for what our forefathers fought, bled, and died for—"Our Liberty."

I hope for you many more years of active life, that you may continue to instruct and comfort our dear people. I wish for you all the happiness that Christmas and New Year can bring any poor servant of God.

I am enclosing a little mite for you to place to my credit on the MESSENGER. I wish I was able to renew for five years. I hope the readers of the MESSENGER will see that you do not suffer on account of their neglect. Please pray for me and mine when it goes well with you.

Yours in hope,

JAMES DUNCAN.

ANGIER, N. C., January 15, 1918.

DEAR BROTHER HASSELL:—I feel like writing you a few lines to let you hear from me. I will say that I celebrated my eighty-fourth birthday last Friday, the 11th of this month, by preaching at the Primitive Church here. Elder W. G. Turner was with us, and preached a very interesting sermon. I opened the service by singing an appropriate hymn and prayer and making some remarks suited to the occasion, and closed the service with a few remarks as I felt impressed. It was a very solemn occasion to me. All seemed to be interested. I spoke of the many years the Lord had spared me, and of His wonderful providential mercies and blessings to such a poor sinner as I—how He had sustained me in the forty-six years of my ministerial labors—poor as they have seemed to me. It seems to me I have more to thank and praise His holy and blessed name for than I shall ever be able to in this poor world, but hope to in the world to come. I feel to exclaim with the Apostle Paul, "The time of my departure is near at hand; and I have fought a good fight and have kept the faith; there is a crown of righteousness laid up for me, and not only for me, but all them that love His appearing."

I must not forget to tell you: on Friday night of my birthday I was agreeably surprised when two of my nieces and nephews' girls, Ruby Williams and Lola Denning—about fifteen years old, pounded me with about thirty-six packages of good and substantial things, as sugar, coffee, rice, and a good many other things too tedious to mention, which I assured them I highly appreciated. Many others of my relatives and their children and some of our sisters were present. I read the last chapter in Ecclesiastes—"Remember thy Creator in the days of thy youth," etc., commenting and admonishing them to moral and right living. They seemed to be interested, and I felt much interested. This was here at my sister's, Nancy I. Denning's, where I am living. I am very well except a cold. We have had very cold weather, but it has moderated and is more pleasant. Hope you are well and that Brother Slade is better.

In hope,

J. E. ADAMS.

P. S. Those girls—Misses Ruby and Lola—went around town among the people of their own accord and asked for the gifts and the people willingly responded. I think it was noble in the girls to be thoughtful of me in my old age. The young ought to respect the aged, especially children their parents. My parents taught me that lesson when quite young.

J. E. A.

ROCKY MOUNT, N. C., December 22, 1917.

Elder Sylvester Hassell—

MY DEAR BROTHER:—It has again gotten on my mind, as it has done from time to time before, to send you a reminder that I still am receiving and enjoying, as I have been for several years, your highly esteemed and appreciated paper, THE GOSPEL MESSENGER, which is a source of great comfort and pleasure to my wife and myself, all of which you afford us without charge, and I feel that it would be an injustice to ourselves not to manifest our thankfulness to you other than in word only. In appreciation of your kindness to us, I send you a check herein for five dollars, which I hope I send in the same spirit in which you send us your esteemed paper.

Your brother in hope,

M. B. WILLIFORD.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

ELDER A. G. HUDSPETH.

He was born April 11, 1833, in Coweta Co., Ga., and died November 27, 1917, in Lexington, Okla., after an illness of eight years, having been blind five years, and was confined to his bed the most of this time. He joined Harmony Primitive Baptist Church in Harris Co., Ga., and was baptized by his father, Elder W. Hudspeth, on his nineteenth birthday. He was married to Fannie V. Dean, January 1, 1857, by Elder Moses Dunn in Coosa Co., Ala. To this union were born eight children, five boys and three girls. Four were present at his death. He was ordained to the full work of the ministry at Zion Rest Church in Navarro Co., Texas, in 1875, by Elders G. R. Hoge, J. H. Weeks, John Owens, Samuel Bryant, and Deacon Gilbert. After living there several years his health failed. He then moved to the mineral wells in Erath Co., Texas, where he lived until 1889. He then moved to Oklahoma, where he traveled hundreds of miles on horseback, serving churches in different parts of the country, finally moving to Lexington, Okla., where he lived until he, on the 27th of November, fell quietly and peacefully asleep, leaving many sweet expressions to comfort me. His funeral was preached by Brother A. D. West, a Baptist preacher of the same faith and order living near Purcell, Okla. He bore his afflictions with great patience, longing to go and be at rest.

Written by his wife, who is past eighty-one years old.

MRS. F. V. HUDSPETH.

DEACON JAMES D. SMITH.

My beloved and honored father, James David Smith, departed this life December 18, 1917. He was born in Brooks County, Georgia, June 20, 1831. His father was a Primitive Baptist minister. He was married to Edith Folsom, August 22, 1850. To them were born eleven children, two dying in infancy. The balance all lived to be married, and all but one still survive. He left 76 living descendants, as follows: Eight children, four sons and four daughters, forty grandchildren, and twenty-eight great-grandchildren. Mother passed away August 12, 1907. For many years they were faithful members of the Primitive Baptist Church. Father was ordained deacon soon after his baptism. He took an active part in all church matters, whether of doctrine or discipline, and his counsel was generally heeded.

His lifelong occupation was farming, and, by industry and economy, he accumulated some property, with scarcely any capital to begin with. I never knew a man of more energy, persistence, and perseverance. He never provided a workshop for the Devil by idleness. He practiced strict economy in all matters. Plain, frugal, and unassuming, his life was a public rebuke to the spirit of pride, extravagance, and idleness that characterize so many.

He was twice elected a member of the Georgia Legislature, serving once in the House and again in the Senate.

He was married the second time, December 24, 1907, to Mrs. Annie Murray. They lived happily together till our heavenly Father called her home in April, 1917.

Such a life as our father has lived is a greater legacy to leave for children than vast earthly possessions, and far more to be prized.

R. 1, DIXIE, GA.

W. S. SMITH.

DEACON D. J. DOSSEY.

Daniel Jasper Dossey was born in Crawford County, Georgia, August 21, 1843. In infancy he removed to Stewart County, Georgia, where he lived until the war broke out between the States. He volunteered and served throughout the war with General Lee, Company I, 17th Georgia regiment, Benning's Brigade, Hood's division, Longstreet's corps. He received two wounds during the war. He surrendered with General Lee in Virginia, April 9, 1865. He was married to Narcissus M. Matthews, January 2, 1868, in Webster County, Georgia. He and his wife united with the New Bethel Primitive Baptist Church in 1869, and was baptized by Elder T. H. Pursley. He moved to Wills Point, Texas, in 1880. In 1885 he was ordained deacon of Little Hope Church, Van Zandt County, Texas. He moved to Okemah, Oklahoma, in 1908, removed to Riverside, California, in 1913, which place was his home until his death, being a member of the Little Flock Church in Riverside. While visiting in Oklahoma he died at the home of his son Oscar, in Okemah, November 23, 1917, and was buried in Evergreen Cemetery, November 24, 1917. He is survived by a widow and eight children and twenty-three grandchildren.

Written by his daughter Nora.

REMARKS.

Brother Dossey believed strongly in the doctrine of the resurrection as taught by the Apostle Paul in the 15th chapter of 1st Corinthians—that the same body sown in mortality will be raised in immortality at the second coming of Christ, in the case of all believers in Christ, and in glorified spirits and bodies, all the children of God will go home to be forever with the Lord.

W. W. SLAUGHTER,

His Former Pastor.

MRS. L. E. CLEVELAND.

It becomes my sad privilege to try to write a brief sketch of the life and death of our loving daughter, Lida Elisabeth Leonard, who was born December 7, 1880, was married to John Cleveland, September 21, 1894. She departed this mortal life November 24, 1917, making her stay here in this low ground of sorrow thirty-six years and eighteen days. To this union were born ten children—five girls and five boys. Two of her boys preceded her in death. While she was my daughter I can truthfully say that she was kind and pleasant to her brothers and sisters at home, and good and obedient to me and her mother. She embraced a hope in Christ and united with Primitive or Old School Baptist Church on Battle Creek about nineteen years ago, and was baptized by Elder R. O. Raulston, and the brethren and sisters of that country tell me that she lived a consistent life. She died with stomach trouble and dropsy of the kidneys. I suppose

she had good attention. She was dead a week before I knew it. They tried to get us over the phone the day she died, but failed. She was our oldest child. We raised her, but her mother and myself have not seen her but once since she joined the church. She hated to know or hear of any trouble with the dear Old Baptists. The Association to which she belonged got into trouble and divided. She wrote me about it, saying it does look like our dear people ought to get along better. She said, "Papa, you try to stay out of trouble in the Church, and work for peace." So I know that her mother and I have lost a good, kind, and obedient daughter; her dear little children, a kind and loving mother; her husband, a most devoted wife; and the Church, a good humble member. But she is done with the trials of this mortal life; so, dear grand-children, take mine and your mother's advice, and try to follow her example. Try to live to be liked by all who know you, and may it be your happy lot to be guided by the love and sweet grace of the Lord Jesus Christ. And now, dear children, as we never expect to see her any more as we have been seeing her, may we all have a sweet hope of seeing and knowing her as one of the redeemed family of the Lord. For, "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also (that is, in like manner) quicken your mortal bodies by His Spirit that dwelleth in you." And I believe these mortal bodies are the same bodies the Apostle refers us to in 1 Cor., 15th chapter, when he says, "This mortal shall put on immortality." My dear daughter leaves her husband and eight children, and father and mother, two brothers and four sisters, and a host of relatives and friends to mourn her loss; but "the Lord giveth and the Lord taketh away, and blessed be the name of the Lord." But we believe that our loss is her eternal gain. So, dear ones, let us not weep as those that have no hope, for she has entered into rest forever, and is asleep in Jesus, and her body that was laid away in the Anson Cemetery will be brought forth in the morning of the resurrection, and fashioned like unto the glorious body of the blessed Jesus, who is the Saviour of poor perishing sinners.

Written by her father.

D. T. LEONARD.

R. 1, ARDMORE, TENN.

MRS. LUCY WHITE BRADLEY.

With deep, heartfelt sadness it becomes my painful duty to chronicle the death of our dear sister, Lucy White Bradley, who passed from the shores of time at the Rocky Mount Sanatorium, February 2, 1917. She had been in feeble health for several months; but, being by nature active and energetic, she refused to give up until physical weakness made further effort impossible. The skill of physicians, the care of experienced nurses, and the devotion of family and friends were powerless against the invincible foe. The almighty mandate, "Child, your Father calls, come home," had sounded, and quietly, peacefully as a little child in the shelter of its father's arms, her redeemed and purified spirit passed away to the great beyond.

On the first Sunday in August, 1900, after relating an experience of grace, sister Lucy was received into the full fellowship of the Primitive Baptist Church at Hopeland, and was baptized by her pastor, Elder A. J. Moore, the same day. She was twice married, the first time to Mr. L. N. Etheredge, who preceded her to the grave more than seven years; the last time to Mr. J. R. Bradley, who still survives.

In early womanhood she was made to realize the vanity and emptiness of worldly pleasures, and, though endowed with a sunny, buoyant nature, she had, even as a child, a great fear of wrong-doing, and a deep reverence for all things sacred and divine. She was most conscientious even in the smallest matters, and scrupulously just in all her dealings, choosing rather to suffer loss herself than take the slightest advantage of others. To "owe no man anything" was a rule to which she rigidly adhered. The confiding simplicity of her nature made her a general favorite with old and young. Even the nurse who performed the last sad rites spoke of the winning sweetness of her disposition, and the gratitude expressed for attention given. We shall miss her cheery presence in the home, in the church of which she was a regular attendant and to which she was a liberal contributor, and in the chamber of the sick where her bright smile and cheerful voice radiated life and sunshine, and her willing, capable hands ministered to the pain-racked body.

Her family physician said of her that within his knowledge there was no one in the community who was so often found in the home of suffering and affliction, and that she was in deed and in truth no respecter of person. No worthy cause ever found her unresponsive, and the poor and needy were never turned empty-handed away. The day before she died, on three different occasions she spoke of having such "a sweet feeling," and wanting to drink of "that pure water." She quoted the beginning of the 103d Psalm: "Bless the Lord, O my soul, and all that is within me; bless His holy name," then repeating softly, "Bless his holy name, I love Him, I do love Him." Then again she said, "Let's talk about that sweet feeling." Once she tried to sing, but was too weak.

This dear one from childhood had a great fear and dread of death and judgment, but that fear was taken away, she spoke of it that day, saying, "It is gone; that old dread is gone." She had heard the voice of her Father, and with the faith of an obedient child, even through the dark valley. "Calm and sustained, with an unfaltering trust, she approached the grave as one who draws the drapery of his couch about him and lies down to pleasant dreams." "What wondrous love is this! O my soul."

"Grave, where is thy victory? Death, where is thy sting?"

After burial services, conducted by Elder J. C. Moore, the body was laid to rest in the family cemetery to await the coming of the resurrection morn, when it will come forth in newness of life, and so be forever with the Lord.

MAMIE TYER.

SKEWARKEY UNION.

The Skewarkey Union will be held, D. V., Friday, Saturday, and Sunday, March 29th, 30th, and 31st, with the Church at Skewarkey, one mile south of Williamston, N. C. Visitors by rail from the east should reach Williamston Friday or Saturday at 8:17 a. m. or 5 p. m. Those from the west should reach Williamston Thursday at 6:30 p. m., or Friday or Saturday at 1:17 p. m. or 6:30 p. m.

All lovers of truth are invited.

S. HASSELL, *Pastor.*

TESTAMENTS FOR OUR SOLDIERS AND SAILORS.

Those willing to help supply our soldiers and sailors with Testaments well printed and bound should send their contributions for this purpose to William Foulke, Bible House, Astor Place, New York City.

Vol. 40

No. 4

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE"—Eph. iv. 15.

Williamston, North Carolina.

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The Gospel Messenger

APRIL, 1918.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

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WILLIAMSTON, N. C., APRIL, 1918.

No. 4

A PLACE AMONG THE SAINTS.

John 14:3.

When Thou, my righteous Judge, shalt come
To fetch Thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at Thy right hand?

I love to meet among them now,
Before Thy gracious feet to bow,
Though vilest of them all!
But can I bear the piercing thought—
What if my name should be left out
When Thou for them shalt call?

Prevent, prevent it by Thy grace;
Be Thou, dear Lord, my hiding-place
In that most solemn day;
Thy pardoning voice, O let me hear,
And still my unbelieving fear,
Nor let me fall, I pray.

Let me among Thy saints be found,
Whene'er the archangel's trump shall sound,
To see Thy smiling face;
Then loudest of them all I'll sing,
While heaven's resounding mansions ring
With shouts of sovereign grace.

S. HUNTINGDON AND C. WESLEY (1774).

[From *Zion's Witness*, London.]

CRUMBS FROM THE MASTER'S TABLE.

Matt. 15:27.

One of our poets says:

"Poor and afflicted, Lord, are Thine;
Among the great unfit to shine:
But though the world may think it strange,
They would not with the world exchange."

Although the Lord's people often have occasion to find fault—or, at least, they think they have—with the Lord's leadings and dealings with them, and they think the path in which they are led is a very dreary, rough and intricate one, "they would not with the world exchange." They frequently murmur against the Lord, and they sometimes rebel against Him, and struggle very much against His dispensations: but they must acknowledge, with one of old: "This is my infirmity." The Lord's people do not profess to be free from infirmities, free from weaknesses, and they do not profess to be free from wickedness. For we believe that God's own people are the very people that feel they are wicked, and they know they are the subjects of wicked rebellion against God. There is not an individual in this room, and there is not an individual in the great metropolis, that is more guilty than I am in this direction—finding fault with the Lord, murmuring against His dispensation, even to rebellion. When I read that short history of Jonah; when I see what stout hostility he manifested, how he told the Lord to His face that he did well to be angry, I have no stones to throw at him. And, indeed, if I look at people, characters even the most atrocious, I have no stones to cast at one of them; and if you want to know why, the reason is apparent: because I see that I have the same disposition, the same corruptions, and the same abominations in my own breast; so much so that I am solidly certain that nothing but almighty power, nothing but omnipotent grace can ever subdue, and check, and overrule these wretched, perverse, rebellious feelings. Now, the Lord promises in the text I have read that He will "leave an afflicted and poor people in the midst"; and not only so, but that "they shall trust in the name of the Lord." Now, I say, with regard to this trusting in the name of the Lord, this does not depend upon this people, but upon this promise-making God. If God declares that a people or an individual shall trust in Him, He makes that individual trust in Him. He brings that person into a position where all creature help and aid fail him. He brings that person into a condition of mind where he finds there are no sources of help, either east, west, north, or south: in whatever direction his eyes are directed, there is no help to be found for him anywhere. And, therefore, there is no such thing as trusting, relying, or leaning towards the creature to any profit. And you know what the Lord says: "He that trusts in his own heart is a fool." And you are perfectly sure he can be no less a fool if he can trust in another. We are not to "trust in a friend, or to put confidence in princes." The Lord in no part of His Own Word tells us to trust in the creature, or rely upon ourselves. Our whole reliance is to be upon His mighty Self. He is a blessed prop to the soul; and,

depend upon it, you will never repair to Him in vain: He never betrays your trust. No, child of God, you may pour out your case before Him, and you may confide implicitly in Him. Nowhere else? No. "I will leave in the midst of thee an afflicted and poor people." We believe that the majority of God's people are afflicted, even in nature, or in their bodies. Many of these afflicted ones keep their ailments and their afflictions to themselves. I remember the case of a woman, one of the most favored women that I ever met with, one of the most indulged and deepest-taught women I ever knew. She has long since passed home to that eternal land "where the inhabitants never say, I am sick." She has long since gone to her Father's house, and entered her prepared mansion. She is now singing His immortal praises untrammeled, unconfin'd, no obstructions in her path, no burden upon her mind. She has now joined the blood-redeemed throng before the throne of God and the Lamb, blessing, praising, and extolling that blest "Emmanuel, God with us," and God with her. That woman had a personal affliction a number of years which she kept in her own breast, and the affliction was in her breast. She had a complaint there that she did not divulge for a long period; and she often expressed herself regarding that affliction, that it was really and truly a love-token to her from her Lord. Some individuals may think she spoke extravagantly, and may think she could not possibly feel it to be so. We do not say she always did, for we do not suppose she always did. There are times in the experience of God's people when they can see the bitterest cup they drink is apportioned them by their God, dealt out by their God; and, therefore, He turns the bitter into sweet. There are afflictions of a bodily kind that the Lord's people labor under that the Lord is pleased to make a real blessing to their souls. Yes, we are solidly sure of this; we know it to be so. We can enumerate cases, and we can enumerate our own cases, where the greatest bodily afflictions we ever had, when we were brought down to the weakness of an infant, and, if possible, still weaker; when there was every appearance of a speedy ending of our career, when we were really so afflicted that it seemed we could live but a little while longer: the Lord has made on those two occasions, those severe afflictions, those bitter dispensations, the greatest blessings we have ever enjoyed in this world. Ah, some say, "you will not make us believe it." I shall not try. No. But I can solemnly say, as in the sight of a heart-searching God, that we have blessed and praised the Lord more for those two afflictions than we have ever blessed and praised Him for any dispensation; that is, excluding the revelation of His Own Son to my soul when He delivered me. These two afflictions, severe though they were, were real blessings to me; and I may say, the last one I had, the Lord taught me more of myself, and He taught me more of Himself: He led me deeper into the knowledge of my corrupt heart, and deeper into the knowledge of His paternal heart, than I ever had been led before; and I can solemnly say that I repeatedly exclaimed, "Sweet affliction."

Now, the Lord promises to leave in the midst an afflicted and poor people. You know very well that where affliction comes into the house, unless a man be affluent, poverty must follow. The extra expenses, and the doctor's bill; why, that man must soon be reduced to great poverty. "An afflicted and poor people; and they shall trust in the name of the Lord." Then, as I before remarked, the majority of God's people have a bodily affliction, and many of them keep it to themselves as long as they can. They groan under it; pray to the

Lord again and again to either take it from them, or grant them strength to bear it. Well, the Lord, we know, meets out and dispenses everything connected with His people. One says:

"Your days of trial, then,
Are all ordained by heaven;
If He appoint their number ten,
You ne'er shall have eleven."

Another says:

"Afflictions make us see
What else would 'scape our sight:
How very foul and dim are we,
And God how pure and bright."

And, depend upon it, afflictions, sanctified afflictions, in the hands of the Spirit of God, tend to this. Oh, child of God, we need something to keep us down; we need something to control us; we need something to bring down our high looks. How we aspire to things that are temporal! seeking great things for ourselves; but the Lord tells us, "seek them not." That is, seek not the great things of this world. We cannot seek too great things regarding the world to come; we cannot aspire too much to spiritual things; we cannot long, pant, and breathe for divine things too heartily. I may say, by way of reflection, we are sadly amiss here, we are sadly behind here, we are sadly backward here. O, how much we seek the things of time and sense! How little we seek the things of eternity! It would seem sometimes as though we were going to live on earth forever; as though this wilderness of constant care were our rest, or our home; when we know very well our life is transitory and fleeting; that the Word of God describes it as a mere handbreadth. Not very long, is it, a mere handbreadth? As a mere vapour, a vapour or a shadow that appears for a while, and soon vanishes away; so that the place that knows us today will soon know us no more forever. For "man wasteth away; man giveth up the ghost, and where is he?" Well, a great many are sent to heaven that never go there. Is that true? A great many are spoken of as in glory, that have never reached that blissful clime. Depend upon it, God's own people are rendered by divine teaching exceedingly particular. They want to know by invincible evidence, by almighty witness, that they are right for dying; and may say that death is a very solemn thing to meditate upon, to ponder over. "We must all needs die": it is the question. When? Where? How? Those are the questions connected with our dissolution, and thus individual or personal. You may have at this moment an affliction upon you, one perhaps that is not apparent; an internal one that will not heal: or, if you are at present in health, it is no guarantee of being free from disease tomorrow: it is perfectly impossible for any man to foresee and foreknow what will come upon him; but it is perfectly true that the Lord knows, and He has appointed everything connected with His people. Every affliction, natural affliction, bodily affliction, that they shall have He will mete out. Relative affliction He will also dispense, and soul affliction as well; and, as I said just now, bodily affliction is very hard to bear, and bodily affliction surrounds us frequently with great gloominess and wretchedness. It has that effect upon the natural spirits, and we often groan before the Lord to bring about a better state of things in that respect. But there are times when we feel that we cannot ask the Lord to take this or that away.

When the Lord is leading and teaching us by His Own Spirit, we desire above all things divine resignation; and we know this is the most desirable thing, to be resigned to His sovereign will, whatever form that will may take, whatever direction, to be resigned to it. One says,

“Sweet to lie passive in His hands,
And know no will but His.”

But instead of lying passive in His hands, how often the opposite is our experience; we are more like “a wild bull in a net.” Instead of being moulded and fashioned by the divine hands of the heavenly Potter, we are rising in rebellion against His dispensations. Oh, child of God, divine resignation is a great gift divinely bestowed. There is not an individual can command it; no child of God has any power over it. But as I said before, it is a most desirable frame of mind to be in; it must be divinely brought about. If you are resigned to the will of the Lord, that resignation must be communicated to you, and maintained in you, or you will not possess it. Now the Lord promises in my text to leave an afflicted and poor people, and we believe solemnly that all God’s people, more or less, are both afflicted and poor; and we believe solemnly that the great percentage of God’s people that bear His gospel are poor temporally. I travel about the country, north, south, east, and west, and have plenty of opportunity of observing; that is, of making my observations of those individuals that I meet with who profess to love God’s truth, and I have always said at the end of all my journeys that those individuals that I meet with who professedly believe the same doctrines, profess to love the same truths, if they are rich in this world’s goods, I have no reason to envy them. Those who are the most deeply taught, those who live nearest to the Lord, and are most indulged by the Lord are exceedingly poor in this world’s goods. I believe that to be so; the Lord has wisely ordained that it should be so, and I have often been pleased, when in my right mind, that it has been so in my case, and I have often shuddered at the thought of ever being rich and affluent in time things. I know very well some will question this. They may do so, but the Lord knows I have often thought that if the Lord should bestow upon me affluence and riches I should tremble at the thought, and exclaim, “Surely this is not to be my lot.” You remember one of ancient days said. “My steps had well-nigh slipped”; and I have thought that he meant to convey this idea, that he had been “envious at the foolish, when he saw the prosperity of the wicked.” He called that “well-nigh slipping”; he was nearly entrapped there, and held. He “was envious at the foolish,” in seeing the “prosperity of the wicked.” But he was not envious long at that time; and he had no reason when he went to God’s sanctuary. There the Lord explained the matter clearly to him. There the Lord threw His Own light upon the matter, and showed him the wicked had his portion in this life, and that he had really “more than heart could wish.” But O! what a sorry portion! What a portion of beggary to be sure! Supposing you could abound in riches, and have no grace in your heart. Supposing you could command the whole universe, and spread your hands from sea to sea, and say, it all belongs to me; and no grace in your heart, no Christ to go to, no God to lean upon, no hope, no prospect of the joys of the glorified, what a poverty-stricken wretch you would be! Is that so? It is so. Child of God. I say to you tonight, and say it soberly, you have no reason to envy the rich, though you may have done so. “Ah,” say

you, "but I should like to have a little more, and still a little more, and a little more still." A man used to remark in Margate, "Enough is a little more than any man ever has." And you perfectly understand what he meant.

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., and Elder J. M. Murray, Ellaville, Ga.

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THE SECOND COMING OF CHRIST.

[From THE GOSPEL MESSENGER of March, 1897.]

Wilful ignorance and wickedness of a denial of this most plain and most momentous truth of the Scriptures.—2 Peter 3:3-18.

While, of course, heathens believe in neither the First nor the Second Coming of Christ, and while the ancient Gnostics (knowing ones), and Manichæans, and Alexandrian philosophers, and Schoolmen, and Mystics, and modern Socinians, Quakers, Swedenborgians, Shakers,

Unitarians, Universalists, Rationalists, and Two-seed Baptists, allegorize or spiritualize away the three hundred Scripture prophecies of the Second Personal Kingly Coming of Christ to this world to raise the dead, change the living, judge the human race, and send the wicked to hell, and call the righteous to heaven, making these prophecies simply figurative of present Christian experience, belittling and belying the Word of God (as the Devil did in the garden of Eden), and enveloping all the future in an impenetrable cloud, evaporating the future eternity out of the Scriptures, falsifying both the threatenings and the promises of God, and dissipating the fears and the hopes of mankind in regard to the Everlasting Hereafter in lying dreams,—the first (Enoch) and the last (John) inspired prophet of God declared it (Jude 14, 15; Rev. 1:7; 22:20), and the true Church has always believed it, and will believe it forever; and the Apostle Peter solemnly warns the people of God not to be deceived and unsettled by the erroneous, proud, and irreverent infidelity that made a mockery of this awful and tremendous truth. (2 Peter 3:3-18.) And it is a fact, as notorious as it is deplorable, that, from the first century of the Christian Era to the present moment, those who have professed to believe the Scriptures and yet have denied the Second Personal Coming of Christ to the world, have invariably pretended to spiritualize or explain that great fact away by limiting the prophecies of Christ's Second Coming to present Christian experience. The very few Primitive Baptist ministers who thus pervert these prophecies may, so far as I know, be counted on the fingers of one hand; and they may have the satisfaction of knowing that, while they thus, to this extent, separate themselves from the Church of Christ, they have, as their associates in error, the most presumptuous and determined enemies of God that ever lived on earth. Their views on this subject are neither original nor peculiar; they have been exploited and exploded thousands of times; and they are today the chief characteristic of the most pretentious, insinuating, and dangerous phase of German infidelity. It has been truthfully said that "the history of heresy is the judgment of heresy"; all the centuries are strewn with the

miserable wrecks of doctrinal errors, which are the poor, weak, dying productions of men; while the doctrine of God our Saviour, plainly set forth in His Written Word, is as indestructible and unchangeable as Himself.

As I have said in the Church History (page 590): "The Scriptures are both *literally* and *spiritually* true. The prophecies of the Old Testament in reference to the coming of Christ had not only a *spiritual* fulfillment in every believer during that dispensation before His personal coming to the earth, but also a *literal* fulfillment in His First Advent to the world to redeem His people (see 1 Cor. 15:3-8; 1 John 4:3; 2 John 7); and, in the same manner, the prophecies of the New Testament in reference to the coming of Christ will have not only a *spiritual* fulfillment in every believer during the present dispensation, but also a *literal* fulfillment in His Second or Last Advent to the world, to raise the bodies of the dead, and change the bodies of the living, and conduct the general and final judgment, and publicly manifest His righteousness in the salvation of His people and in the overthrow of His enemies. (John 5:22, 27-29; 1 Thess. 4:15-18; 1 Cor. 11:26; 15:23, 50-57; 2 Cor. 5:10; Matt. 11:22, 24; 25:31-46; Acts 1:11; 17:31; Rom. 2:5-16; 2 Thess. 1:7-10; Heb. 9:27, 28; Rev. 1:7; 6:14-17; 20:11-15.)

In Matt. 24: and 25: and Mark 13, our Lord's reply distinguishes, though with the obscurity of prophetic language, between a first coming in judgment during that generation, and a second coming at the end of the world, of which the time was known to none but the Father. The contrast between "*these things*" (*tauta*) in Matt. 24:34 and Mark 13:30, and "*that day and hour*" (*ekeine emera kai ora*) in Matt. 24:36 and Mark 13:32, distinctly shows the twofold application of the previous language, and the two events marked off from each other. The earthly kingdom of Christ should be manifested to this generation: His heavenly kingdom shall come at a time which God only knows. The expression *that day* is elsewhere used as here, without any expressed antecedent, to signify the Day of Judgment (see Matt. 7:22; Luke 10:12; 2 Tim. 1:12, 18; 4:8). The perfection of sophistry, in explaining away all the *literal*, and indeed nearly, if not quite all, the *real* meaning of the eschato-

logical predictions of the New Testament, may be seen in the writings of Emanuel Swedenborg, and in the recent Universalist book, "Mercy and Judgment," by F. W. Farrar. While sustained by the grace of God, I can never believe in the *literal falsehood* of any of the statements of the Holy Scriptures, especially of the Lord Jesus Christ, with reference either to the past or to the future.

The circumstances that are to attend the Second Coming of Christ to this world, according to the Scriptures, are: the darkening of the sun and moon, the falling of the stars, the convulsion of the earth, the roaring of the ocean, distress and perplexity of the nations, the descent of Christ from heaven in clouds and flaming fire with all His holy angels, the voice of the archangel and the trump of God, the resurrection of all the righteous and all the wicked dead, every one of whom shall both hear and see their divine and awful Judge on the great white throne; the righteous rejoicing at the arrival of their glorious Saviour, and the wicked wailing and crying to the mountains and rocks to fall on them and hide them from His terrible wrath, the summoning of every human being before the Divine tribunal, the welcoming of all Christ's humble and loving people, in their glorified bodies and spirits, to the heavenly inheritance prepared for them before the foundation of the world, and the consigning of all His proud and unloving enemies, in their reunited bodies and souls, to the everlasting fire prepared for the Devil and his angels.

Now, every human being in the universe knows as well as he knows his own existence, that these stupendous events have never taken place; and that, therefore, if the Scriptures are true, they will take place hereafter, at the end of this world or dispensation. These predictions of the Second Coming of Christ were fulfilled only initially, partially, typically, and temporarily in His transfiguration upon the mount, and in the destruction of Jerusalem (Matt. 16:28; 17:1-13; 2 Pet. 1:16-18; Matt. 24:25); and these events were but emblems and earnests of their final, full, anti-typical, and eternal fulfillment at the Second Personal Coming of Christ to the world at the close of the present dispensation. The two words

used in the New Testament to denote the Second Coming of Christ—*epiphaneia* (meaning His *visible* appearance) and *parousia* (meaning His *personal* presence)—are the strongest words in the Greek language to express *literal, bodily presence*.

Since His incarnation Christ has been just as really a human being, with a human body, as any other human being; and since His ascension the Scriptures declare that His human body or personal presence has been at the right hand of God, where He makes perpetual intercession for His people. (Psalm 110:1-4; Heb. 1:3; 6:20; 7:25; 9:12, 24; 12:2; 1 John 2:1).

Christ's Second Personal Coming did not take place on the day of Pentecost; for, as Peter said, He was then on the right hand of God, shedding forth His Spirit on His people (Acts 2:33); Christ called the Holy Ghost *another Comforter*, and said that, if He Himself did not go away, that other Comforter would not come. (John 14:16; 16:7.) As God, Christ was of course present, but as the Son of God, the Second Person or Subsistence of the Holy Trinity, He was on that day at the right hand of the Father.

Neither does Christ's Second Personal Coming take place in the presence and work of His Spirit in the hearts of believers; for the very office-work of the Holy Spirit is to testify of Christ, to take of the things of Christ and show them to His people, to reveal unto them what Christ has done and suffered for them, and to comfort them with the assurance of His everlasting love, and the certainty that He will come again and take them, in their glorified bodies and spirits, to Himself forever. *Spiritually*, that is, by His Spirit, Christ is with His people always even to the end of the world, just as God the Father is with His people (John 14:23; 17:21), but at the same time, and all the time between His First and Second Coming, Christ is bodily and personally at the right hand of the Father.

And Christ's Second Personal Bodily Coming to the world does not take place when the believer dies. By His Spirit and His angels He comes and takes the emancipated spirit of the saint to Himself in heaven (John 14:3; Luke 16:22); but He Himself is bodily and per-

sonally even then at the right hand of God, where the dying Stephen saw Him. (Acts 7:56.) At Christ's personal coming, His people, instead of dying, will be raised from the dead to die no more, and His saints then living will be changed and glorified. (John 21:22, 23; 1 Cor. 15:23, 51-57; 1 John 3:2; 1 Thess. 4:13-18; 2 Thess. 1:7-10.) No wonder that Paul exhorts the saints to comfort one another with these words (1 Thess. 4:18); and that Peter dwells upon the glory then to be revealed to the people of God (1 Pet. 1:5; 5:1); and that John exclaims, "Even so come, Lord Jesus." (Rev. 22:20.) Just as the Lord Jesus went up from the Mount of Olives, not simply in spirit, but in body and person and in the clouds to heaven, even so the Scriptures declare and the Church believes that He will come again to this world (Acts 1:9-11), to take righteous vengeance on His wicked enemies, and to gather all His saints, in perfected souls and bodies, to their eternal home. This was an essential part of the gospel preached by Paul (Rom. 2:16), as well as by all the prophets and apostles, and by none other so clearly and emphatically as by Jesus Himself. (Matt. 25:31-46; John 5:27-29; 14:1-3; Rev. 22:20.) The pretended gospel that ignores or denies the Second Personal Coming of Christ to the world in final judgment upon His enemies and mercy upon His people, is another gospel, which is not another; and such a perversion of eternal truth will be visited with the curse of God. (Gal. 1:6-12.) Men should be solemnly warned of the great day of the revelation of Divine wrath against all ungodliness and unrighteousness. (Rom. 1:18; 2 Thess. 1:7-9; 2 Pet. 3:7-14; Rev. 6:12-17.) Sin and its punishment by a Holy God are not a delusive imagination, but a terrible reality; and Christ's salvation of His people by His atoning death and His regenerating Spirit from sin and its curse, is equally real, and is a most glorious fact for which they will thank and adore Him during the never-ending ages of eternity.

In the systems of its thorough-going advocates, the ancient and modern infidel philosophy that etherializes into nothingness the Second Personal Coming of Christ to the world, allegorizes and fabulizes, in the same way, the divinity, incarnation, and resurrection of Christ, the

depravity and regeneration of man, the resurrection of the dead, the final judgment, and a heaven and a hell after death.

It is certain that the past destruction of the world by water, to which Peter refers in 2 Pet. 3:6, was *literal*; and it is just as certain, from the language of the inspired writer in 2 Pet. 3:7, 10-12, and from the language of Paul in 2 Thess. 1:8, that the future destruction of the world by fire, at the Second Coming of Christ, will also be *literal*.

The present spiritual meaning of the prophecies of Scripture is highly important; but their future eternal meaning, which is their fullest and highest spiritual meaning, is infinitely more important as being indispensable to their truth, and should never be ignored, much less denied. The universe of God is not a mere mental phantasm; the Word of God is not a mere refined mythology; and the religion of God is not a mere delusive dream. Nine-tenths of the Primitive Baptists on earth solemnly and uncompromisingly protest against this rationalization, mystification, and annihilation of the Scriptures of eternal truth.

Eschatology is the doctrine of the last or final things which are to occur in the history of the human race. As plainly taught in the Scriptures, this doctrine embraces *three inseparable facts*: 1st, the Second Personal Coming of Christ to this world; 2d, the resurrection of all the dead, and the change of all the living; and 3d, the final and eternal judgment of the human race. Even in the apostolic age, Sadducean rationalism and pseudo (false) spiritualism denied these facts; and a proud, infidel philosophy has ever since denied them. The skeptical theologians of Europe and America deny them today. The Two-seed Baptists, about 1830, spiritualized away these great and awful Bible truths; and in 1841 some Primitive Baptists denied the judgment after death; and a few years afterwards they denied the resurrection of the body; and a few years after that they denied the Second Personal Coming of Christ. But the great body of the Primitive Baptists always have believed, and now believe, and will always believe that Christ will come in person or body a second time to the world, and then

raise the bodies of all the dead and change the bodies of all the living, and then, in inconceivable majesty, righteously award to every human being his eternal destiny. A denial of these unquestionable and momentous declarations of the Holy Spirit in the Scriptures is condemned by the Apostle Peter as "willing ignorance" and "the error of the wicked"; and he solemnly warns the people of God not to be led away by this delusion, and thus to fall from their steadfastness. 2 Pet. 3:5, 17.

In THE GOSPEL MESSENGER of March, 1897, I published, as showing the faith of the Baptist fathers, the faith of the Church through all time, four hymns on the Second Coming of Christ, from Elder Gilbert Beebe's admirable Hymn Book, published in 1858. The same or similar hymns appear in all Primitive Baptist Hymn Books. The following is the 1273d hymn in Beebe's collection:

My waken'd soul, extend thy wings
Beyond the verge of mortal things;
See this vain world in smoke decay,
And rocks and mountains melt away.

Behold the fiery deluge roll,
Through heaven's wide arch, from pole to pole;
Pale sun, no more thy lustre boast;
Tremble and fall, ye starry host.

This wreck of nature, all around—
The angel's shout, the trumpet's sound,
Loud the descending Judge proclaim,
And echo His tremendous name.

Children of Adam, all appear
With rev'rence round His awful bar;
For, as His lips pronounce, ye go
To endless bliss, or endless woe!

Lord, to my faith Thy grace display
Frequent through each returning day;
And let that grace my soul prepare
To meet my full redemption there!

"We shall not all sleep, but we shall all be changed." (1 Cor. 15:51.) The Second Personal Coming of Christ to raise the dead, and change the living, and judge the world, is the most certain event in the future—more certain than the natural death of any human being now living. Those who deny that momentous event need a New Bible and a New Hymn Book that have never been written, and never will be; for such a religion is as false as it is new.

SYLVESTER HASSELL.

“TELL THE KING’S HOUSEHOLD.”

2 Kings 7:9.

There was a famine in Samaria. Israel together with their king was shut up in the city; also one of the prophets of God was there. The city was besieged by the Syrian army. The famine was sore, the food supply was exhausted, and the people were starving. The situation was dreadful, and the prospect was so alarming that even the king and his princes and nobles were on the verge of despair. The sun was going down; another night was to be spent in the presence of hungry, suffering, starving, wretched people whose king was forced to confess his impotency to relieve the horrid condition. His extremity had been reached and God’s opportunity was at hand.

Let us cease to gaze on the horrid scene for a moment, and step outside the gate of this proud city, the building of which had cost millions of gold and silver, yet it was now unable to furnish a crumb to feed the starving mothers and their precious little ones. What do we see and hear? Four leprous men. They were at the entering in of the city gate, and not only hungry and thirsty, but suffering from a loathsome disease, called Leprosy, a type of sin, and for the cure of which the law provided no remedy. Because of this leprous condition, no doubt, they had been expelled from the camps of Israel; and this calamity, coupled with their lack of food, had rendered their condition desperate, and as a matter of course they were talking about it; and they eventually resolved, as the only alternative, to cast their destiny with the Syrians, who were encamped around the city, and hope for mercy at their hands. How little they knew or thought of the abundant mercy, goodness, and power of the great Creator who gave them being, whose mercy endureth forever!

But the Lord was not ignorant of them, but His all-seeing eye was beholding the scene, and the time had come for Him to “make His power known.” His servant, Elisha, the prophet, was at his post in the besieged

city, awaiting a message from the Lord which he was to "tell the king's household." Just in time—in the Lord's time—to intercept the execution of the king's decree to behead Elisha, his voice rang out, "Hear the word of the Lord," and the incredible message was delivered to the king's household: "Thus saith the Lord: Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." 2 Kings 7:1. Oh! how precious to those that believed was the message, this precious promise of food for the hungry people! But not so to the king nor to the favorite lord on whose hand he leaned. Their words relative to this promise were but a contradiction of the word of the Lord, and evidenced their hatred of the holy prophet who spoke as he was moved by the Holy Ghost.

And was the prediction fulfilled? Yes, verily, even that part relating to the incredulous lord who had spoken so lightly and sarcastically of the divine prediction.

The four leprous men on arrival at the camp of the Syrians found it vacated. They entered into tent after tent, and ate and drank to the fill, and were taking out and hiding food for future use when they were seized with the conviction that they were doing wrong, and said one to another, "We do not well; this is a day of good tidings, and we hold our peace. Come, therefore, that we may go and tell the king's household." They told what they knew, and did right in so doing; they called the porter to the city gate, and he conveyed the news to the king's palace. The report was true—the Lord had spoken by His servant, Elisha, and it came to pass that the flour and barley were at the gate of Samaria accordingly. It was, as the four leprous men had said, "a day of good tidings." The siege was raised, and the horrible scene of starvation and despair was ended.

And may we not affirm by the authority of the Holy Scriptures that the present day or dispensation of the merciful providence of God is a day of good tidings? And if so, is it not right, though, in the flesh, all are leprous (sinful), unfit to abide in the holy tabernacle of the righteous, to hasten to tell the household of the celestial King of kings and Lord of lords? The sweetest

and most heart-cheering news with which we have ever been blessed was heard in the long ago through the voice of one crying in the wilderness—not at the city gate of Samaria, nor at the palace gate, but in the wilderness—saying, “Repent ye, for the kingdom of heaven is at hand.” The King of Zion had come to redeem the chosen subjects of the kingdom which the Father had given Him, and God had sent His angel to the shepherds, who watched over their flocks by night, and they, together with wise men from the east, set forth in quest of their new-born King; for His star had appeared—evidence had been given, and they received the good tidings by a living faith. The good tidings began to spread round about Jerusalem, and Judea, and the regions round about Jordan; for John, the King’s harbinger, had begun to tell it to the King’s household. And ever since that time the chosen witnesses of Christ have, by His authority, been repeating the glorious tidings of salvation by the grace of God which was freely given in Christ Jesus before the world began. All ye that are of the King’s household by the regenerating power and grace of God, to whose hearts the gospel of Christ has been sent, and yet feel that you are leprōus (sinful in your nature), allow us to repeat the glad tidings of great joy: “Fear not, for behold I bring you glad tidings of great joy; for unto you is born this day in the city of David a Saviour, which is Christ the Lord.” This testimony of God is as true now as it was that day, and well calculated to feed the hungry soul, that hungers and thirsts after righteousness.

Now, if the Lord has spoken the good word of life, joy, and peace to your soul, don’t hide it, because you feel that you are still leprous in your fleshly nature, but tell your experience of the goodness of God, join the Church of Christ, live where you belong, in the society of your people, discharge your Christian duties, and the Lord will attend to your leprous condition, and He will finally repulse the Syrians, and take you home. J. E. W. H.

WE NEED FORGIVENESS, AND SHOULD BE FORGIVING TO OTHERS.

The Jews were in war frequently. Sometimes they were divided into parties, and fought among themselves; sometimes they were united in war with other people. Their history was a war every twenty-five to forty years. One would think that the chosen people of God would not make war among themselves, but they did.

If Israel was a type of the Church, we need not wonder if confusion comes to us. There was strife in the Church, and the early ministers separated from each other on account of bitter feeling, one for another. As we go through life we learn about the dispositions of men, and we learn about ourselves in things we did not know of when we first commenced to live in the Church. In the course of life we found in ourselves weaknesses we knew not of. How discouraged we were when we found sin remaining in self! "Can a Christian have such a heart as mine?" When Peter denied his Lord He knew self better than he did before. We have found sin within self to our surprise.

When we first joined the Church it was a time of love; but we have seen the time of love give way to strife; and some were so humble they felt willing to be a footstool, but this deep humility we saw exchanged for a spirit of strife.

The disciples disputed as to which should be greatest only a few hours before the Saviour was crucified. We see faults in ourselves not any better; and as we look over our lives, and our nature, we exclaim, "What is man that Thou art mindful of him?"

Peter names a cluster of faults in the Church—malice, guile, hypocrisies, envies, and evil-speaking. Is it possible that all these things are in us? Could a Nathan say to me, "Thou art the man"? We would blush to own the faults we see in self, and God knows, better than we know, our faults.

A survey of ourselves prepares us to forgive others. If the Lord loves me with all my sins, and forgives me

all my sins; if He died for me, and intercedes for me; and if He will by and by take me to heaven, I ought to forgive those that offend me. We see enough sin in ourselves to make us "rejoice in Christ Jesus, and have no confidence in the flesh." We should "love mercy," but not make it a pretext for sin.

I have wondered what it is to "grow in grace." I don't see that I am getting better. I am not so tender-hearted as I was at first. Maybe to "grow in grace" is to see the need of grace more and more. He that first says, "God be merciful to me, a sinner," in his youth, will say it with better understanding at three score and ten, because he has been growing in grace and the knowledge of the truth. When God is our teacher we never boast of our goodness, but we do see our sins and follies, "and all thy children shall be taught of the Lord." The Lord knows and sees the malice, guile, hypocrisies, envies, and evil-speaking that are in me. In each word is a sermon to us of our faults, and all is open to God. No wonder we love "grace"—"by grace and not of works." We yet need the sinner's Friend, and will while here we stay.

I beg to be in the fellowship of the brethren. I wish to be forgiven and borne with while on earth, and "Mercy is the theme of my song." I hope to see more union, more peace and forgiveness among us before I go hence.

Affectionately, J. H. O.

POPULARITY.

A carnal mind admires a religion that is popular with the world. Israel, under the influence of a proud, exalted spirit, desired a king, to be like other nations. They saw that kings were popular and esteemed by the ungodly world, and, under the influence of the flesh, they wanted to be popular, too. It is dangerous for Old Baptists to get tired of their plain, simple manner of worship, and to introduce something that is more pleasing to the natural man. We may conclude that we are going too slow when we see the rapid growth of other

denominations, and we might want to use some of their machinery so we may augment our numbers and be popular, too. There is seemingly "no harm" in things that good brethren, under the influence of the flesh, might conclude would be a great success among us, seeing it is so popular with others. But we should remember that which is highly esteemed among men is an abomination in the sight of God. We should not get tired of the simplicity of the gospel of Christ, and the old-fashioned manner of our worship. The grace of God can purge the consciences of the proud and exalted in this world, and fill their hearts with love for the good old way. Christ was unpopular with the world. He was "despised and rejected of men—a man of sorrows and acquainted with grief." They despised His doctrine, and said, "These are hard sayings, and who can hear them?" The doctrine of total hereditary depravity is a Bible doctrine, yet it is despised and rejected by all carnal religionists. They like a doctrine that exalts the creature and abases the Creator. Error has always been popular. The natural man has always taken the Devil's lies instead of God's eternal truth. Men may advocate any false idea they please, it will have its admirers and followers. Think how popular the false doctrine of Russellism is, and the great following it soon had. Mormonism was also another God-dishonoring doctrine, that the world loved and could most heartily receive. Once the Baptist family were together; but they were too simple and plain, and trusted in God for their existence and the salvation of the heathen and their own children, which was not pleasing to the world. Men of our own selves arose up among us that were more popular, and preached a false doctrine to suit the carnal mind, to draw away disciples after them, and they said, "Give us men and money and *we will save the world.*" Just think! We will save the world! Christ is ignored. Sunday Schools and Bible Classes were introduced to save the children, and Theological Schools to make preachers. Men began preaching as an avocation of life for the money they got out of it. Pulpits were filled with corrupt, unregenerate men. Morality has been under that influence on the decline, crime and wickedness on the increase. They boast

of power to save souls, and say they can save them with men and money, but see them tearing down the old houses of worship and building finer ones to gratify their pride and make them more popular with the world. If money will save souls, why not spend the money they use in gratifying their pride in costly edifices and save the lost? The old-fashioned doctrine was that the Lord of the harvest had to send laborers, but the new doctrine is Boards and Conventions, a set of men, send their preachers. They seem to think God's way is too slow and unpopular. If God sends them they will preach His power, but if men send them they preach the power of men. The Baptist churches over a century ago had no organs in them, but some saw that the Pope of Rome introduced them in worship A. D. 666, converting worship into a carnal popular entertainment. Hence the proud carnally-minded introduced the organ in worship at Pawtucket, Rhode Island, says Benedict. Mr. Benedict tells how the true spiritually-minded Baptists opposed it then, but a worldly proud carnal spirit had entered Zion. It had never been the practice of the Church; and, if it was right to use it, the Church had been in existence nearly eighteen centuries before they found it out. It was taken from Babylon. Later others put the organ in over protests, but one new measure followed after another until a final division took place; and, when the Mission Party went out, it took the organs with it and all the other new machinery borrowed from the Catholics and others. The Church was now purged. These were plants our Heavenly Father had not planted, and He says, "They shall be rooted up." They cannot remain in the garden of God. You may pervert the word of God, and write books to blind the minds of true humble Christians, and draw away disciples after those ungodly things, but God's truth will stand, and a few will be left to contend for the faith once delivered unto the saints. Pride is still on the increase. The common musical instruments have been displaced among the Mission Party to put in more expensive ones to gratify their pride, and make them the more popular. All of this is of the world. Who could afford to exchange the fellowship of the dear Lord's people for those worldly things?

Remember, the apostles were unpopular. They were whipped, imprisoned, and put to death for contending for the old doctrine and practice loved and cherished by true Primitive Baptists. The dear Apostolic Church then and is yet a sect everywhere spoken against. Men have not been persecuted for preaching a falsehood or having false practice, but it has been for following the meek and lowly Jesus. While we have long enjoyed liberty of speech and press, and the blessings of God have been showered down abundantly upon us, we have been carnally minded, covetous, and treated the service of God with indifference, or at least some of us have. There has been too close affinity between the Church and world. It may be that we are now being scourged for our sins. The judgments of God are being poured out upon us, and it may be that He will humble our pride during this awful crisis, and make us willing to be followers of Him as dear children, and walk in love. While the nations are at war and our sons are taken from us, they are in the hands of a just God, who is omnipotent, omniscient, and omnipresent. He is everywhere, and, if it be His will, He can bring our boys back again. With this sad fearful scourge, still crime is on the increase, and men, by their actions of wilfully going into all manner of sin and crime, prove the justice of God in their condemnation, and that they merit His righteous judgments.

L. H.

SIGNS OF THE TIMES.

"He answered and said unto them. When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, *It will be foul weather today: for the sky is red and lowering.* O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"—Matt. 16:2, 3.

In considering the Signs of the Times I desire to make some quotations from the writings of Dr. I. M. Haldeman, an able Baptist minister of New York, published about 1910, which was about four years before the present World War began. In part I will quote him verbatim, and again will abridge the quotation, but bring out his idea.

"It has been foretold in Scripture that a time would come during the absence of the Lord" when the whole world would prepare for war, and prepare on such a scale as had never been dreamed of before. This prophecy is being fulfilled today. Never since the world began has there been such a spectacle—the whole world under arms. Wherever there is a nation worthy to be called such, that nation is making enormous efforts to equip itself for war. The startling thing is, that the nations that are foremost in this preparation for bloody war are the so-called "Christian nations" of the earth.

Doctor, you are right, and the terrible war is now raging.

Again the Doctor says:

"The Word of God has foretold that the spirit of nationality in Israel, so long dormant, would awaken and revive; that with it there would be a widespread movement to return to Palestine; that there would be a turning of the face toward Zion, as it is written: 'They shall ask their way to Zion with their faces thitherward.' Jer. 50:5.

"That movement has begun.

"It has taken the name of the Zionist Movement; it is called Zionism. All over the earth Zionist societies have been formed, bodies have been legally incorporated, and vast sums of money have been subscribed."

The Doctor was right again, and now, February, 1918, the Jews of the whole world are stirred with enthusiasm, and here in the United States they are raising a million-dollar Palestine restoration fund, which is only the beginning of what they purpose doing, and in England they are raising a million for the same purpose. It appears that the leading nations of the world, without reference to the war, favor the restoration of Palestine to the Jews, and the return of the Jews to their own Land of Promise. A call to Jewish engineers, chemists, architects, and scientists to go to Palestine has been issued, which will be divided into Surveying and Mapping Department, a Sanitary Department, Structural Department, Transportation Department, Electrical Department, Mechanical Department, Reclamation Department, Industrial Department, Chemical Department, and Architectural Department—all for the purpose of rehabilitating or rebuilding Palestine. Hence, it looks like the Lord is about to do what He said He would do in Is. 11:11, 12:

"And it shall come to pass in that day that the Lord shall set His hand AGAIN THE SECOND TIME to recover the remnant of His people, which shall be left, from Asyria, and from Egypt, and from Pothros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah FROM THE FOUR CORNERS OF THE EARTH."

See, also, Jer. 23:3-8; Ezek. 37:21-25.

Speaking for the United States, says Speaker Champ Clark, House of Representatives :

"The capture of Jerusalem and the British declaration mark one of the most significant developments of the war. It is the most important event in modern Jewish history. Jews in all parts of the world should contribute liberally to the Palestine Restoration Fund for the restoration of the Holy Land and the reëstablishment of the Jewish state."

In the *Maccabean* for February, editorially the Jews, under caption of "A New Song," say:

"We have adopted a form of greeting for our letters, 'In hope of the New Zion,' to commemorate the new phase of Jewish history, the transitional phase, that came into being when on November 3d the British Government made its epochal declaration. We have all turned prophet. It is no longer a mere hope, but a promise for whose fulfillment we wait with confident faith.

"Whose is the promise? Have we put our faith in princes and our trust in chariots and horses?

* * * * *

"The Jews are a grateful people. But their gratitude used to take quite other forms.

"Even the British Government would not object if the Jews offered their gratitude and their services to a higher Government.

"After the Jews crossed the Red Sea they did not thank Pharoah for having driven them forth, they did not thank Moses for having led them forth, they did not even thank the Red Sea.

"By all means, let us be grateful. Who is the statesman that held the Jews together from generation to generation? Where is the teacher who whispered the name of Zion into the ears of the disillusioned Maskilim? What king has watched over the nations to judge them until all their injustices and cruelty were repaid with war and rebellion? What general has led forth the armies and planned their campaigns that all their ends might lead to the workings of an inexorable justice? Where is the leader of whom we shall say: He gave us Zion? By all means let us seek out this man, let us praise him, let us, if you will, make a golden statue of him for the market-place and offer sacrifices before it.

"We are told by our leaders that what is needed today is men, money, and discipline—these are the essentials. These hard facts will prove the vigor, the genuineness of our ideal, yet we must beware lest in proving its reality we forget the ideal. Men, money, and discipline must be directed to our ancient aim: the establish-

ment of the Jewish people in the Jewish land. Both land and people must be Jewish, with all the widest and deepest implications of that word. It is not our duty to forget everything else when we say: Men, money, and discipline. No, now above all is the time to remember.

"Zionism has become popular. That means men and money. It means the people—no, it means a vast mixed multitude. For we were always of the common people, but we were few and dreamers. Now we must be leaders, generals. And will our leaders be as Aaron or as Moses? Will they set up or destroy the calf of gold?

"Will the noble-hearted continue to come to us? Will they find in us still, with men and money and discipline, the dream and the vision of the New Zion?

"Behold, here is the multitude and the Red Sea has parted. May we see before us by day and by night the pillar of cloud and the pillar of fire!

"We are a grateful people. Let us show our gratitude.

"Let us sing praises to Him that has done it, let us be grateful indeed with sacrifice and *Hallel*. Let us sing a new song—to the Lord."

It is really edifying to me to read the foregoing expressions of gratitude to God for all the blessings they receive at His hand. I consider these expressions of gratitude to and dependence upon God a good sign for the Jews of this momentous period.

The preservation of the Jews as a distinct people throughout the long ages of dispersion, persecution, and captivity and the restoration of them now to their own land is one of the greatest miracles of the ages, and stands out as tangible and unanswerable proof of the inspiration of the Bible, the true Messiahship of Jesus Christ, and of the genuineness of the Christian religion. So, O ye believing, trusting, and hoping ones, lift up your "heads, for your redemption draweth nigh."

My idea is that the Jews will return to Palestine mainly in their natural, carnal, unbelieving state, but that after being regathered there, then the Lord will do for them what He promised in Ezek. 36:26, 27 and Heb. 8:8-13, which He does for all Gentiles that are truly saved.

It seems to me that we are in the perilous times foretold by Paul in 1 Tim. 4, and in 2 Tim., 3d and 4th chapters; hence, I suppose that today there are more false, absurd, idolatrous doctrines and practices taught in the name of Christ than ever before. According to the admissions of some of the popular religious leaders, every

book, doctrine, fact, and promise of the Bible has been brought under suspicion and disgust by professors in so-called Christian colleges and theological seminaries, and besides this every fundamental or material point of doctrine and practice of the Church of Jesus Christ is denied and set at naught by some sect, body, or denomination of people today, professing to be worshipers of the true God and followers of the blessed Jesus; and hence it appears that the wickedness and violence of the days of Noah are upon us and prevalent in the whole world. See Matt. 24:37-40.

From a true spiritual and scriptural point of view the world seems to be in just as dark and idolatrous a state now as it was when Jesus was born in the days of Herod, and with far less excuse than the people of that day. Behold the Signs of the Times; for it seems to me that the Second Coming of the Lord is near at hand.

G. W. STEWART.

REMARKS.

In the following passages of His infallible Word the almighty and unchangeable God of national Israel has most plainly and emphatically declared that He will restore His people to the land of Canaan (or Palestine), and that their Divine Redeemer will then appear to them for their salvation: Deut. 30:1-10; Isa. 11:11-16; 59:20; 60; 65:17-25; 66; Jer. 23:7, 8; 30:3-11; Ezek. 20:34-44; 37:21-28; Zech. 14; Rom. 11:26-36. S. H.

QUESTIONS AND ANSWERS.

1. Q. In Rom. 6:23 the Apostle Paul says, "The wages of sin is death, but the gift of God is eternal life through (or in) Jesus Christ our Lord"; what is his meaning?
A. The just desert of sin is death—the separation of the soul from God, and of the soul from the body, and of the reunited soul and body from God forever. Instead of adding "but the just desert of righteousness is eternal life," the Apostle, knowing that a person dead in sin is incapable of righteousness acceptable to God, adds, "but the gift of God is eternal life in Jesus Christ our Lord."

It is not of the sinner's merit, but altogether of Divine grace that God gives the sinner eternal life in Jesus Christ—giving the sinner His Son and the Spirit of His Son. As eternal life is the gift of God, everything necessary to eternal life is His gift. If repentance, faith, love, and obedience are necessary to eternal life, they are the gift of God; but, instead of being prerequisites to eternal life, they are the fruits and evidences of eternal life.

2. Q. In order for Christ to be in all points tempted like as we are, yet without sin (Heb. 4:15), did He have to have any sin in His nature? A. Most certainly not; the Apostle says that He was tempted "without sin," or "apart from sin." The Holy Spirit directly created His holy human body and soul in the body of His virgin mother (Matt. 1:20; Luke 1:35), and He was supported by the infinite fulness of the Holy Spirit (John 3:34). The prince of this world, Satan, had nothing in Christ (John 14:30). Our blessed Saviour from sin (Matt. 1:21) was Himself "holy, harmless, undefiled, separate from sinners, and higher than the heavens" (Heb. 7:26).

3. Q. Does Paul's public reproof of Peter for the latter's inconsistent and insincere course at Antioch justify a brother for reproving another brother for erroneous doctrine or practice, if he gives the reproof, as Paul did, in the spirit of love and faithfulness? A. Paul, by his reproof of Peter, vindicated the perfect graciousness of God's salvation independently of ceremonialism. We are all of us sinful and fallible; and, for the glory of God, and the good of His people, including ourselves, we sometimes need a faithful and loving reproof. S. H.

EXTRACTS.

ROANOKE, ALA., R. 2, Jan. 25, 1918.

DEAR BROTHER HASSELL:—Please find enclosed order for one dollar and fifty cents, for which continue THE MESSENGER to me for another year. In view of your repeated statement that its cost is more than your receipts from it, I can't see how any one who really enjoys its contents can ask you to send it at the old price. With highest regards, I remain your brother in hope,

J. C. HEARN.

DANVILLE, IND., Dec. 11, 1917.

Elder Sylvester Hassell—

VERY DEAR BROTHER IN CHRIST:—The joys and sorrows, the heart-aches and bereavements of the past year, have become matters of history and memory to make room in the soul for the experiences of the new year. From the present outlook, we cannot encourage ourselves much with brighter hopes, or more peaceful and prosperous days. But I bless God that Jesus is the same ever precious and loving Saviour, whose voice ever stills the raging tempest. May we speedily hear its soft sweet tones among the nations of earth and in our own hearts.

Your brother in Christ,

E. W. THOMAS.

NORTH BERWICK, MAINE, Dec. 21, 1917.

To Alvis and Elizabeth Rowe, Baltimore, Md.—

MY DEAR BROTHER AND SISTER in the everlasting covenant, ordered in all things, and sure (2 Sam. 23:5):—I received your card. It was good tidings of great joy to the shepherds that Christ the Lord was born in Bethlehem, and it has been made glad tidings to a poor, vile sinner like me. He hath done worthily in Ephratah, and His fame was known in Bethlehem, and is unto this day famous in the hearts of all those to whom it pleaseth God to reveal Him. Ruth 4:11. "Unto you that believe He is precious"; and I can truly say Christ is precious to my soul. I have but little of what I might call childish joy that was mine when first I believed in the Jesus, our dear Redeemer. That, though altogether suited to my childhood knowledge and experiences, was but surface delight to what are at times now my portions of blessedness in our altogether lovely, precious Saviour. Amidst the conflicts and afflictions that have been mine, I have needed, and, blessed be His name, I have found, "strong consolation" (Heb. 6:18) in Him, my soul's hope and refuge.

"Jesus is all I wish or want—
For Him I sigh, for Him I pant;
Let others after earth aspire,
Christ is the treasure I desire."

O what mercy it is that we have been given a good hope through grace in Him! Amidst the trials and afflictions of my life I would not, I could not, forget the manifold mercies of the Lord to me, an unworthy worm of the dust. O the unutterable miseries of millions of the human race in consequence of this "world war" that has engulfed the nations! Surely the judgments of the Lord are being poured forth. And this I confess with humility and yet with adoration in my heart—

"To Him every mercy I owe
Above what the fiends have in hell,
And shall I not sing as I go,
My Jesus does everything well?"

The year is fast approaching its end, and the coming year? What will it bring forth? Surely it will only usher in unto those who are Christ's that which shall work for their good, and to the everlasting praise of our God.

May the Lord bless you both, and that you may live together as "heirs of the grace of life." 1 Peter 3:7.

I am your brother in Christ's gospel,

FREDERICK W. KEENE.

NORTH BERWICK, MAINE, Jan. 5, 1918.

Mr. and Mrs. A. S. Rowe, Baltimore, Md.—

MY DEAR BROTHER AND SISTER IN THE LORD:—Your New Year's card arrived today, and it intimates the thought of "a harvest of all good." What, in the providence of God, it will be mine to harvest this year I feel I have no power to forecast. I feel in my spirit to worship God, and much of my time, even amidst the trials of my life, I find a power within me that moves me with the firm persuasion that the great and glorious, the all-wise, merciful and almighty God is the "God of my life." Psalm 42:8. And I am in submission unto Him; I say to myself, I must not open my mouth, I must not have a thought against His providences. Oh, that my prayer and my confidence may ever be in Him, that I may humble myself under the mighty hand of God! Ah, all this is no easy matter for a "base thing," a sinner, to do. Indeed, I find it impossible (under the sore tribulations of my life, that are so often my lot) to abide in trust and acquiescence with the Lord our God for five minutes at a time unless the Comforter richly ministers to my soul that grace, that refreshing and strength that can only be realized in the sacred mercies treasured up for such poor needy, tried, and afflicted ones as myself in the "everlasting covenant ordered in all things and sure."

This one thing I have proved in the past, yes, many times: That the evils, adversities, temptations that have fallen to my lot are included in the all things that work together for good to them that love God, to them who are the called according to His purpose.

O what are the nations of Europe harvesting now? How dreadful the sufferings, how severe are the judgments of the Lord God Omnipotent who reigneth! And this country, though now so marvelously prosperous, yet how wickedness is rampant; God blasphemed, ignored, and His supposed worship by multitudes a hollow mockery. But, my dear brother and sister, the essential thing is that I and that you be found walking with God; that we may daily live in prayer, in meditation, in communion with God. We joy in God *through* our Lord Jesus Christ. And we have access in all grace, wherein we stand, by Him. Yes, in all our life and walk with God He can only be as God is declared unto us in the face of Jesus Christ.

"What think ye of Christ is the test
To try both your scheme and your frame;
You cannot think right in the rest
Unless you think rightly of Him."

It is written, "Light is sown for the righteous and joy for the upright in heart."

This we shall harvest. Christ is in those that are His the hope of glory, and this will be our everlasting portion. "A crown of glory that fadeth not away," "a crown of righteousness," "A crown of life." This three-fold crown is promised unto the children of God, and thus crowned with the lovingkindness and mercies of our God, we shall throughout eternity dwell with Him. Our God, our Saviour, our everlasting portion. O what a hope for a poor sinner to have!

May the Lord bless you all. I am your brother in Jesus,

FREDERICK W. KEENE.

ROCKY MOUNT, N. C., Feb. 18, 1918.

DEAR BROTHER HASSELL:—I am enclosing a check for \$1.25 to renew my subscription to THE GOSPEL MESSENGER, and, inasmuch as

you have not advanced the price, I am sending the 25 cents extra to help you that much. I certainly do enjoy reading it, for it is filled with the doctrine that I believe; and I believe it to be a valuable paper for God's people to read; for it contends for the faith which was delivered to the saints, and it also holds up the only doctrine that can or ever will save poor sinners like me. May the God of heaven continue to bless you and your able editors.

Your brother in hope, A. B. DENSON.

SALEM, VA., November 28, 1917.

"The just shall live by faith; but if any man draw back my soul shall have no pleasure in him."—Heb. 10:38.

I feel that I should write what is so much on my mind unto the children of God.

God has given to each of His children their special gift, and we are accountable unto Him for it. The Spirit of the prophets is subject unto the prophets. I will try to relate unto you a dream God gave me a good many years ago, the Lord willing. I dreamed I died. My spirit came out of my body and I beheld my dead body stretched out just the same as any other corpse, and also I saw myself and felt to be the tiniest little babe that I ever saw in my life. All at once, I felt an almighty Power underneath me and all around me. That Power drew me up above the stars until I came to a place where I was made to stop. I thought I was underneath the canopy of heaven, and it was all covered over with sharp pricks, sharp as needles; my head would strike against those pricks until I was fairly done up. All at once I heard a voice from heaven saying unto me: "The just shall live by faith; but if any man draw back my soul shall have no pleasure in him." That voice caused me to trust in Him. All at once I felt the everlasting arms, great strong arms, encircle around me, and I felt to be in the bosom of my Heavenly Father; there I could feel His tender love and His almighty care; there I was a tiny infant in the bosom of God. He carried me to that place where no sin can enter, and gently placed me on the golden pavement. How my heart did rejoice, and praise filled my soul unto Him who loved me and gave Himself for me. I saw nothing in that holy place but the glory of God. The glory of God filled the whole place.

"Eye hath not seen, nor ear hath not heard, neither have entered into the heart of man the things which God hath prepared for those who love Him."—1 Cor. 2:9.

To describe the glory of God is impossible for mortal man; no wonder that Paul said he heard things that it was not lawful for man to utter. It is the babe in Christ that God speaks to, not to man in the flesh, which is dead to God. Notice he did not speak to my dead body but to that tiny babe I felt myself to be, entirely helpless in myself. That which is born of the flesh is flesh; that which is born of the Spirit is spirit." "God is a Spirit, and He seeks those to worship Him who worship Him in spirit and in truth." Heaven and the throne of God are so strongly fortified that it is certain death to every man who seeks to enter therein by works of righteousness which he hath done. It is hard to kick against the pricks; those pricks remove every prop that the babe seeks to lean upon, and so teach us our helplessness that we are made to cry out, "Lord, save me or I perish."

My beloved, it is the almighty grace of God that removes all our works and deeds that we seek to depend upon for salvation, and

shows us the folly of such dependence the moment we hear our Heavenly Father speak to us "the just shall live by faith, but if any man draw back my soul shall have no pleasure in him;" that moment we will cease from works, then we will feel His almighty arms of love encircle around and about us, and we will nestle in the bosom of His love, for it is God that worketh in us to will and to do of His own good pleasure. This work is of God in the babe; that is, in Christ Jesus. This babe is continually learning of its helplessness and continually learning that God is all and in all. This babe does not grow to be a man, although God calls him a man when it is a babe; all of God's children learn this experience. Man signifies strength, power. Babe signifies helplessness, weakness. It looks to God for its needs, and depends on Him wholly and solely, and finds in God a resting place. I believe this is the Spirit teaching, for it is not of the flesh.

Praise Him, Praise Him. Amen.

JOSEPH READ.

301 SCALES AVE., DANVILLE, VA., Jan. 14, 1918.

Elder A. J. Moore, Whitakers, N. C.

DEAR BROTHER:—Your kind letter of the 10th inst. came to hand today, bearing the sad intelligence of the death of your dear companion. Tears flowed freely from my eyes as I read the sad news. I thought about how kind and hospitable she was to me when I was blessed to visit you. What a dear old mother in Israel! It seemed that I could see the image of Jesus in her. You have lost a faithful and loving companion. I sympathize with you. But I feel that your loss is her eternal gain. "To depart and be with Christ is far better." Therefore you should feel resigned to the will of the Lord, knowing that He doeth all things well, and never has made a mistake. It is for the best. Our blessed Saviour taught His disciples to pray, "Thy will be done." Before we can pray that prayer, we have to be taught it. If we never mourned, we would never know what it was to be comforted. Sometimes those things that cause (or teach us) to mourn are blessings in disguise. "Blessed are they that mourn, for they shall be comforted." "The promise is sure to all the seed." How could He bind up the broken-hearted, if there were no trouble and sorrow to break it? Surely, we have many things to cut us loose from the love of this world, and to remind us that this is not our home. We say by our walk and conversation that we seek a city, a building that hath foundation, eternal in the heavens. The blessed Lord was pleased to call her home. She enjoyed the place she occupied here in her family, and was blest to raise an intelligent and highly respectable family of children, who, like their parents, have made a good name for themselves. And she was always careful to make your life pleasant and happy, and above all things she loved to meet together with the brethren in heavenly places, to hear the gospel sound and feed upon its precious truths, and to have her hope strengthened and renewed day by day. But the Lord has said to her, "Come up higher," to enjoy more fully those things hoped for. She was such a faithful and loving companion to you that I know it is so sad to give her up, but it will be just a short time, just a fleeting moment (as it were) until you and I must follow after. "Our life is but a span." Just a few more days we will have to drink the "*mangled wine*," then we, too, will be called home. And in the resurrection will it not be glorious when we are brought up in the likeness

of Jesus! Just the very thing that will satisfy us, when we can see Him without the veil (flesh) between, and be like Him. *That will be enough.* I hope the Lord will comfort you.

In hope of eternal life,

J. E. HERNDON.

GALVESTON, TEXAS, December 3, 1917.

Elder Sylvester Hassell—

DEAR BROTHER IN HOPE:—For a long time I have wanted to write you by way of thanking you for your continued kindness to me in sending THE GOSPEL MESSENGER, which never fails to be comforting and edifying to us. I hope I am thankful to the Giver of all good and perfect gifts for His blessings. For I well know it is through the mercy of our blessed Lord that our lives are spared, and that we are given a mind to hunger and thirst for the glorious truths contained in the Book of God.

Dear brother, your writings, together with those of other noble and spiritual minded brethren, are a heavenly blessing to me. I enclose with this a postal order for one dollar. My earnings have been very small this year; I am glad to send you this much. God bless you every day, hour, and moment of your profitable life to His humble poor.

Your brother in hope,

ROBT. S. FARROW.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

ELDER S. E. PENNINGTON.

Elder S. E. Pennington was born in Newton County, Miss., Dec. 10, 1849, and died Dec. 16, 1917. He was the son of Elder I. L. Pennington. On the 3d day of February, 1870, he was married to Miss S. J. Williamson. Their nine surviving children are, namely: Sister Georgia Spivey, of Decatur, Miss.; Mrs. Edna Scarborough, of Decatur, Miss.; Brother Sydney Pennington, of Grayson, La.; W. J. Pennington, Decatur, Miss.; Mrs. Mattie Spivey, Decatur, Miss.; Mr. S. T. Pennington, of Stillwell, Okla.; Mr. L. E. Pennington, M.D., in training camp in the State of Michigan; Mrs. Lydia Spivey, Decatur, Miss.; Mrs. Mary Lou Armstrong, of Halsell, Ala. These are all highly respected, persevering people. Elder S. E. Pennington was highly esteemed by all as a citizen, and especially was he loved and held in high esteem by Primitive Baptists as far as he was known.

God revealed to him his lost condition early in life, but when his deliverance from the burden of sin and condemnation came, and his lively precious hope sprang up, and being directed to the church, on the first Sunday in June, 1880, accompanied by his wife, they joined the Primitive Baptist Church at Friendship, Newton Co., Miss.

In September of the same year Lebanon Church was constituted, and Brother and Sister Pennington presented letters from Friendship Church, and were in the constitution of Lebanon Church, where his church life was spent in the service of God, and his wife is still a member there. May God infinitely bless and provide for her, while she survives him.

Elder Pennington was liberated to exercise his gift the same year his church was constituted. On the third Sunday in September, 1881, he was set apart to the full functions of the gospel. Elder I. L. Pennington and Elder Joseph Eshee were chosen presbytery for his ordination; C. R. Warren, clerk.

Elder Pennington endeared himself to his brethren and to God's people generally by his humble, gentle, loving ability to delineate experimentally the way that God leads His people, and with doctrinal corroborative proofs, making it scripturally convincing. He was a good pastor, almost all his ministerial life serving from two to four churches. This dear brother's preaching was so comforting that brethren called it honey and pancakes. His preaching would bring tears of joy when other ministers would sometimes fail. With anxiety they eagerly looked to coming Union Meetings and Associations or other meeting places to get to hear him preach. Oh! how they loved him and he loved them. A man's gift will make room for him, but may we all be reconciled to God without him. We should pray to that end. Let His will be done on earth as in heaven and every deep place.

Elder Pennington had been in ill health for several months, with occasional severe spells of pains in his breast. His last visit was with us at my home church (Fellowship). In the close of service he spoke in a low tone a few minutes much to our comfort, concluding with a few words to the young people, telling them to live moral lives and obey their parents. As I stood by him I felt impressed that he had preached his last. I reached his hand, and the brethren followed, giving him their hand. Two weeks later he fell asleep in Jesus, as we believe.

Primitive Baptist please copy.

T. J. STAMPER.

MRS. L. J. BISHOP.

Mrs. L. J. Bishop, of near Akron, Ala., died on the 14th inst., and was buried on the 16th at the Williams cemetery, near which she had lived a long time. She was born February, 1827, making her 90 years old last February. She fell and crippled herself about four years ago, since which time she was confined most of the time to her bed.

Her long and sad afflictions she endured with much patience, Christian fortitude, and long-suffering. Her only son, Gabriel, and two daughters, Misses Alice and Nicholene Bishop, were most kind, tender, and devoted to her during her long confinement, and if unwearyed love, nursing, and devotion could have kept her here, she would have been here yet, for surely they were never excelled in this respect by any in devotion to a mother.

But after all that human love and aid could do, death claimed his own, and she fell peacefully and quietly asleep in Jesus, as we believe, after a long, kind, noble, Christian, and beautiful life, respected by all who knew her, and sincerely mourned and lamented by her relatives and friends. She had been a member of the Primitive Baptist Church at Old Five Mile for a long time, and a most kind and faithful member she was all those years, and while we mourn her absence here, we mourn not as those without hope, for we have good reason to believe that death was a happy exchange for her, and that she is now among the blessed dead that die in the Lord, and the good example she set us and the beautiful and consistent life she lived will long live behind her.

G. W. STEWART.

Vol. 40

No. 5

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

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All letters, remittances and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin County, N. C.

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The Gospel Messenger

MAY, 1918.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 40

WILLIAMSTON, N. C., MAY, 1918.

No. 5

AFFLICTIONS COMPARATIVELY LIGHT.

2 Cor. 4:17, 18.

How light, while supported by grace,
Are all the afflictions I see,
To those the dear Lord of my peace,
My Jesus, has suffered for me!
To Him every comfort I owe,
Above what the fiends have in hell;
And shall I not sing, as I go,
That Jesus does everything well?

That Jesus, who stooped from His throne
To pluck such a brand from the fire—
A wretch that had nought of his own,
Not even a holy desire;
My only inheritance, sin,
A slave to rebellion and lust,
Polluted without and within,
A child of corruption and dust.

Such was I when Jesus looked down,
When none but Himself could relieve;
What could I expect but a frown?
Yet He graciously smiled, and said, "Live."
And shall I impatiently fret,
And murmur beneath His kind rod?
His love and His mercy forget,
And fly in the face of my God?

Dear Jesus, preserve me in love,
And teach me on Thee to rely;
Give wisdom and strength from above,
Nor let me against Thee reply.
Then I Thy great name will adore,
And cheerfully bear up the cross,
Nor wish Thee to lessen the power
Which purges my conscience from dross.

JOSEPH SWAINE (1792).

EXPERIENCE.

WARREN, TEXAS, Feb. 18, 1918.

My father's name was Thos. G. Neal, and my mother was Sarah Marriott. They were married in Covington Co., Ala., Jan. 9, 1834. They joined the Primitive Baptists there—Shiloh Church, I think. They soon removed to north Mississippi, and some time later my father was ordained to the work of the gospel ministry. I am the youngest of their ten children, and I am informed that I was born in Holmes County, Miss.; and our family record shows that I was born Aug. 13, 1852. My father died the 10th day of the next April after my birth.

There was a period of my boyhood days during which time I knew it was wrong to do and to say some things; and I also knew it was wrong to decline to do some other things, but there was no special guilt of conscience. But in the summer of 1867, when I was about fifteen years old, my mind became exercised in a different way to what it ever had been, and with this new or strange exercise of mind there came a sense of sin and a principle of love I had never known before, also a strong desire to turn away from doing wrong. My mother had just removed from a community where there was a boy of a very quarrelsome and turbulent character, and I was not very favorably impressed towards him; but I well remember how my mind went out towards that boy, and I felt that, if I could know that he was exercised as I was, I would love him. It has always been strange to me why my mind went out to that special boy in that way.

Now, I could refer to many things that are of interest to me, and also to things that have caused me sorrow, but, as I wish to be as brief as I well can, I will pass on to the spring of 1884, at which time my mind became so badly troubled till I thought it might be that I was verging on insanity, though I had a bare glimmer of hope that it might be the Lord's dealings with me. I soon saw that I had a great desire for humility, and I also learned that I did not have the ability to reach out and take hold of humility, and become exercised by it. I also saw that I wanted very much to go to the feet of Jesus for mercy, but, unless He carried me there, I could not go. I soon

learned that without the Lord Jesus all my struggle was in vain. My effort at prayer seemed to be as light as the air; and, so far as I could see, there was no evidence that the Lord ever would regard my petition. But my struggle went on about the same, though hardly as strong at times as at others. I felt that my heart was hard indeed, and I had no power to soften it. I could shed no tears, nor was there anything from which I could glean any comfort. Four or five days before the 24th of September it seemed that my heart became so hard that if I was laid on the brink of the door of hell I could not care. I greatly desired to care, but it seemed that there was no care about me. I tried to ask the Lord to humble me to the low dust of the ground, to come to His feet for mercy, but there was no answer. I was in this hard struggle four or five days, though the intensity of it varied a little at times.

On the morning of the 24th of September, 1884, I was walking along, still trying to ask the Lord for mercy, and my heart seemed to be as hard as a stone, and my prayer as light and empty as the air. I did not believe there was any thing short of the power of God that could touch my heart to soften it. It seemed that every thing about me of a mental nature gave up. I did not swoon nor anything like that, but I seemed to realize that I could not of my own ability reach what I wanted, and this thought went through my mind with force, "Lord, I can't help it," and immediately my heart began to wax warmer and warmer and my prayer stronger and stronger till my prayer became almost as strong as I could bear it, and I ceased to pray. I thought of the Scripture that said, "my cup runneth over." And, with all that, my helpless condition, my unworthiness, and my inability to do anything came up before me in a way I had never seen before, and I said, "Not worthy of the least of Thy favors," and I believed what I said with all the mind and power I had. This was marvelous indeed to me, my heart apparently as hard as a stone and my prayer as light as the air, and in one or two minutes my heart was warmer than I had ever known, and my prayer running almost as strong as I could bear it. There was not a shadow of a doubt but what it was of the Lord, but this strong assurance lasted only a few minutes. I then

had a little hope that the Lord would one day remember my afflictions; but my trouble was not all gone. There was much for me to learn yet.

I will now refer to three things that caused me much concern and trouble. The principle of boasting was let loose on me, and caused me much trouble; not that I openly and willingly practiced it, but I saw that it was an internal principle, which I did not of myself have power to cast out. It seemed that if the Lord cast me down, and did but allow me to raise my head I would feel that boastful principle there. It seemed that it would kill me.

Then the principle of vainglory troubled me very much. At first it seemed very gentle, and somewhat of a pleasing character, but I soon learned that it was the fore-runner of a fall; and I did not fall many times till I began to dread its visits. When I would feel it coming on me, I would almost squirm and strive with all my power to evade its deceptive influences, but to no purpose; it would come unasked, unsought, whether I would or would not, and carry me up to be followed by a fall. No man can ever know what he is till his internal principles are turned loose on him in their full force.

By this time I had had many conflicts, which brings me up to the summer or early fall of 1885 or '86, when there was given me an insight to my attitude toward the law, and I saw that I was clinging to the law, and I could not turn it loose. I had had a long, hard struggle, and was almost worn out; I wanted rest and I needed it. I did so much wish to turn loose of the law and lean on the bosom of Christ; I thought that there was protection and comfort and rest. And about this time there was given me a great desire to lean on the bosom of Christ; and when this was taken from me, then I had the same desire to be wrapped about with His skirt. And when that strong desire was taken from me, it seemed that my mind drifted off, but I did not know whether I had any right to join the Church, and, if so, whether the time had come or not. I waited a long time for an impression from my Heavenly Father, and, when it did come, I hope it was of Him. I was then anxious to go before the Church, and did go before the Primitive Baptist Church

at Fellowship in Tyler County, Texas, on Saturday before the first Sunday in December, 1896, and was baptized the next day, on Sunday, by Eld. T. M. Neal, my brother in the flesh. I have seen many sorrows and trials since, but have never regretted going to the Church or of being baptized.

Farewell.

W. G. NEAL.

SUFFICIENCY OF GOD'S GRACE FOR HIS PEOPLE.

NORTH BERWICK, MAINE.

BELOVED IN CHRIST JESUS:—There are many things in my thoughts, things that I have known, and things in which, even now, is the life of my spirit. Isaiah 38:16. Often in my soul's perplexities I feel the necessity that my hope be cast within the veil, whither Christ our Forerunner is for us entered. This is my refuge in the storms, and with my soul anchored in hope in the atoning blood and justifying righteousness of Christ our Redeemer and High Priest who now appears in the presence of God for us; for there is strong consolation to my soul in Him though there is no abatement of the burdens, tempests, and straits that are my daily heritage.

A few minutes ago the following words came into my mind :

“Thy ways, O Lord, with wise design,
Are framed upon Thy throne above;
And every dark and bending line
Meets in the center of Thy love.”

In moments of sunshine, prosperity, and ease we may tell ourselves we believe this, and think the doctrine beautiful and comforting: but it is in the deeps, when the cross is heavy and we are weak, and we find that we are walking with staggering steps, then to believe that all the dark and crooked lines that are fallen to us are in Jehovah's everlasting love, O this is meat indeed; this sweetens our cup; and we are willing to receive evil at the hand of the Lord as well as good. Job 2:10. O how many times I have found God's grace is sufficient for me in all temptations, for amidst all the turmoil that en-

compasseth my path because of my circumstances, because of the buffetings of Satan, because of my internal corruptions, I am in some sacred seasons, by the power of Christ resting upon me, kept in perfect peace, and my soul trusteth in the Lord. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isaiah 26: 3, 4. So I find it, and I sometimes say in my heart—

"My conquest is sure through His blood,
Though now there's a warfare within,
And Satan comes in like a flood,
To draw my poor heart after sin.
Fresh succor from Christ I receive,
Who did all my conflicts foresee;
And through His rich grace I believe
He will save a poor sinner like me."

If trials and sorrows are ours, there are also refreshings given us in Christ Jesus, and so we find an abatement of our griefs, balm for our wounded hearts; we are soothed, quieted, and in meekness lie at the feet of our dear Saviour. And then there is light for our dimmed eyes so that we have some glimpses of the King in His beauty, and behold the land that is very far off. In these much-coveted moments we look out of our obscurities and darkness and see what is the hope of His calling, that we shall at length be in heaven with our beloved Redeemer and be like Him.

O a sinner is unspeakably favored who has been given the knowledge of salvation by the remission of his sins. This blessedness being sealed upon our hearts by the Comforter in the cleansing blood of Christ, the Lamb of God. But the hope of our calling is more than this: for "God hath called us unto His eternal glory by Christ Jesus." And Christ is revealed in the sinner's heart the hope of glory. Col. 1:27.

"Triumphantly glorious, our Head has ascended
O'er death and the grave, all their power laying low;
This gains us a rising when time shall be ended:
Death no more shall hold us; Ah never, O no!"

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the

trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 16-18. Our Lord Jesus Christ shall return home with all His Church, His ransomed people, risen from the dead. All have put on immortality and incorruption, they are now in power and glory, an eternal excellency, all in His likeness, conformed to Christ's image, they are immortal beauties bearing the image of the Heavenly One.

"Now for a shout to our own God,
Who bought His Church with His own blood,
And will His dear-bought right maintain:
Soon shall that voice dispel our gloom,
The marriage of the Lamb is come,
To crown His bride with Him to reign.
Then shall the Church, the Lamb's own bride,
Both crowned and seated by His side,
Outshine the sun's meridian ray;
While Jesus, smiling at the sight,
Shall then with a supreme delight
The travail of His soul survey."

O these gospel verities ministered to our souls are everlasting consolation, and our good hope through grace.

FREDERICK W. KEENE.

SOON AND FOREVER.

When the sins and the sorrows
Of time shall be o'er,
Its pangs and its partings
Remembered no more;
Where life cannot fail, and where
Death cannot sever,
Christians with Christ shall be
Soon and forever.

J. S. B. MONSELL.

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THE NATURE OF GOD AND OF HIS SALVATION, AS TAUGHT IN THE BOOK OF JOB.

The Book of Job is undoubtedly one of the very oldest books in human literature, and yet it is one of the profoundest and sublimest. He lived, in all probability, between the times of Abraham and Moses, in the almost desert country east of Canaan, and may have himself, during the last long and happy period of his life, written the most of the book, which may have afterwards been edited by Moses, who, for the second forty years of his life, dwelt in the adjoining region of Midian. Although discussing the moral government of God, Job does not make the least reference to the law of Moses. The lan-

guage and all of the allusions are of the most ancient character. No uninspired man, either of ancient or modern times, could have written such a book.

In the Book of Job God is set forth as eternal and infinite, omnipresent, omniscient, and omnipotent, the sovereign Creator and Governor of the universe, mysterious and incomprehensible by the natural mind, perfectly holy and perfectly merciful, not in judicial wrath punishing His true and faithful worshippers, but in fatherly love chastising, teaching, purifying, and strengthening them—redeeming, regenerating, and preserving them, and, after death, resurrecting their bodies, and blessing them with the clear and glorious vision of Himself in His infinite perfection, which will satisfy them forever.

And in the Book of Job there is also set forth the nature of God's salvation—its reality, personality, directness, spirituality, unselfishness, reverence, humility, prayerfulness, trustfulness, kindness, forgiveness, its disciplinary, gradual, mediatorial, sacrificial, redeeming, and regenerating character, its efficacy, fruitfulness, everlastingness, and transcendent and abiding blessedness.

We learn, in the Book of Job, that the most godly persons may be the most afflicted; that God Himself is the only effective teacher and keeper of His children; that the most distressing providences are blessings in disguise; that the darkest cloud has a silver lining; that, though we cannot now understand His dealings with us, we will understand them hereafter; that all things work together for good to them that love the Lord, who are called according to His purpose; that all our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory, while we look, not at the things that are seen and temporal, but at those things that are unseen and eternal; and that all the severest trials of the present state of existence, the flesh, the world, and the Devil, cannot destroy our spiritual and eternal life, which is hid with Christ in God. And that, for all the chosen, redeemed, and regenerated people of God, who are taught of Him now to hate iniquity and love righteousness, a better and brighter day is coming, when, in a heavenly country, a

continuing city of light and love and joy and peace and rest, all the evils of the present world will be done away, and there will be no more sin or sorrow or pain or sickness or war or night or curse or death, when God will wipe all tears from every eye, and will, in perfect glory, dwell with them and in them forever, and they will lovingly and joyously ascribe to Him all the glory of their salvation.

S. H.

SELF-RIGHTEOUSNESS.

"Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward."—2 John, 8th verse.

Self-righteousness as "a means of grace," as some people put it, is plainly and positively condemned and denounced by the Holy Scriptures. Tit. 3:5; Eph. 2:8; Rom. 4:4. The Lord said by the prophet, Look unto Me, and be ye saved, all the ends of the earth (Isa. 45:22); but the text above quoted says: "Look to yourselves that we lose not that which we have wrought." This clearly teaches that some sort of work had been done by them that had promise of reward provided they proved faithful and looked after their sacred interest in a lawful way, otherwise they might lose the reward which awaited them—at least in part.

The epistle from which the text is taken was addressed to the Elect Lady and her children, "who," Dr. Buck says, "was some Christian lady, eminent for piety and usefulness," etc., and her children, whom the Apostle had found walking in the truth. To this excellent woman and her children who were found walking in the truth, which is positive evidence that they were also elect or chosen in Christ before the foundation of the world, the Apostle wrote the words of the text, which apply to all men and women and children, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet. 1:2. To the chosen of God, then, the holy Apostle says, "Look to yourselves," to your own personal interest as children of God by the washing

of regeneration and renewing of the Holy Ghost, fitting you for a name and place in the gospel kingdom; for there is one body and one Spirit, even as ye are called in one hope of your calling. Grace hath set you free from the bondage of sin and death, and fitted you for membership in the Church militant. The King has called you for a holy and wise purpose, to work in His vineyard, to fight in His royal army until He shall call you from the din of war and the clash of arms to the regions of glory and peace. Wait and listen to His gracious voice, for you have only to look to Him for final rest.

I will say just here that a God-given faith in the Lord Jesus Christ is prerequisite to any and all good and acceptable service to God, and it is wrought in us by the Holy Spirit: for without faith it is impossible to please Him. And therefore the faithless, unbelieving, alien sinner is not included in the text at hand. But the Lord gives to His children faith and hope, and every gracious gift necessary to qualify them to serve Him acceptably. Evidently, the Elect Lady and her obedient children had been, by the grace of God, engaged in some things and in some manner that were approved of the Lord and highly commendable by all who loved the truth and walked therein; for John testifies that he greatly rejoiced over it; and his exhortation was designed to put them on their guard against the danger of apostacy. In doing this, it is our first duty to look well to ourselves, lest the flesh and the Devil by little steps lead us astray from the way of righteousness, and rob us of our standing in the love and fellowship of the Church, thus causing us to lose what our upright walk had won for us, and robbing others of the joy that flows from heart to heart through our upright life and steadfastness in the doctrine of Christ.

“Look to yourselves.” Not as Pharisees who depended upon the works of the law for eternal life and justification, knowing nothing of this mediation of Christ by whom all believers are justified; but John was writing to a family of faithful believers, who were found walking in truth, and had “wrought righteousness” (Heb. 11:33) by thus walking in Christ, having received Him by faith, which is the gift of God, who by His Spirit and grace

wrought in them both to will and to do of His good pleasure. Therefore, their work was blessed and sanctified to their own benefit and to the joy and comfort of the Apostle and to others, no doubt, of like faith.

There is a great temporal reward to those that obey the influence of divine grace, that keep vigilant watch over themselves, and keep themselves unspotted from the world. This self-righteousness is simply to do right; and as nearly as we know how, looking unto Jesus, the Author and Finisher of our faith, by which (faith) many wonderful works were wrought by the saints in the ages gone by, and the work wrought, together with the names of some of them, is recorded for the benefit of the faithful throughout the subsequent ages till the Author and Finisher thereof shall appear the second time to them that look for Him, without sin unto salvation.

"That we lose not the things which we have wrought." Have we accomplished any good thing since we were enlisted in the royal army? If not, then we have nothing to lose, but are ourselves lost or left out of the text so far as the benefits of the Church militant are concerned; but if we have truly taken to ourselves the whole armor of God, and served well for a season, but afterwards yielded ourselves to the service of another master, we have lost those things which we have wrought, and become the servants of sin and folly; for the Lord hath said, "Ye cannot serve two masters."

What if we should be so foolish as to prepare our ground wisely for the planting of seeds, and neglect to sow the seeds, would we not lose what we had wrought? Certainly so, and could not expect the reward of our labor. Brother reader, have you once been identified with the Church as a member with the faithful followers of Jesus? Did you run well for a while and enjoy the society of the brethren and the assembly of the saints in the worship of God? Did you love to hear the sweet sound of the gospel as it fell from the lips of gentleness and peace, and to join your voice in harmony with the brethren and sisters in the songs of Zion until your heart was full of love and praise to the blessed Redeemer? Were you then willing to make all necessary sacrifices

to attend the church meetings, and to contribute of your means to the expenses of the Church, to communicate, to the relief of the poor and needy, and the support of the pastor? In all these things you wrought well and secured to yourself a good report and the esteem and confidence of the Church. Where are you today? Let each one of the dear, faithful ones continue to look to himself in all those obligations, that we suffer no loss, but receive a full reward. This sort of self-righteousness will never lead us astray from our Saviour, but rather will lead us unto Him; but all we can do or have done, however good and profitable for time, cannot justify us from our sins and prepare us for heaven. Salvation from sin and guilt is by grace and grace alone.

J. E. W. H.

REMARKS.

Our dear brother gives the best interpretation, perhaps, of 2 John 8, as that difficult passage reads in the common version; but what seems to me the better and more intelligible version, in the margin of some Bibles, reads—"Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward." The Apostle John thus warns the elect lady and her children not to be led away by antichristian deceivers from the vital truths of the incarnation, atonement, and resurrection of Christ which he and the other apostles had earnestly elaborated or carefully taught in their discourses; and in cleaving to these truths, they would, in their souls, receive a gracious and abundant reward or consolation.

S. H.

ONE.

In meditating upon the wonderful mystery of God and His kingdom I asked myself what subject could I write upon? The answer came, "One." Realizing my great weakness, and how little I know of the unsearchable things of God and all the covenant mercies, I wanted a little subject, but there is too much in this for me to explain. When I think of God I think of Him as the Holy One who inhabiteth eternity, and who spake this earth and all its fulness into existence out of nothing, and did all this by Himself. There is but one Creator. He had no one to assist Him, and needed none. The work of this Holy One is perfect, He never tries to do anything. He spake the word and it was done; He com-

manded and it stood fast. He never leaves any of His work incomplete. The Father, Son, and Holy Ghost, these three, are One. Wonderful mystery! There is one faith, one Lord, one baptism, one God and Father of all (His chosen), who is above, in you all and through you all. The covenant of grace is one. God's people have one spiritual Father, and one mother. Jerusalem which is above, which is free (the new covenant of grace), is the mother of all the family of grace. All of the Lord's people, then, are one family and one body. They are the body of Christ, and members in particular. They have one Head, one Husband, one Surety, one Prophet, one Priest, one King, one Sin-bearer, one Saviour, and by one offering He perfected forever them that are sanctified. "The value of all is in the one." All the chosen vessels of mercy are but mere ciphers without Christ. They are nothing and can do nothing without Him. They can do all things through the One who strengthens them. The Lord made of one blood all nations to dwell upon the face of the earth. Out of these nations He predestinated a multitude that no man can number to be conformed to the image of His Son. Jesus, the one blessed Saviour, put away all of our sins by the sacrifice of Himself. He is the only Saviour. We have but one Saviour. There are no deputy saviours. "I am God, and beside Me there is no saviour." Unto you is born in the city of David a Saviour (one Saviour), which is Christ the Lord. There is one Mediator between God and man, the man Christ Jesus. This One was sufficient to make full and complete atonement for all His sheep. This blessed One atoned for us, redeemed us to God, justified us, preserves us, and intercedes for us according to the will of God. We are all baptized by one Spirit into one body. In all this work we are wholly passive. This blessed One begins the work in us in regeneration, and delivers us from the power of darkness into the kingdom of His dear Son, resurrects us, takes away the stony heart and gives us a heart of flesh—gives us all one heart. He fashions our hearts alike. We are all taught of One. His pure sweet love is shed abroad in our hearts by the Holy Ghost which is given unto us. We all know the Lord just *one* way. We know Him like

Abel, David, Jeremiah, John the Baptist, Cornelius, and Paul. Hence one faith. The way one is saved is the way all are saved. There are lords many and gods many, but unto us there is but one God. There are many so-called churches, but my dove (Church), my undefiled, is but one. She is the only one of her mother, she is the choice one of her that bear her. There were many kingdoms, but Daniel said the God of Heaven is going to set up a kingdom—one kingdom. Dan. 2:44. Jesus says, I will build My Church. Just one Church and one Builder. They have one Law-giver, and He has given to her a perfect code of laws. No one has a right to change any of those laws, or add to or take from them. All the Church needs in faith and practice is given to her in the New Testament. The Church being all under one law, one local Church has no right to introduce any measure or make any new law that will cause division or alienate one Church from another local sister Church. What is wrong in one local Church is wrong in another. If sprinkling is wrong to be practiced in the local Church at Corinth, it is equally as wrong to practice it at Ephesus. When Mr. Fuller introduced his new practice of boards, conventions, etc., our people would not fellowship his unscriptural methods. They did right in refusing to fellowship them. If it was wrong in one Church, it was wrong in all the Churches; but each local Church has the right to receive and discipline her own members. The one that introduced those departures caused the division. Christ's kingdom is not of this world. There should be a complete separation between the Church and the world, between religion and education, Church and State, grace and law, the gospel dispensation and the legal dispensation, the substance and the shadow. We should all strive for unity. The dear Saviour prayed that His disciples might be one as He and the Father are one. Oh! that we all could continue steadfastly in the apostles' doctrine and fellowship. How delightful our meetings when we are dwelling together in unity, of one mind and one judgment, and all dwelling at the feet of Jesus as humble little children! There is no room for jealousies, for we need all of God's humble servants. Let us be followers of God as dear

children, and walk in love, remembering that we are all poor fallible creatures, and need love, forbearance, and forgiveness. We should be kind and tender, yet firm for the right. Let us all as ministers be humble, live our profession, keep ourselves unspotted from the world, and never exhibit a bossy spirit. Let us remember that we belong to the Church, and not the Church to us. Let us prayerfully read God's Word, and all try to be at our post round about the camp. There are many external enemies, and how hard we should labor for unity! The blessed Spirit will resurrect our vile bodies and fashion them all like unto His glorious body. We shall be like Him and see Him as He is. Sweet thought! L. H.

SITTING DOWN WITH ABRAHAM, ISAAC, AND JACOB IN THE KINGDOM OF HEAVEN.

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven: But the children of the kingdom shall be cast out into outer darkness: There shall be weeping and gnashing of teeth."—Matt. 8:11, 12.

I feel confident that Gentiles who have the same faith, or sort of faith, that Abraham, Isaac, and Jacob had, are now sitting down with them in the kingdom of heaven (the Church), and that these believing Gentiles came from the east, west, north, and south, they being the "other sheep" which Jesus said He "had and must bring," while the children of the kingdom, the Jews, for their unbelief, were cast out of even the national kingdom and dispersed among the nations.

But let us examine ourselves to see if we have the faith of Abraham, Isaac, and Jacob; and, in order to do this, let us consider briefly some of the peculiarities or characteristics of the faith of Abraham, remembering what a very able writer had to say about that faith, namely: "As Abraham is the heir of the world, all nations being blessed in him, through his seed, Christ Jesus, and justified solely according to the pattern of his faith, so the transmission of the true religion and all the salvation the world will ever experience shall yet be

traced back with wonder, gratitude, and joy to that morning dawn when the God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran." So let us observe that Abraham had faith in God, and is said to have been justified more than twenty years before his circumcision; or, in other words, Abraham had faith in God, which was reckoned to or given him before he obeyed God, before he attempted to obey God's commandment, law, or rule, hence in order to obey God, or do anything spiritually good, we must have faith in God, for it is declared that without faith it is impossible to please God.

Abraham was a strong believer in God, and so when the Lord made him a certain promise, which was plainly against nature and all reason, he staggered not at the promise of God, but was strong in faith, giving glory to God; hence it is said that "against hope he believed in hope." When he was about a hundred years old, and Sarah his wife ninety years old, God promised him that of his seed He would make a great nation, and being not weak in faith, Abraham considered not his own body now dead, neither yet the deadness of Sarah's womb, being fully persuaded that what God had promised He was able also to perform.

Yes, and besides believing in God's power or ability to perform what He promised, he believed that what God promised He *would* perform. Therefore, when the Lord told him to take his son, his only and beloved son of promise, Isaac, and offer him for a burnt offering, he hesitated not to do so, although God had previously told him that in this son, Isaac, his seed should be called, and that of him (Isaac) He would make a great nation. But Abraham's faith in God's promise was so strong that he believed God would raise Isaac from the dead to keep it. The promise of God to Abraham included the unconditional promise of the spiritual blessing of eternal life through Jesus Christ our Lord, and so, if we believe in the unconditional blessing of eternal life, through Jesus Christ, and that God is able to perform, and *will* perform, this blessing, then we have the faith of Abraham, and if we have obeyed God as did Abraham, then we are sitting down in the kingdom of heaven with Abraham, Isaac, and Jacob.

Let us observe again, that Abraham's faith was an active, living faith, for he not only believed God, but he also obeyed God in all that God commanded him, even to the offering up of his own son upon the altar; and for this reason, James says Abraham was "justified by works." Alien sinners do not become justified by works, and so become the sons of God—they become such by being born again, by a spiritual birth; but after being born again, they, as the children of God, become justified by obedience to God, or by works.

Dear reader, if you have this faith of Abraham, happy are ye; for although at times all things may appear to be against you, and every prospect before you seems most gloomy and discouraging, yet in the end you will be victorious through the merits of the blessed Jesus, who gives us the victory.

G. W. STEWART.

WE NEED GRACE, HUMILITY, AND PATIENCE.

We look forward to a time when we hope to be happier and better and more useful. When I began preaching I hoped to grow in understanding and knowledge, so that I would be prudent and discreet, but I am still troubled with ignorance, and maybe with something worse than ignorance. My experience through life has taught me the need of grace. I love the doctrine of grace. If others can be saved in heaven on a footing of works, I will not complain of it; but so far as I am concerned, I have no hope only in the grace of God. I think, as His children, we are under His parental government, which is disciplinary, in which we are required to obey the Lord, with the rod for our disobedience.

A minister has a hard life; he must be attentive to reading, meditation, and prayer. He cannot study his worldly interests as other men do; and Churches are so neglectful of duty to their pastors, and this makes a hardship on the pastor that his family will feel.

We cannot preach truth and be popular as ministers. State truth as plain and kind as you can, and it will not make you popular as a preacher. I have ever believed that if we seek to please the world in our Churches we

will not be God's servants; we cannot have the caresses of the world and also the sweet approval of the Lord's presence.

I do not like the word "*progressive*" in matters of doctrine or practice. I have encouraged our Churches not to be influenced by a love of fashions and worldly customs—not to give up the plain, old-time methods in our Churches. But there is a something in the people that craves to be like "other people," and some pretty good people are troubled with it. Israel wanted a king, and the Lord suffered them to have a king, although they knew the Lord disapproved it.

A Church that has a true man for a pastor is blest—one that is sound in the faith, apt to teach, of good report, and not greedy for money, one that loves the flock and the truth; such a church ought to be thankful, and should do their duty by him. "Let us have grace, whereby we may serve God acceptably, with reverence and godly fear." It is bad to enter the pulpit without the fear of the Lord, without grace. Old preachers need the grace of God in their prayers and sermons. We never get able to go alone, and we need the blessing of the Lord in all we do. I would love to see a revival in our Churches before I go hence. I often feel willing to go to our long home. Since our young men have gone to war, I have felt willing to go. I have had many dear ones to die, and often wonder what their joys are.

A minister needs to be humble and studious; he needs to be God-fearing and willing to bear burdens. Egotism is a blemish; a proud look or action is a blemish. "Pride goeth before a fall, and a haughty spirit before destruction." We have much to cure undue pride. We should remember we are poor worms of the dust, and all we have that is good is a gift from God, and may be required of us at any time. Our lives, our families and homes are temporal; our gifts and graces are from God. We should not be easily offended; we, too, sin against others and against the Lord. We ought to meet sorrows patiently, nor be lifted up with pride when fortune is for us. We have no room to boast of anything we have or are.

Let us seek to promote true humility and piety in our Churches—it is better than strife.

J. H. O.

QUESTIONS AND ANSWERS.

1. Q. When and by whom was the phrase, "the absolute predestination of all things," invented, and has it not been the cause of division among Primitive Baptists?

A. In 1832 by Elder Gilbert Beebe, of Middletown, New York, in the second article of the prospectus of the "Signs of the Times"; Elder Beebe used the word "permission" to denote God's sufferance of sin, but he would not use it in connection with predestination—he would not admit that God predestinated to permit or suffer sin. But in his last editorial on this subject (Oct. 1, 1880), published in the Appendix of my *Church History*, he shows that, by "the absolute predestination of all things," he means that nothing takes place by chance, but that God rules in righteousness, according to His eternal purposes, over all beings, all worlds, and all events, while man is voluntary in the commission of sin, and accountable and justly punishable for sin. Jerome Zanchius, an Italian theologian of the sixteenth century, wrote a treatise on "Absolute Predestination," but he did not add "of All Things"; and he repeatedly said, in this treatise, that God did not cause but suffered sin, and purposed to suffer it, just as all the ablest predestinarians, from Augustine to John Gill, have said. The authors of the King James Translation of the Bible and of the old London Baptist Confession of Faith carefully restricted the use of the word "predestination" to the salvation of the elect people of God; and so do the great majority of Primitive Baptists. The most, but not all, of our members in the Northeastern Atlantic States, from Pennsylvania to Maine, and a few in other States, accept the phrase, "the absolute predestination of all things"; but perhaps nine-tenths of our members in the United States do not accept it, because they think that it makes an infinitely holy God the author or efficient cause of sin. Where this application of predestination has been pushed to an extreme, making man a mere involuntary machine, as in a few Southwestern States, it has caused a division; but the most of our Churches and Associations reject the phrase, and are not divided by it.

So far as I know and believe, the doctrine of universal predestination is not in the Articles of Faith of any Primitive Baptist Church in America, except in those of a Church recently formed in Winnipeg, Manitoba, Canada. The subject of predestination, as presented by the ablest of uninspired men, is treated, with great fulness and clearness, on pages 482 to 499, and 645 to 657 of my *Church History*. Other points of doctrine, set forth in the Scriptures, are equally mysterious and incomprehensible to our finite minds—such as the eternity, infinity, three-oneness and foreknowledge of God, the election of His people, before time, to salvation, the creation of all things out of nothing, God's sufferance of sin, the representative character of Adam and of Christ, the incarnation of the Son of God, the redemption and regeneration of the elect, the resurrection of all men, their eternal judgment, the everlasting happiness of the saved in heaven, and the everlasting misery of the lost in hell. While we cannot understand, we are to believe the plain teachings of the Scriptures on all these subjects. As we "now see through a glass, darkly, and know only in part," let all sound and orderly believers in Christ, as our only and all-sufficient Saviour, "walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace" (1 Cor. 13:12; Eph. 4:1-3). Christ, in the immediate prospect of His atoning death for His people, prayed that all of them might be one, as He and His Father are one (John 17:20, 21).

2. Q. What is meant by "the fulness of the Gentiles" (Rom. 11:25)? A. The full number of elect Gentiles, at least until "all Israel are saved" (verse 26). See Acts 15:14.

3. Q. Will all the Gentile Churches die out before the Jews are again called to salvation? A. Nearly so, in reality, if not in profession, as at present (Luke 18:8; 1 Tim. 4:1-3; 2 Tim. 3:1-5; Rev. 3:14-22); but the restoration of the Jews to faith will be as "life from the dead" to the Gentiles (Rom. 11:15).

S. H.

EXTRACTS.

MANASSAS, GA., Nov. 24, 1917.

Elder Sylvester Hassell—

PRECIOUS BROTHER:—Find enclosed check for \$3—\$1.50 for J. A. Callaway, the other \$1.50 for myself, for which please extend our subscriptions one year, both old subscribers. When I subscribed for THE GOSPEL MESSENGER before the first number was printed, I had no thought then that I would be a subscriber forty years; but I have found no stopping place, as I have felt that I could not get along well without it. I have often looked forward to its coming with such strong anticipation, feeling that it would bring good tidings. I have often shed tears of joy while I would read after the gifted and spiritual writers, many of whom have been released from the warfare. Several times I have felt fearful that THE GOSPEL MESSENGER would go down, as I could see no one to take Elder Respass' and Elder Mitchell's place. but I now feel that it will be perpetuated. I feel now, as I have for many years, that THE GOSPEL MESSENGER was published for no other cause but to disseminate truth, and I believe that the truth will always be able to stand.

We are having good meetings. Elder A. R. Strickland is still serving us, and the brethren seem to take pleasure in taking care of him; they make up a donation for him every time he comes. This is a custom of our church, and the brethren look upon it as a duty. Old Elder Jordan Cribbs is very feeble and a poor man, but the Baptists reckon it their duty to take care of him in his last days, which I feel they are doing in a noble manner. I am glad I can have a home among such people.

Yours in hope,

J. R. CALLAWAY.

STRASBURG, VA., January 3, 1918.

DEAR BROTHER HASSELL:—Knowing that my subscription expires January, 1918, I am making an effort to be prompt in my renewal. I desire to throw in my mite to help you in your effort to keep before our people such an excellent medium for their instruction, comfort, and welfare generally. I earnestly hope you are in good health and will be spared for a long time to come to God's church on earth, whose interest and welfare, I am sure, is dearer to you than your own natural life. I and my family are in our usual health, and are so much blessed above millions of human beings, with all the necessary comforts of life. If I know my own heart, I do earnestly try to be grateful for the many blessings my heavenly Father is bestowing on me and mine. I am often made to feel grieved for my own forgetfulness, to lift my heart in humble gratitude to God for His manifold blessings as well as for those who surround me. It seems to be a fact to be grieved over and to be wondered at that the human family, as entirely dependent as they are on their Creator for all blessings they desire to possess, both spiritual and temporal, could be so forgetful and unmindful, apparently, of the many mercies He bestowes upon them. In my estimation two characteristics much to be coveted by one professing to be a Christian are a spirit of humility and a spirit of gratitude. May the God of all grace show himself merciful to all that are hoping in His mercy.

Your sister in hope of a better life,

ANNIE M. MCINTURFF.

708 SOUTH SECOND ST., WILMINGTON, N. C., December 31, 1917.

DEAR BROTHER HASSELL:—The MESSENGER comes to us regularly, and, true to its motto, speaks the truth in love. We appreciate your kindness very much in sending it to us, and feel that we want to make you a little present. We pray that you may be spared, if the Lord's will, many more years to feed the flock of God, and send out your monthly messages of love. The dear Lord has blessed me wonderfully the past year. The churches of my care are all in peace, with several additions, and a good prospect for more in the near future. I love them dearly, and they show their appreciation of my services by looking after my temporal needs in a scriptural way. May God's grace sustain you in your declining years, and your last days be your best ones.

Affectionately, your brother in hope of the resurrection from the dead and a blissful immortality,

E. E. LUNDY.

FARMVILLE, N. C., March 7, 1918.

DEAR BROTHER HASSELL:—Enclosed I am sending check for two dollars to renew my subscription to THE GOSPEL MESSENGER and to help you to continue its publication. The longer I read it the more I appreciate its teachings. May the Lord continue to bless you to serve Him in spirit and in truth, to the comfort and instruction of His children and the glory of His name.

Your brother, I hope, in the gospel,

D. A. MEWBORN.

WILSON, N. C., March 5, 1918.

DEAR BROTHER HASSELL:—You will find a money order for one dollar and a half to renew my subscription for THE MESSENGER. It comes regularly, laden with sweet peace and good tidings from a far country, far better than that we now live in, where there are strife and war, but in that better country there is no war, for the subjects of that country learn war no more, but are sitting at the feet of Jesus and hearing His gracious words. I think THE MESSENGER one of our best papers, and ought to be in every Baptist home. I hope the mercies of God may still abide with you, and that He will grant you wisdom to guide you in the future as in the past.

Yours in much love,

G. W. BOSWELL.

NEWPORT, N. C., March 11, 1918.

Elder S. Hassell—

DEAR BROTHER:—Enclosed you will find money order for one dollar for my subscription to THE MESSENGER another year. My intention was, all through the first of the winter, to have sent you a present; but on January 26th last my house and the furniture were burned, and I lost what money I had, and never saved any of my clothes. I appreciate THE MESSENGER. I am not able to work, and have to sit in the house all the time, and I enjoy reading THE MESSENGER. I hope the good Lord may give you health and strength many years yet to continue publishing THE MESSENGER and preaching the gospel.

Your brother in hope of eternal life,

F. N. GARNER.

WEST POINT, GA.

Elder Sylvester Hassell—

BELOVED IN THE LORD:—I am sending a remittance to cover some renewals to THE GOSPEL MESSENGER, which are explained on accompanying sheet. I am glad that we are so blessed that we can make these small contributions in aid to you to publish what we consider the best periodical in the interest of and for the benefit of our people, the Primitive Baptists. Speaking for myself, THE MESSENGER is always a welcome visitor, and I only wish its coming was oftener. Many articles in it are worth the price of the magazine. The writings of yourself and the corps of able editors, together with others who contribute, often bring cheer to our drooping hearts. I feel that every true, genuine Primitive Baptist would do well to subscribe for and read THE MESSENGER, and not only subscribe for and read it, but pay for it promptly. There are scarcely any so poor that they cannot raise a dollar once a year to have it visit their homes; and in this time of high prices the printer has to bear his part, and those of us who can should voluntarily raise the price of THE MESSENGER.

These are indeed perilous times, for while we are engaged in an almost world-wide war—nearly every civilized nation being more or less in the conflict—I am sorry to say that the Church of Christ is not entirely immune from these disturbances. We are cold and indifferent as to our duty as professed followers of Christ—indifferent as to attending our church meetings, and are too often, I fear, thrown off our guard, as to our duty, by listening to the beguiling tongues of those who would destroy the peace of the true believer. These things ought not to be. We should watch and be sober, and suffer nothing to rise among us that will mar the peace or spoil the joy of the Church. But in my experience as a Baptist I find that the warfare never ceases, and those who would live godly in Christ Jesus have to be ever on the watch-tower, armed and ready to do battle, and one reward that they receive for this faithfulness is, "They shall be persecuted." But if persecuted for Christ's sake, it should be a comfort to us.

May the Lord bless you to continue the publication of THE MESSENGER for many years.

Yours, J. F. McGINTY.

LAKE PARK, GA., March 7, 1918.

Elder S. Hassell—

DEAR BROTHER IN THE LORD:—I have just finished reading the March number of THE GOSPEL MESSENGER, and my soul is full to overflowing, and I do hope that my poor heart goes out in thanksgiving to the Lord for the many blessings that I receive at His hand. Surely the Lord directed you to write your editorial in the March number, "Pride and Humility." Oh! that all of our people could see that, just as I hope I saw it; if they could, surely they would call a halt, and sound their bearing, and see where we are and what we are doing. I have seen so much of that idol called Pride (and it is foolish pride) among our people; and so little of that Christ-like Humility, that I am not surprised at our world's being in a tumult of strife and confusion. For the children of God are the salt of the earth, as I believe; and if the salt has lost its savor in pride or vanity, there is nothing to season the earth, and we may look for confusion to grow rampant. For when lust is conceived it brings forth sin, and when sin is finished, it brings forth death. We are taught,

in the Scriptures, that the children of God are the light of the world; and if the light that is in you becomes darkness, how great is that darkness! The world then has no light (examples), and without examples of piety and humility from the children of God, they know nothing but fatalism, and they go on to practice it. Oh! that the Lord would wake up Zion to her true condition.

I now want to express my feelings as best I can on Elder Stewart's editorial on "Jerusalem and the Jews." I am always glad when I find some one that can tell my feelings better than I can. This has been a subject of deep thought with me, believing, as I do, that the Jews are and always have been a blessed people of the Lord, and were only cast off for a time till the fulness of the Gentiles be come in; and it looks like that the fulness of the Gentile Church is near by, for a great many of them are gone after the gods of this world, and oh! what will be next? Are we ready to meet it? Let us pray that our flight be not in the winter, nor on the Sabbath day.

Brother Hassell, I paid up for THE MESSENGER several years ago, and asked you to stop it; but you saw proper to send it on to me gratis, and I have enjoyed it; and I now send you two dollars as a present.

As ever, your brother in hope,

I. A. WETHERINGTON.

CHANGE OF ADDRESS.

Elder W. M. Little has removed from Gorman, Texas, to Ouachita, Arkansas.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

ELDER S. T. BENTLEY.

CHURCH MEMORIAL.

In memory of our beloved pastor and brother, Elder S. T. Bentley.

It has been the will of the Lord to remove from earth our precious brother, who was born Jan. 11, 1845, near Mt. Carmel Church, Crawford County, Ga. He lived and died there. In his early manhood the War between the States came on. He volunteered his services to his beloved Southland. After peace was declared he returned home and engaged actively in business, and was greatly blessed of the Lord in his efforts in accumulating a store of this world's goods, which has been a blessing to so many others, by which we believe he was used by the Lord to enable others to get homes. He united with the Church at Mt. Carmel, Aug. 19, 1883, and was ordained to the ministry Dec. 18, 1885, and had the care of Churches continually until his death, which occurred on the evening of Oct. 21, 1917. As the evening shades were beginning to cover the earth in darkness, the summons came to him from his Heavenly Father to come home to that eternal city, where there is no more pain, grief, sorrow, and farewells. We can say the neighbors and community have lost a friend and peacemaker, and the pulpit one that contended for God's

eternal truth in gentleness and firmness—but he made no compromise with the world. And oh! how he did love and cherish the grand and glorious old doctrine that salvation is of the Lord, and in the pulpit he contended with all the power the Lord gave him against the efforts of man in the salvation of poor lost sinners, giving the Lord all the glory, honor, and praise for the eternal salvation of sinners. Oh! how sad that we are never to look into that smiling face and be greeted with cheering words and inquiries as to our welfare. But we feel sure that he has crossed over the river to join the blood-bought throng, to sing one eternal song of praise to his Redeemer forever. We would say to his devoted companion, whose devotion to him and the cause he loved was so great, and the Lord's little ones who loved him, to ever cherish his memory, and cry unto the Lord for a spirit of reconciliation that they may say, "Thy will be done, not mine."

Read and adopted in conference at Mt. Carmel Church, Nov. 17, 1917.

ELD. I. GRANT, *Moderator.*

J. T. HAMMACK, *Clerk.*

Primitive Baptist please copy.

ELDER M. C. HOLLINGSWORTH.

Elder M. C. Hollingsworth was born in Chambers County, Ala., March 1, 1847, and died Feb. 19, 1918, near Amory, Miss., to which section he moved last fall to be with his children. He was brought back to Pickens County, Ala., and buried at Salem Church, near which he had lived a long time. He leaves a wife and a number of children, many brethren, sisters, and friends to mourn his loss; but I am not in possession of full information concerning his family history and connections. My information is that his people moved to west Alabama when he was a small boy. He entered the War between the States in November, 1864. He united with the Primitive Baptists at Liberty Church, Pickens County, Ala., by experience and baptism, Aug. 5, 1883, and was ordained to the work of the ministry May 26, 1895. For the last few years he has been afflicted, and in the summer of 1916 he became partially but seriously paralyzed, but later on improved in health so that he could with a stick get about over the house and yard very well, but became worse in the past winter, and died at the time I have already stated.

Elder Hollingsworth was an industrious and energetic man, making a good living and securing a good pleasant home for himself and family. He served a number of churches during his ministry, and baptized a considerable number of persons. Content with the simplicity that is in Christ and with the goodness and high order of God's house, he was opposed to the new Fullerite movement under the sugar-coated name of "Progressivism." He was considered gifted and able in prayer, and was a man of pleasant and pleasing address, kind and tender toward all in his general deportment; and as a man, citizen, and minister possessed an upright and blameless character among men and a "good report of them which are without," as required by the law of the Lord. See 1 Tim. 3:7. Attending a Union Meeting with him at Old Pilgrim's Rest Church, Pickens County, Ala., in 1914, an outsider, not a religious friend to us, but one who had known Brother Hollingsworth a long while, approached me and said concerning him, "I defy any man to show or bring up

aught against that man's character." During the last twenty-five or thirty years I have met him in different counties, in many pleasant meetings, and the thought that this can occur no more in earthly assemblies is sad to me; and with his family and many friends I sincerely mourn his death; but let us not mourn as do those without hope, for we have good reason to believe that it was far better for him to depart and be with Christ and to dwell in the home of the blest. May it please the Lord to comfort and sustain our dear Sister Hollingsworth in this hour of affliction and sorrow, with all other bereaved ones.

G. W. STEWART.

MRS. REBECCA S. HENDERSON.

The subject of this notice was my second wife. She was the daughter of W. W. and Jane Hall. Her father was born and reared in Germany and came to this country a young man; her mother, whose maiden name was Williams, was a native of Georgia. My wife, Rebecca, was the youngest of seven daughters born to this union. She was born in Talbotton, Talbot County, Ga., Aug. 20, 1842, and was raised principally in Columbus, Ga. She was married to Geo. W. Morgan in 1857. To them were born three children, two sons and one daughter. One of the sons died in infancy. The daughter, Mrs. Lottie Edwards, Lockhart, Ala., and one son survive, their father having died in Dale County, Ala., about twenty-four years ago.

The obituary of my first precious wife, the mother of our ten children, was published in THE GOSPEL MESSENGER in the year 1900, soon after her death, which occurred Feb. 22d of that year. On the 14th of June following the subject of this notice and myself were joined in matrimony, pledging our love and devotion to each other so long as we both should live. This marriage took place at the home of her nephew, J. N. Fussell, in Ozark, Ala., where I was pastor of Pleasant Grove Church, and where we had first met. My wife was a member of Beulah Church of the same faith and order. Our personal acquaintance had been short, but in the providence of God we were drawn together, and our affection for and devotion to each other seemed to grow deeper and stronger as age and bodily affliction crept upon us. She was of an amiable disposition, full of compassion for the poor and needy, and, to the extent of her ability, prompt to administer to their necessities. She was faithful to the end, and died as she had lived, high in the esteem of the faithful in Christ Jesus who knew her. Though a great sufferer from a complication of bodily ailments, and for two years before her death she rapidly declined, but did not murmur nor complain, and spent but few days at intervals in bed. On Thursday night, the 31st of January, she was seized with intense pains in the bowels. All that could be done to relieve her failed, and at 3:30 p. m., Saturday, Feb. 1st, she passed away, without a gasp or struggle, from this world of pain and sorrow to that state of peaceful rest for which she often longed and never feared. She was laid to rest in New Providence Cemetery on Monday, Feb. 3d. Eld. J. J. Byrd, of Ariton, conducted the funeral at the home and spoke comfortingly indeed concerning the doctrine she loved and the faith that upheld her to the end.

I am waiting here below;
Soon I after her shall go.

J. E. W. HENDERSON.

MRS. ANDREW J. MOORE.

It is a Bible-proclaimed and most comforting truth that blessed are the dead that die in the Lord, and that precious in His sight are those who lay aside earthly for immortal robes. To no one is the quoted truth more applicable than when the gentle and noble matron whose name appears above passed beyond space and time last Saturday morning. It was near the dawning hour down here; to her it was the celestial dawn, and the transition from life mortal to life immortal was so easy and the Messenger so gentle in severing the bans that bound her here that the anxious watchers at her bedside hardly knew when she passed away. Hers was a gentle, amiable, unostentatious life, abounding in loving ministrations to her loved ones and in kindly deeds toward all who came within her reach and touch and influence. She was born in Wilson, January 14, 1840, and was the daughter of Mr. and Mrs. Larry D. Farmer, progressive and splendid pioneer settlers of the village it was then, and who gave aid and impetus in making it the thriving and rapidly building city it now is. On Jan. 21, 1864, when Elder, then Captain, Andrew Moore, was at home on indefinite furlough because of a serious wound received in battle under the "Southern Cross," she, as Miss Elizabeth Farmer, and he were most happily married, and for fifty-three years they walked the journey of life together; the joys and sorrows of the one were the joys and sorrows of the other. Unto them eleven children were born, two of whom died in infancy, and the four sons now living are Julius C. Moore, a prominent merchant and farmer of Whitakers; Larry I. Moore, one of the ablest of lawyers and resident of New Bern; Andrew J. Moore, Jr., a valued official of the Atlantic Coast Line, living in Wilmington, and Owen J. Moore, prominent in bank and other business enterprises in Scotland Neck. And the five daughters, cultured and accomplished they are, that she left are Mrs. Jarrette White, Mrs. G. Wilder Taylor, Mrs. G. W. Price, Mrs. G. W. Harrison, residents of Whitakers, and Mrs. Forest Taylor of Florence, S. C., all of whom, by lofty and splendid citizenship, honor and glorify the communities, towns, and cities in which they live. Two sisters, Misses Cora and Sallie Farmer, of Wilson, also survive her; the only brother, Sheriff J. E. Farmer, having died a few years ago. On Sunday, the 6th, at 2:30 o'clock, funeral services were held at the home, conducted by the life-long friend, Elder Sylvester Hassell, of Williamston.

True it is that a good, faithful, noble woman is gone, all of her life duties well done, her toilings and strivings for the happiness of others are over, and rich, vast, and abundant is her reward in the kingdom of God, whom she served so faithfully in this life. She leaves to her loved ones precious and hallowed memories to comfort and bless them, and to the State, through her noble sons and daughters, she leaves a heritage high above gold and precious stones. To all the bereaved the sympathies of generous hearts are extended, and especially to the venerable husband, who now must walk the balance of the journey alone. But he knows that upon the rod and staff of the Great Shepherd he can lean and be sustained and upheld as he goes adown the sloping way to the sunset; and may the same faith that has comforted him through all the long years gone, lift the shadows of the evening, make clear the way beyond the bar, and guide him surely into the haven of shining rest and God's white and holy calm—to be reunited with his loved one forevermore.

J. W. BLOUNT.

WHITAKERS, N. C., Jan. 10, 1918.

DEACON W. M. HARRISON.

The subject of this notice is Brother W. M. Harrison, who was born July 16, 1855, and died July 14, 1917, making his stay on earth sixty-one years, eleven months, and twenty-eight days. He was the son of Redmond and Cressie Harrison. When grown, he married Miss Ader Knox, and unto them were born four boys and seven girls; one boy and three girls preceded him to the grave. He professed a hope in the Lord Jesus on Saturday before the third Sunday in April, 1887, and was baptized the following day into the fellowship of the Church at Beargrass, Martin County, N. C. On Saturday before the third Sunday in October, 1891, he was chosen deacon, and was ordained by Elders Levi Rogerson and John N. Rogerson. He loved his profession, and almost always filled his seat at meeting time. He was a farmer, a hard-working man, and provided well for himself and family. He is greatly missed by the Church and his family. He was plain, outspoken, loved that which was right, and enjoyed the confidence of all who knew him. About one week before his death his foot was pierced by a briar thorn; from that blood poison set in. All was done for him doctors and friends could do, but none could stay the cold, icy hand of death that came to claim him for the cold, silent grave, in which he was laid to await the resurrection morn, when he will come forth a new creature, and we trust the Lord will take him to heaven, where he can enjoy eternal rest and happiness, and share with him all the things he prepared for those who love him. The burial services, in the midst of the family and friends, were conducted by Elders John N. Rogerson and B. S. Cowing, after which the body was laid in the family burial ground with his children that had gone before. We feel that the Church has lost a good brother and deacon, the wife a kind husband, and the children a loving father. May God bless his remaining family. May they have the sweet assurance of meeting where there is no more sickness, sorrow, nor sad farewells.

Written by J. H. D. Peele, for the Church at Beargrass.

R. 2, WILLIAMSTON, N. C. .

DEACON WILLIAM CLEMONS AND DEACONESS MARY CLEMONS.

William Clemons was born Oct. 8, 1835, and died May 30, 1912. Mary Clemons was born April 17, 1842, and died March 21, 1918. These were married in 1860, and from this union there were fourteen children; seven sons and five daughters survive, while one son and one daughter were called in youth. When the Civil War broke out he enlisted with the army of the South and was a gallant soldier during that fierce, bloody war. I do not know when the Lord gave them His Spirit and led them to the Church of the living God, but they were faithful and beloved members when I first met them in 1884. Two years later I was received and baptized into Mt. Enon Church, where they held membership. Soon after I was ordained to the work of the gospel ministry I was called to officiate in setting him apart to the office of deacon. He fully proved his gift, for his soul burned with interest for the peace, prosperity, and welfare of the Church. The Lord blessed him physically, financially, and spiritually, and so in his latter days he was favored to spend much time visiting churches, admonishing and urging the brethren of

their duties to their pastors, to worthy widows and the poor, needy ones of the household of faith. His commendatory acts were not confined to the Church, but were well reported of by his countrymen. A good man's deeds live after him. Few humble, God-fearing men have been missed more than he. Mary Clemmons was as truly a deaconess as he was a deacon. She was a quiet, unassuming woman, but faithful in all things. Her very presence was as a benediction, and the acts of her life bespeak measurably the full graces of the Spirit. Yea, her praise is in the Church, and with all who knew her, and her memory blessed. Thus link by link are the ties that bind earthly friends and kindred broken; but how glorious the thought that there is a heavenly tie that death cannot sever or mar! The writer was called to the funeral service of both, and the many wreaths of floral offerings and the many people who attended these services fully attest how much they were loved and respected by relatives and friends among whom they had lived so many years.

DADE CITY, FLA.

M. L. GILBERT.

JOSEPH LENARD BLOW.

Died, Feb. 10, 1918, infant son of Sister Lula Blow. She is the mother of eight children. Only three are living. Joseph L. died of pneumonia. We can say to the dear sister—

“The little babe is gone to rest,
To reign with God, supremely blest.
So do not wish it back again,
But say, With God forever reign.”

We sympathize with the dear family.

J. D. CURTIS.

GRISWOLDVILLE, GA., Mar. 4, 1918.

MRS. M. E. CARROLL.

With a sad heart I will announce, through THE MESSENGER, the death of Mrs. M. E. Carroll. She was born Nov. 30, 1843, and died Feb. 2, 1918, making her stay here on earth seventy-four years, two months, and two days. She was a widow thirty-four years. She was the mother of twelve children, of whom eight survive her, seven boys—Bert, John, and Robert Carroll of Bryan, Texas, and A. G., J. C., D. B., and A. Z. Carroll of Iola, Texas—and one daughter, Mrs. Laura Wheless of Iola, Texas. She was living with her when she died. She had thirty-nine grandchildren, several great-grandchildren, and a host of relatives and friends to mourn her death. She was a member of the Free Will Church. She raised a large family of children, raised them to be upright and honest. They were blessed with a kind and loving mother a long time. She was good to the sick, and went and did all she could for them as long as she was able. She was in very good health until about three years ago, when she had a bad spell of sickness. We all thought then she would die. She began to get feeble, and has never been well since; but she bore her suffering with a great deal of patience, complaining but little. She was sitting in her chair when death struck her; she died with heart failure. Oh! such a shock to us all. How sad it was to see her dear children standing around her. We are left here

to mourn. I feel that she is now resting and is through with this world of sin, strife, and suffering. I believe the dear Lord will raise her on the great resurrection day, when she will be in the likeness of our dear Saviour—altogether lovely. Oh, what a glorious thought! She cannot come to us, but, oh! may we all meet her. May we be reconciled, and say, Oh, Lord, Thy will be done, not ours. She was buried in Pankey Cemetery. The funeral services were conducted by Elder Sam Thomas. Gone, but not forgotten. In sorrow,

IOLA, TEXAS.

MRS. EDNA CARROLL.

MRS. S. J. WILLIAMSON.

Mrs. S. J. Williamson was born March 26, 1856, and departed this life Jan. 28, 1918, making her sixty-one years, eight months, and two days old. Sister Williamson was the youngest daughter of Elder John W. Simmons of Monroe County, Ga. She was married to S. J. Williamson of this county Jan. 29, 1888, who still survives her. In early life she joined the Primitive Baptist Church at County Line, James County, Ga., and was baptized by Elder D. L. Hitchcock. She remained firm in the faith and practice of the Old Line Baptists even unto death, which was a peaceful falling asleep in Jesus, to await His summons to arise in the resurrection. She was faithful to her Church, always attending her meetings when she could. Her presence was always a comfort to her brethren and sisters, showing that she had come to the house of the Lord to worship her blessed Saviour. She was always a loving and dutiful wife and a devoted mother. Her care seemed to be for her family. She was kind and entertaining to everybody, especially to her brethren and sisters. I would say to her husband and children, who are still waiting for the summons, which sooner or later will come to us all, Do not grieve as those who have no hope. Children, try to imitate the example of mother. May the Lord prepare us all to meet in that better land, on that shining shore of eternal deliverance, where we will ever be with the Lord. At her death her membership was at Smyrna Primitive Baptist Church, near Forsyth. However, on account of the illness of her pastor, the funeral services were conducted by Elder W. W. Childs at the First Baptist Church of Forsyth, where a large concourse of neighbors and friends gathered to pay the last tribute of respect to her remains. That hand which was ever stretched forth to relieve the distressed and nurse the sick is now stilled in the grave. Our town has lost one of the best women, and our Church a devoted member. May our sister sleep in peace till we meet where parting is no more.

G. W. WEBB.

FORSYTH, GA.

Primitive Baptist please copy.

MRS. MARY ANN OSTEEN.

On Nov. 27, 1917, it pleased our Heavenly Father to remove to her eternal home Mrs. Mary Ann Osteen. She had been a faithful member and a deaconess of the Primitive Baptist Church for over forty years. She was born in Clinch County, Dec. 28, 1853, and many years ago moved to Coffee County, where her home has been wide open with a warm welcome to everybody. At the old Church, Arnie, that she loved so devotedly, her remains were laid to rest, surrounded by

her sorrowing family and friends. Her husband, Jonathar Osteen, survives her, also nine children: Harley, Bryant, Mrs. M. L. Aldridge, Henry, J. E., of Coffee County, Mrs. Robert E. Lee of DuPont, Mrs. W. V. Musgrove and T. R. Osteen, Homerville, and Walter L., Camp Wheeler. Her going away was like a sweet dream, so quiet and peaceful. She enjoyed having her friends and neighbors with her till a late hour, and retired without complaining of being sick, and after a few hours her husband awoke to find her beautiful spirit taking its flight heavenward, where God could say, "Well done, thou good and faithful servant; I will give thee a crown of life." Faithfulness was her watchword, loyalty and devotion the lamps that guided her feet. She was very lovable and unselfish, modest and retiring in disposition. Her deep-hearted home life was ideal, and was an inspiration to all with whom she came in contact, and made the community in which she lived a better, happier and more Christian place. In her death earth lost one of its noblest and best, and heaven received one "whose price was far above rubies."

"Asleep in Jesus, peaceful rest,
Whose waking is supremely blest;
No fear, no woe, shall dim that hour
That manifests the Saviour's pow'r."

A RELATIVE.

PRACTICAL SUGGESTIONS FOR "THE COMMON PEOPLE."

A new book of 170 pages, in large type, giving the suggestions of the wisest men of ancient and modern times for living The Right Life. Fifty cents a copy; or five copies for two dollars, postpaid. Address all orders to the author, Eld. Jas. H. Oliphant, Crawfordsville, Indiana.

MR. J. C. PHILPOTS TWO FAMOUS SERMONS.

These two sermons, "The Heir of Heaven Walking in Darkness, and The Heir of Hell Walking in Light," and "Winter Afore Harvest, or The Soul's Growth in Grace," have been republished by Elder J. B. Little, Abbott, Arkansas, and may be had of him, postpaid for ten cents each.

BENEDICT'S FIFTY YEARS AMONG THE BAPTISTS.

I will sell the above most interesting and valuable book for \$1.00 (instead of \$1.50) per copy. I advanced the money to get out a reprint of this important book; and, as I am needing the money, I make the above liberal offer. (ELDER) J. S. NEWMAN,

McGirk, Texas.

CRAWFORDSVILLE, IND., July 31, 1917.

I wish those that order my book, "Practical Suggestions," to write postoffice, county, and street in a plain hand, to avoid mistakes. I will have a few dozen, and if orders are received after all are gone I will return the money.

J. H. OLIPHANT.

Vol. 40

No. 6

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



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JUNE, 1918.



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each month, please write at once for another copy.

The Gospel Messenger

JUNE, 1918.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 40

WILLIAMSTON, N. C., JUNE, 1918.

No. 6

REIGN OF CHRIST.

Hail to the Prince of life and peace,
Who holds the keys of death and hell!
The spacious world unseen is His,
And sovereign power becomes Him well.

In shame and torment once He died,
But now He lives forevermore;
Bow down, ye saints, around His seat,
And all ye angel-bands adore.

So live for ever, glorious Lord,
To crush Thy foes, and guard Thy friends;
While all Thy chosen tribes rejoice
That Thy dominion never ends.

Worthy Thy hand to hold the keys,
Guided by wisdom, power, and love;
Worthy to rule with sovereign sway
O'er worlds below and worlds above.

For ever reign, victorious King;
Wide through the earth Thy name be known;
And call our longing souls to sing
Sublimer praises near Thy throne.

PHILIP DODDRIDGE (1755).

COMFORT FOR THE CAPTIVE.

Sermon by J. K. POPHAM, Editor of the London
Gospel Standard.

"Comfort ye, comfort ye, My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."—Is. 40:1, 2.

The captivity of Jerusalem the prophet Isaiah prophesied in the previous chapter; which was accomplished about a hundred years after, in the days of Jeremiah. And it is singular that the great God in the moment of prophesying such an evil, should also speak of such a good as restoration, giving a promise: "You shall go into captivity; but you shall come back." When the time had come, He also told them by Jeremiah the length of their captivity, seventy years; and said, "For I know the thoughts that I think toward you, thoughts of peace, and not of evil, to give you an expected end" (29:10, 11).

This promise in my text of Israel's pardon and return from captivity, relates also to gospel times and the coming of Christ; for it follows, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." It was the custom in those times when a monarch was to go here and there, to send a pioneer and roadmakers before him to prepare the way. John was such a forerunner to Christ. He came into the wilderness of Judea, crying, "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:1, 2). "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain" (Is. 40:4); which is to say that every difficulty shall be taken out of the way when the Lord comes. He makes no account of people's difficulties, nor their reckonings, when obstacles are in their way. Improbabilities, difficulties, contingencies, evils are with us, not with God. "Who would set the briars and thorns against Me in battle? I would go through them; I would burn them together." "Fury is not in Me." Therefore He commissions His servants to say to His Church under

the figure of Jerusalem, "Your warfare is accomplished—your difficulties are over, your conflicts have ceased in victory, your iniquity is pardoned; you have received of the Lord's hand double for all your sins." Less is His chastening than our iniquities deserve; which is what we all feel and know. How sweet to be comforted by the Lord! But just as a vessel to receive must be empty, so must a person have some grief, bitterness, or sorrow, to be comforted. The physician is only needed for the sick. "The whole need not a physician, but they that are sick." Hence the difference between an easy, pleasant, general profession of truth, and an exercised heart under the teaching of the Spirit, that can only take what comfort is bestowed and freely given. The former goes heedlessly on to destruction; the latter stands still, mourns, sighs, prays, waits, and gets in the Lord's time what he so much needs—*comfort*. Comfort fits misery; vague ideas of it are of no use. A solemn sense of comfort is what those need and must have who are in trouble. Christ tells His people in the gospel that they shall have tribulation in the world, but in Him peace.

Take now for illustration what we understand by human comfort. There are two ideas in it. First, a supply of all needed and pleasant things. Second, an absence of evil, pain, or trouble, even in apprehension; for apprehended trouble will give pain. This is what people want in a spiritual way. They need supply; and before they can be comforted, they need to be assured that no evil shall accompany their supply. In these two points we may see the force of this passage: "Comfort ye, comfort ye, My people, saith your God. Speak ye comfortably to Jerusalem; and if she is disposed, because of her captivity, to turn a deaf ear, then *cry* unto her that her warfare is accomplished, that her iniquity is pardoned."

Now, I must first take up her state of desolation, and want of supply. It is of no use talking about a table spread with bounty to those who care not to partake of it. If we talk about the gospel and no want is felt, to such the gospel is only a tale. People may think they like it; but it is nothing more to them. Comfort is for sinners who want God for their portion. That is a great

want, the biggest that can be, and the best; and there is a supply for it. O that God should ever make Himself over to a sinner! that He should ever call Himself a sinner's God, and not be ashamed to be called his God! What a wonder of everlasting goodness and love this is! Now, what is this want? I am afraid of being deceived myself, and do not wish others to rest on generalities. It is the want of a guilty person that he may be justified, if possible; the want of a filthy sinner to be made holy, if he possibly may be; the want of a weak creature, too weak to withstand the power of sin, the world, and Satan, to be made strong and victorious over all, if it can be so. It is the want of immortality, life eternal. Do we know what that want is in our own hearts, consciences, and understandings? Can we look inside and say, "I have the plague, and I feel it, and can never be happy till that plague is healed and my want supplied, and I know for myself that God is my God"? My brethren, it is but a short time we have to live; and we shall prove it is a heavy thing to die. We then have to enter upon what we do not now know—an eternal world. The Word of God tells us that to be right with God we must possess *Him*; and the enlightened conscience knows it. Do you say, "O my pollution! can it be purged? my shameful defeats, can they be turned into victory? my empty soul, can it be filled?" Yes, through mercy; God says to the sinner often overcome in different ways, "Your warfare is accomplished; your iniquity is pardoned." The grand point to have settled is the *forgiveness of all our trespasses*. I would not give much for that religion that has not this peculiar want and feeling, that sin must be pardoned, taken from the conscience; and not only once, but from time to time. A *guilty* sinner is the one to whom God sends this message, "Comfort ye"; because the dear Son of God took away the sins of His people. He said of the work the Father gave Him to do, "It is finished!" and then the Spirit's work is to take that word, and repeat it with power on their hearts; as Hart prayed,

"Holy Ghost, repeat that word,
Full salvation's in it!"

When the smile of God is on the soul, when the precious blood of Christ is on the conscience speaking peace, there is no want outside that; it is well with us. Our captivity to the law is ended; our warfare with sin and every enemy is accomplished. When we come to look at our lives in the light of the Spirit's teaching, it is impossible for us to be really happy until we get this deliverance. Always when under a right influence we are unhappy till we have the smile of God upon us. That is comfort—when we can look around and into eternity, and realize there is nothing now that can enter between us and God to hinder our obtaining salvation with eternal glory—

That is the substance of the comfort the Lord sends to His afflicted people in captivity. They say,

“If sin be pardon'd, I'm secure;
Death hath no sting beside;
The law gave sin its damning power,
But Christ, my ransom, died.”

It is a wonderful thing to read one's pardon sealed on the heart by the Holy Ghost. It will cause spiritual weeping with the heart, if the eyes do not shed a tear. O the blood of Christ, how sweet, how glorious, how wonderful! It makes a man nigh God. “Ye who sometimes were far off are made nigh by the blood of Christ” (Ep. 2:13); and that nearness implies communion. To be made nigh is to be built up “for an habitation of God through the Spirit,” and made a fellow-citizen with the saints, adopted into God's family. It is in being told God has loved you with an everlasting love; therefore with lovingkindness He has drawn you. The essence of all good is here, the soul of all comfort is here—in the knowledge of salvation by the forgiveness of sins. “Having forgiven you all trespasses”—sins past, the sin of your birth, being born in sin; the sins of your life, for you went astray as soon as you were born; the sins that you carry on your heart in bitter memory, of which you feel the weight—to have all removed; the handwriting of the ordinances that was against you, or the law, being taken out of the way by the blood of Christ. Did you ever get that comfort? I thank God I know what it is. It is solid comfort, part of heaven; it is salvation.

This is the message sent to Jerusalem: "Tell her I have cast all her sins behind My back. Lift up thy voice, set the trumpet to thy mouth, and cry in the ears of this afflicted people, that her sin is made an end of by Christ's coming, dying, and rising." What a mercy application is! It is one of the most pleasant things to see people troubled about sin, and fearing the consequences. It is terrible not to see one's own sin; for it really exists. We all have plenty of it. But when troubled under its burden, here is the goodness of God—He sends His Spirit to apply comfort, and tell us it is pardoned.

The second thing I will notice in this comfort is *sanctification*. It is the work of the Spirit to bring Christ's holiness into the heart, to make us holy.

"That we're unholy needs no proof;
We surely feel the fall;
But Christ has holiness enough
To sanctify us all."

Then are we exercised about our pollution? When we try to pray, is there never a hindrance? Do we ever feel as if sin, the pollution of it, in our minds and thoughts, stands up, and makes us say, "God is holy, how shall I get near Him?" This is a trouble, and mars all our peace as to the sweetness and comfort of it, though it may not hinder our faith as to our interest in Christ. Therefore, God sends His message, "Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished—her victory over sin is perfected in Christ *for* her, and therefore shall be *in* her, too." Everything in the law was to have "Holiness" written on it, Zec. 14:20, 21. This in the gospel is the fruit of the application of Christ to sinners, whereby they are renewed after His image, Col. 3:10. In revealing Christ to us, the Holy Spirit renews us in His holy life. As the death and perfect righteousness of Christ cleanse us from *guilt*, and make us innocent and righteous; so the life of Christ imparted cleanses us from the *pollution* of our nature, and makes us pure and holy *in measure* in this life. And both the justifying and the sanctifying virtue of His death are felt when that death is applied and made over to us; so that we know what we mean when we say with Hart,

"I'm clean, just God, I'm clean."

When the soldier pierced the side of Christ, there came out blood and water, to signify full atonement and perfect cleansing from sin by His death. And in this life, while sanctification is imperfect in us through the in-being of sin, the Lord will comfort His people by sending His servants with this message, that their warfare is accomplished in Christ; that His perfect holiness and victory over sin are imputed to them as theirs; that both justification and sanctification are imputed to them *in their perfection* in Him as their Head and Representative. This is comfort to the sin-sick sinner; it renews him and changes him into the image of Christ; enlivens the holy principle of faith to rise up, and lay hold of and embrace Him; and quickens every grace. It makes him like the living bird after it was sprinkled with the blood of the killed bird, Lev. 14:51-53; which was let loose in the open field. So the sinner is set free before the Lord, free from condemnation and the pollution of sin. He partakes of Christ's victory over sin and death, and of His resurrection life, free from all condemnation. Then he knows what it is to have every bar and let to communion taken out of the way. Comfort! O it is solid comfort to feel thus cleansed!

The next thing in comfort is *strength*—strength to fight, to suffer, to pray, “Strengthened with might by His Spirit in the inner man,” “unto all patience and longsuffering with joyfulness.” We know from this 40th chapter of Isaiah why the stars do not fail—because He who made them and spread them abroad bade them shine. “He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth” (ver. 26). Because the Lord is strong in power, His people hold on in praying. If He has decreed that we are to wait forty years in any matter, He will give strength to wait; He will not fail in this thing. If we get a reviving, and have strength to press our case on the Lord's notice, and press through our legal arguments and the objections of Satan, and feel, like Jacob, we can take no denial, it is because God is strong in power. That is the only reason. He sends this word of comfort to people who say they cannot hold on: “Be of good comfort, because Christ has plenty of strength. He has

omnipotence to save. And the Holy Spirit has omnipotence, and comes with might into the inner man; therefore you shall not fail in this." O it is a great mercy to be set praying, and kept praying! This mercy will be sometimes granted to a person; and sometimes his own prayerlessness will prevail. The Spirit moved Samson at times in the camp of Dan, Ju. 13:25. And we get this power sovereignly, wonderfully, unexpectedly. Then it is as the rain that tarrieth not for a man, nor waiteth for the sons of men. This mighty working of the Spirit does not tarry for us to get into a better frame, but puts us into one; and because those that have no might are to be comforted, He says, "To them that have no might He increaseth strength" (Is. 40:29). It is our corruptions that weaken us. Thus Joshua fell on his face before the Captain of the Lord's host, Jos. 5:14. Daniel fell on his face because the Lord spoke to him; then was raised to his knees; then was strengthened to stand up, Dan. 10; 8-11. It was the same with Ezekiel and John; they fell flat before the Lord. All had corruption, and felt it; then the Lord spoke, and they rose up in His strength. So, when the Lord speaks in the gospel, men rise up in new courage, new petitions, fresh desires, and cannot give their case up; pursue it they must; because that He is strong in power.

It is a great thing to find that God does mercifully accomplish His promise, "With weeping and with supplications will I lead them." That is the bit He puts in their mouths—the spirit of grace and of supplications. Otherwise they would never come back from their captivities. Sinner, you want Christ—beg for Him; you want the Holy Spirit—beg for Him; you want the Bread of life—beg for it; you want to come to the goodness of the Lord—beg for it; you want particular deliverance—beg for it; to come off more than a conqueror—beg for it; to overcome the devil—beg for it. That is the way. He leads with weeping and with supplications, and says they shall *enquire* their way to Zion with their faces thitherward. It was a long way to Jerusalem from Babylon, a troublesome journey. Ezra found it so, and when he got to the river Ahava, proclaimed a fast, as he said, "that we might afflict ourselves before our God, to

seek of Him a right way for us, and for our little ones, and for all our substance." And he says, "So we fasted, and besought our God for this: and He was intreated of us" (Ezra 8:21-23). That is the way, my friends—by this Spirit of prayer. There is a wonderful blessing to come out of prayer. He says, "I will pour My Spirit upon them"—then what?—"and they shall look upon Me whom they have pierced." If, when you pray, sometimes you get a sight of Christ, it is the best sight you can have in this world. O to see the pierced Saviour! to gaze on His wounded side, to see Him die, to behold Him bleeding! even though you cannot say, "For me," yet the sight is drawing, encouraging, strengthening, inspiring with hope. It tells you God is good, and the greatest display of that goodness is in the death of Christ. Come, then, fainting sinners, you who feel there is no breath of prayer in your nature, that you could as soon make a world as pray, God sends you this word: "Tell them, comfort them with this—God is strong, and has promised these people in captivity that they shall come back, and that they shall come in a peculiar manner—with weeping and supplications, looking on Him whom they have pierced." That is one way of comforting them—giving them a promise of a supply of the spirit of grace and supplications, that they may return.

Here is the one thing God will teach us: that it is not what we can do, but what Christ can do; that

*"Christ, who conquer'd for us once,
Must in us conquer, too."*

It is only by the supply of His Spirit of life and grace in us, and by His love and blood for us, that we can overcome. I can say this, and I know it well. Let this suffice for all oppositions and temptations, whatever they be; though they wear one out, and make one say, "I am dying." Blessed be God, you are not dead. "Waters wear the stones." David was so pressed that he said, "There is but a step between me and death," but he never took that step. So you who feel all but gone, still stand; having done all, you stand. That is a mercy. Says God, "Tell this people I am a full God; and though the devil boasts himself in mischief, I endure continually. When

they feel they can stand no longer, I will help them; and they shall come off more than conquerors through Him that loves them. Go and tell them in their captive state, full of evil though they feel, that their warfare is accomplished. I have done the thing; and they shall receive of the Lord's hand double for all their sins"; that is, forgiveness here, and heaven hereafter.

This is comfort as far as I understand it. It is the supply of every want, with the absence of evil, even in apprehension. "He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord" (Ps. 112:7). My brethren, we have a prospect; the Lord has set it before us. Whatever trouble our sins bring, we have it here. The word "double" is not to be strictly adhered to, as if one thing were taken away and two others given; but forgiveness is to be multiplied. "Many a time turned He His anger away," and forgave their iniquity. God has no lash for captive Jerusalem; therefore He says to His servant, "Take this horn of oil, and pour it into her wounded heart. Speak ye comfortably to Jerusalem." God commends His love to us in giving His Son to die for sinners; and I want to commend it in my small measure—to say to every sinful, afflicted, sin-sick sinner,

"Ho, ye despairing sinner, come,
And trust upon the Lord';

for 'with the Lord there is mercy, and with Him is plenteous redemption.' For "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., and Elder J. M. Murray, Ellaville, Ga.

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The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

THE LAST GREAT APOSTACY BEFORE THE SECOND COMING OF CHRIST.

2 Thess. 2:1-10; 1 Tim. 4:1-3; 2 Tim. 3:1-13.

It is almost universally agreed that the four Gentile world-empires foretold in the second and seventh chapters of Daniel were the Babylonian, the Medo-Persian, the Greco-Macedonian, and the Roman, and that the last, or Roman, is to be destroyed and superseded by the universal and everlasting kingdom of Christ.

Mr. A. R. Fausset, of England, in his Notes on Daniel, says: "We live under the fourth or Roman empire; our civilization, letters, language, and laws are essentially connected with those of imperial Rome. This fourth

kingdom, though now professedly Christianized, is regarded in Scripture still in its essence to be ranked among the God-opposed beast-like world-powers, not only not better, but actually worse, than its three predecessors, in the ultimate intensity of its opposition to God and His Christ, and the full development of Antichrist, ‘the man of sin,’ ‘the son of perdition,’ that denieth both Father and Son (2 Thess. 2; 1 John 2:18, 22; 4:3). The New Testament views the present age of the world as essentially heathenish, which we cannot love without forsaking Christ (Rom. 12:2; 1 Cor. 1:20; 2 Cor. 4:4; Gal. 1:4; Eph. 2:2; 1 John 2:15, 17). The present outward Christianity is to give place for a time to an almost universal apostacy under the last Antichrist (2 Thess. 2). As the first or Old Testament Antichrist, Antiochus Epiphanes, king of Syria B. C. 176-164, whose career is circumstantially predicted by Daniel, in the eighth, eleventh, and twelfth chapters of his prophecy, was the product of the highest ancient Greek civilization, so the last New Testament Antichrist is to be the product of the highest modern [German] civilization, ignoring and despising God and vital religion, and substituting therefor a false liberalism in faith and practice, a growing laxity of morals, and a worship of money and of human science and art and invention, degenerating into avowed atheism and an unholy alliance with the Pope of Rome, for the extermination of the Church of Christ. Romanism and other forms of apostate Christianity, combined with [German] rationalism and the godless wisdom of the world, have most of the elements of Antchristianity which are preparing the way for the man of sin (2 Thess. 2). Let us, then, with holy zeal, chastened with humility and love, ‘earnestly contend for the faith which was once for all delivered unto the saints’ (Jude 3).” German theologians, by their so-called “Higher Criticism,” have, during the last hundred years, been the chief agents of Satan in seeking to destroy the faith of mankind in the divine inspiration of the Old and New Testament Scriptures. And the kaisers of Germany and Austria-Hungary claim to be the successors of the Caesars of the Western and Eastern Roman Empires.

The leading marks of the great departure from the faith are the increasing idolatry of Rome, and the gravitation of nearly all Protestants back to the Romanism from which they originated; the doubt, suppression, or denial of most of the vital truths of Christianity; a diminished sense of sin, and a fainter conviction of the indispensability of the atoning blood of the Son of God, and of the renewing power of the Spirit of God; the pharisaic principle of transforming religion from a saving inward reality into a vainglorious outward show; a general contempt and vilification of revealed religion; a disbelief in the full inspiration of the Scriptures, and in the universal providence of God; the increase of selfishness and worldliness, and the consuming love of money and pleasure; the indifference to spiritual and eternal realities; confidence in men and not in God; the hatred and persecution of those who really and heartily believe in God and in His Word; the substitution of human reason for Divine Revelation; and the plunging of the human race, led by Germany, into the awful midnight storm of Atheistic Materialism, when, in the eloquent but terrible language of Mr. W. E. H. Lecky (in his "History of Rationalism in Europe"), "every landmark is lost to sight, and every star is veiled, and the soul seems drifting helpless and rudderless before the destroying blast"—the satanic wind of infidelity. Even thirty years ago Prof. R. T. Ely, of Johns Hopkins University, in his "Modern Socialism," said that circumstances "possibly foreshadow a tragedy of world-wide import, which shall make all the cruelty and terror of the French Revolution sink into utter insignificance—possibly portend the destruction of old, antiquated institutions, and the birth of a new civilization in a night of darkness and horror, in which the roll of thunder shall shake the earth's foundations, and the vivid glare of lightning shall reveal a carnival of bloodshed and slaughter." These dreadful forebodings seem now about to be realized.

As I have said in my *Church History*:

"The three downward steps in the progress of modern, ungodly, Advanced Thought (German Rationalism) since the Protestant Reformation of the 16th century, seems to me to be as follows:

Arminianism (17th century), undeification of the Spirit;

Arianism (18th century), undeification of the Son;

Atheism (19th and 20th centuries), undeification of the Father."

Atheism (or Agnosticism), says Mr. W. E. Gladstone, of England, is "a deep judicial darkness, an astounding infatuation, far more degrading than the ancient heathen idolatry of nature."

From the bottomless abyss of atheism may the living and Almighty God deliver us. And may His Christ overwhelm His enemies, the military despots who delight in war, and bless humanity with universal and abiding righteousness, gentleness, and peace. (Psalm 68:72; Isa. 11:1-9; Dan. 2:44, 45; 7:9-27; Micah 4; Zech. 14).

S. H.

GUILTY OR NOT GUILTY?

The above question has been put to many thousands of our race as they stood before the bar of earthly tribunals, charged with crime, or some violation of human law, and in each instance one of two answers has been given—the one is "Guilty," and the other "Not guilty." The one is confession, the other is denial of the charges recorded against the prisoner at the bar. It has been shown by positive testimony that the true answer has not been given in every case by the accused; but more often the contrary answer would have been true.

The court and jury are not expected to know whether the accused is guilty or not, in advance of the evidence as heard on both sides, and are sworn to render a verdict, if possible, according to the law and evidence adduced in the trial.

Now, dear reader, you are not any the wiser by reading the above lines, for you knew these facts before; but allow me to ask one question, which you may answer to yourself before God, and to others, as you may elect, to wit, Have you ever been arrested by some invisible hand and arraigned before a tribunal higher than the courts of earth, and stood with a guilty conscience, charged with sin and guilt against your Creator, Judge, and Law-giver, and felt the verdict of a righteous judgment and condemnation written in every fiber of your soul? You were doubtless beholding your inner self as never before; you may or may not have fully comprehended the work that was going on within the soul. It is no pleasant

experience, yet a necessary one, to have one's self revealed as a guilty sinner, already condemned, and the awful sentence pronounced. What else could one do than confess and beg for the mercy of the court? The words of the sin-sick publican were short, but most appropriate: "God be merciful to me, a sinner." Yea, the convicted sinner begs for mercy, but asks it not of man, but of God alone, not with uplifted brow, but with eyes closed to all creature help.

But oh, how sweet, how uplifting to the sinking soul are the precious words of Jesus, the great Physician of soul and body! "I will; be thou clean." And immediately the leprosy of sin departs, and the prisoner is free, not only from the penalty of the law, but also from sin and guilt.

Dear reader, have you ever undergone trial before this tribunal, charged with the violation of God's law by your own conscience, and plead guilty to the Judge of sins that you had done, and prayed for mercy at His gracious hand, which none but He could bestow? Self-condemned, sin-sick, and broken-hearted? only one answer to the question, "Guilty or not guilty?" The power of God, which held you in custody, would not allow you to add sin to sin by the negative plea—Not guilty. God desireth truth in the inward parts (Ps. 51:6), and having put it there, He calls it forth in all such cases, and when He sets the seal of promise on the ransomed sinner, the seal of faith in the blood and righteousness of Jesus, the way, the truth, and the light, that sinner will go forth testifying that there is salvation in none other, and will acknowledge by faith that he is a sinner still in nature, yet a sinner saved, saved by grace, and justified by the blood and righteousness of Christ only.

Yea, all the world are guilty before God. Rom. 3:9-20. For "not the hearers of the law are just before God, but the doers of the law are justified." Rom. 2:13.

In conclusion, I wish to hand in my verdict and leave the question open for the consideration of the reader, each for his or her decision, as the case may be, hoping that the Lord, who searcheth the hearts and trieth the reins of the children of men, may graciously lead His people to a true and honest confession. As to myself, I

plead guilty; for to do otherwise would be to add sin to sin, and more painfully afflict my already wounded conscience. I have but one source to look to for the deliverance of my soul from sin and guilt, and that is the blood of Jesus which cleanseth from all sin, and His perfect and spotless righteousness to justify my soul from sin, and His perfect obedience by which the guilty are made righteous. "Jesus is all I wish or want"; you may have all the world; give me Jesus. J. E. W. H.

THE GOOD OLD WAY.

The true, tried, faithful followers of the lowly Jesus love the old paths and the old doctrine of grace, unmixed with the puny efforts of men. The faith once for all delivered unto the saints is sweet, precious, and good enough for them. They have hazarded their lives for the grand old doctrine of grace. Grace and works will not mix. It is not a joint concern. God has no partnership business in salvation. He, by Himself, purged our sins. For contending for that precious old way the true, humble saints have had to wade through the fire, and be cast into a den of lions; they have been imprisoned, burned at the stake, and persecuted in almost every conceivable manner; but God has preserved a remnant that love this way and will not bow the knee to the image of Baal. Many have departed from the faith, giving heed to seducing spirits and doctrines of devils, and invented many new methods to deceive God's children, but there are a few left that are satisfied with the goodness of the Lord's house.

Mr. Fuller led off many after his cunning devices, but there were a faithful few then satisfied to remain in the old paths. Pride, new methods, and human inventions do not suit Primitive Baptists. When I united with the dear old Church, over forty years ago, they stood firmly upon the principles for which our worthy ancestors so earnestly contended at Black Rock, Md., when they non-fellowshipped all the machinery of boards, theological schools, Sunday schools, a salaried ministry, protracted meetings, aid societies, etc. Our people then condemned

secret orders, worldly attractions, to please the carnally minded and to increase their numbers by carnal methods. There were no ministerial associations with a board of directors, presidents, treasurers, secretaries, to provide funds to support the ministry. Such separate institutions from the Church of God would not have been recognized among Primitive Baptists then no more than the board. If there is Bible authority for such carnal methods, surely there must be for a missionary board. One departure leads to another. No musical instruments in worship then in the true Church. Such things are carnal. They please the flesh, and there cannot be any spirituality in such humanly devised machinery. It is the work of man's hands; God is not worshiped with the works of man's hands as though He needed anything. Will any exchange the fellowship of the Lord's people for such methods? I loved the old Baptists when I found them, and I love them yet. I love their plain, simple manner of worship. I love the good old songs and the sweet gospel, though preached by men who are ignorant and unlearned. God can enable such men to preach the pure sweet gospel, filling our hearts with joy and gladness. I have never served a church or belonged to one that owned such machinery or adopted such methods. I have always loved the good old simple apostolic faith and practice. Different sections have little local customs that should not be a bar to fellowship. Some churches commune on Saturday and some on Sunday, some belong to organized Associations and some do not. Some very few correspond at annual meetings by letter, many do not. Some line out their hymns, and some do not. But they all love the same faith and practice, and these mere local customs should never in the least interfere with the fellowship of the saints. Forbearance should be exercised in all such matters. The great body of our people are sound on the great essential truths, and they should be united. We need a united ministry and a united press, and all of us should stand in the ways and see and ask for the old paths, where is the good old way and walk therein, and we shall find rest to our souls. The Lord's dear children who want to be plain old Baptists as they first found them, should,

if factionated, confess their faults one to another, exercise that love or charity that hides a multitude of sins, forgive one another, and come together in love. We can never expect to find perfection in any person on earth, and at best all make some mistakes. Everything that tends to separate the Lord's children and create internal strifes should be put out, and let us love the unity and fellowship of the Lord's people better than anything of a worldly nature. I love an humble, God-loving, God-fearing preacher who is willing to live at the feet of Jesus and his brethren. We should all strive for the things that make for peace. We have been made to rejoice of late to see the love, unity, and prosperity in some of the churches. God is working in the hearts of His children most wonderfully, near us, in causing many to be willing to forsake the modern worldly religions and desire to unite with the plain old Baptists and walk in the good old way. Praise the Lord. L. H.

PENSIONING PREACHERS.

Some of the popular orders or denominations of the day have lately invented or adopted plans for putting their aged or superannuated preachers and their dependents or families on a pension, and to this end have collected millions of dollars from their adherents and the public for that purpose.

Concerning the work and plans of those people I have nothing to say here; but what I wish to call attention to is the fact that the so-called "Progressives," in the name of Primitive or Old School Baptists, have lately adopted the same plan for their aged ministers and their dependents, forming what they are pleased to call the "Banner-Herald Relief Association," which has its president, treasurer, constitution, by-laws, etc., and which, they say, is to be maintained by voluntary contributions of their people, just like the Missionaries said about their societies long ago.

The so-called "Progressives" had already adopted from the popular orders of the day the organ in church service, Sunday schools (which like their late forerunners, the

Burnamites, they call Bible classes), protracted meetings, etc., concerning which Eld. J. R. Respass, the able, wise, and conservative servant of the Lord, said: "The Baptists pulled down those altars of Baal about fifty years ago, and to accept one of them now is to accept all of them." This he wrote about 1882.

Elder Respass was no doubt correct. Hence, when people begin to adopt any of these modern idols, inventions, or altars of Baal, if you will just watch them, you will soon see them adopting others. So the "Progressives" have now taken up or adopted another human scheme or invention of man. Now, if they were not doing these things in our name, in the name of the Primitive Baptists, I would not write thus. In the name of Primitive or Old School Baptists, we object to this late scheme or invention in the interest and for the special benefit of preachers and their families, because:

1. It is without precept or example in the Scriptures and the Church of the Lord Jesus Christ and His apostles. Peter said, "If any man speak, let him speak as the oracles of God." And Paul said, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

2. Those advocating these new inventions in the interest of preachers and their families have said that the Primitive Baptists have no plan for taking care of their aged ministers, which may be true of their sort of Primitive Baptists, but the true, old-line Primitive Baptists have the plan given in the Scriptures by the Great Head of the Church and His inspired apostles, and the old Church has been satisfied with and has, all along through the ages of the past, contended for this plan, and in this Scriptural plan there is no human organization outside of the Church for taking care of aged ministers and making a specialty of the dependents of preachers.

3. I object to this new plan because it is a reflection upon the wisdom and goodness of God to come up at this late date and assert that there is no plan in His Church for taking care of preachers and their dependents.

4. It encourages hirelings and hypocrites to enter the ministry.

5. It is a scheme of preachers, advocated by preachers, for the special benefit of preachers and their families. It is made very plain in the Scriptures that the *Church*, and not some human invention of men, should love, care for, and administer to the temporal or financial necessities of the minister or pastor of the Church; but in God's plan of caring for the minister, pastor, or preacher there is no authority, in precept or example, for providing money, provisions, or funds of any sort in advance to enable him and his family to live in carnal ease and security here in the world in their last days.

As I can now recall, there are but two instances in the New Testament in which special emphasis is placed upon the necessity of helping people in a carnal way, which are recorded in Gal. 2:10, where Paul says: "Only *they would* that we should remember the poor; the same which I also was forward to do." Not just a certain class of the poor, such as the poor preacher and his family, but the poor in general. The second instance is recorded in 1 Tim., fifth chapter, which is the "widow indeed" which is to be supported by the Church—any widow coming within the bounds described—not just the widow of the preacher.

But some are ready with the answer that the Churches will not attend to the financial necessities of the aged ministers as they should, and I am confident that the Churches along this line have not been as careful and faithful to such ministers as they should. But, after all is said, I would rather have the little that the Churches may give me, however little that may be, and suffer neglect, want, poverty, affliction, and humiliation, than to enjoy the ease which this new Association can afford, even if it were thousands of dollars, because I would rather suffer hunger than to "eat that which is offered in sacrifice to an idol."

I have suffered the inconvenience and distress and humiliation of poverty and affliction, but after all I feel that I have been blessed of the Lord, and I feel that with a clear conscience I can today stand up and say, I am "full and abound and lack nothing" in a financial way,

and that I have corrupted no man, I have defrauded no man, and I "covet no man's gold, silver, or apparel." As is said in the chorus of a certain song, "Give me Jesus, give me Jesus, GIVE ME JESUS, YOU MAY HAVE ALL OF THIS WORLD," etc. Give me the simplicity and purity of the doctrine and practice of the Church of the blessed Jesus, and you may have all of the doctrine and commandments of men.

An English Baptist Church historian has truly said: "The genuine spirit of religion has been and will be preserved *by those only who dissent from all establishments devised by human policy.*"

The blessed Jesus was the greatest preacher, and He was poor financially; so much so that while the foxes had holes and the birds of the air had nests, He had not where to lay His head, and He was born in another man's house, and buried in another man's tomb, and Jesus said: "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord." Matt. 10: 24, 25.

G. W. STEWART.

QUESTIONS AND ANSWERS.

1. Q. Which is the Sabbath—Saturday or Sunday?
A. In the Scriptures, Saturday, the seventh day of the week, is the only day called the Sabbath, or Rest-Day. In six days God made the heavens and earth and all things therein, and He rested, or ceased from His works of material creation, on that day, and hallowed it, and commanded men to rest from their works on that day (Gen. 2:2, 3; Exod. 20:8-11). The Jews, who worked on this day, were, by God's command, put to death (Exod. 31:12-17; Num. 15:32-36). The observance of the Sabbath was a sign of the national covenant between God and the Jews (Exod. 31:13). After the return of the Jews from their captivity in Babylon, they were very strict observers of the Sabbath; and the Pharisees made the keeping of the Sabbath the most important religious duty. But Christ taught them that the Sabbath was made for man, and not man for the Sabbath, and that He, the Son of Man, was Lord of the Sabbath.

(Mark 2:27, 28). The Jewish Sabbath (Saturday), during which the body of Christ rested in the grave, was a type of the rest of the believers in Christ's finished work of redemption (John 19:30; Matt. 11:28-30; Heb. 3:18, 19; 4:1-11). There is no command, in the New Testament, to change the Sabbath from the seventh to the first day of the week; but Christ rose from the dead on the first day of the week (Matt. 28:1-10), which was, therefore, called the Lord's Day (Rev. 1:10); and on that day, especially, Christ, after His resurrection, met with His disciples (Matt. 28; Mark 16; Luke 24; John 20); and, after His ascension, they, on that day, especially, met for public worship (Acts 2:1; 20:7; 1 Cor. 16:2). But the Apostle Paul makes the observance of a particular day a matter of indifference and forbearance (Rom. 14:5, 6; Col. 2:16, 17). In 321 A. D. the Roman Emperor Constantine made Sunday a legal holiday, allowing only necessary agricultural labors on that day; and Pope Leo VI., about 900 A. D., repealed the agricultural exemption, thus thoroughly establishing Sunday as a day of rest. About 1600 A. D. a strong movement to make Sunday the Sabbath traveled from England to Scotland and America; it was greatly opposed by Kings James I. and Charles I.; but it prevailed in the British Isles and the English colonies in America, and it was incorporated in the Presbyterian, the Congregational, and the Baptist Articles of Faith; and in 1678, under Charles II., all labor or business, except works of necessity or charity, were forbidden by a statute which may be regarded as the foundation of all the present law on the subject in England and the United States. Christ, living under the Mosaic law, worshiped with the Jews in their synagogues on the Jewish Sabbath (Saturday), Matt. 12:9; 13:54; Luke 4:16, 44; and so did the apostles (Acts 13:5, 14:52; 14:1-7; 17:1-9, 17; 18:4), as well as on the Lord's Day (Sunday), Acts 2:1; 20:7; 1 Cor. 16:2. The most of Primitive Baptists have stated public worship, like Christ and His apostles, on both Saturday and Sunday, and also meet for worship on other days, like Christ and His apostles. The Seventh-Day Baptists (organized at Newport, Rhode Island, in 1671), and the Seventh-Day Adventists (organized at Washington, New

Hampshire, in 1845) regard Saturday as the Sabbath. Although Sunday is considered as the Sabbath by nearly all professed Christians (who think that the essence of the commandment in Exod. 20:8-11 is to keep one day in seven), its observance as a day of rest has always been much less strict on the continent of Europe than in the British Isles and the United States, and less strict in our Western than in our Eastern States; and, during the last fifty years, this observance has been relaxing everywhere, as shown by the running of trains, trolleys, and other conveyances on Sunday, Sunday lectures, concerts, and theatricals, Sunday newspapers, and the Sunday opening of public galleries and museums and other amusements, in accordance with the decreasing spirituality and morality, and the increasing worldliness and degeneracy of the human race.

2. Were the temples spoken of in the Bible Church buildings built by the Church, and used only by the Church, and only for religious worship, or were they built by the Government and for Government service? A. The Tabernacle (sometimes called Temple), and Solomon's and Zerubbabel's and Herod's Temples were built, according to God's direction, by Moses, Solomon, Zerubbabel, and Herod, only for religious worship. There was no organized Church of believers only until the Day of Pentecost (Acts 2). Of course, unbelievers or idolaters sometimes entered into the Jewish Temple courts.

3. Q. Is the German Kaiser the "beast" foretold in Rev. 13:1-10; 17:3; 19:20; 20:10? A. He may be at least the forerunner of that "beast," of which he has many marks. He is identified with Rome (Rev. 17:3, 18). *Kaiser* is the German for *Cæsar*. The German Kaiser or Emperor claims to be a successor of the Cæsars or Emperors of the Western Roman Empire; as the Austrian Kaiser or Emperor, his faithful ally or vassal, claims to be a successor of the Cæsars or Emperors of the Eastern Roman Empire; and, as such, they aim at universal dominion. And there are many reasons to believe that the German Kaiser is in virtual alliance (Rev. 17:3) with the white (robed) and the black (robed) Popes, who dwell at Rome, and claim dominion over the world; the Black Pope is a German, and was

nominated by the Kaiser. Like a mad wild-beast, the Kaiser seems to have no conscience or heart, and makes might right, and substitutes greed and ferocity for justice and humility; and, inspired by the Dragon or Devil, whom he represents (Rev. 12:3; 13:1), he, as Antichrist, ignores the loving and lowly and gentle Christ, and blasphemously claims partnership with God, and, though filling the world with sorrow and suffering, would thus justify his unparalleled atrocities by Divine sanction.

4. Q. Is the present world-war the Armageddon of Rev. 16:13-16? A. I think not (only the Lord knows), though it may be concluded by the great decisive overwhelming battle of Christ, after His personal return to the world, against His and His people's enemies, described in the following Scriptures: Psalm 2:8, 9; Dan. 2:35; Zech. 12:1-9; 14:1-3; Rev. 16:13-16; 19:11-21.

S. H.

“THE PRIMITIVE PATHWAY.”

Individuals or churches may contribute to the publication of the new book described on the fourth page of the cover of THE GOSPEL MESSENGER, if they choose to do so. If more is subscribed than enough to publish 2,000 copies, and to pay for their distribution, the number of copies published will be increased, even though it should reach the number of 10,000 copies. G. W. STEWART.

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Copies of the book will be sent to each contributor.

S. H.

EXTRACTS.

ELLOVETTE, GA., April 1, 1918.

DEAR BROTHER HASSELL:—I am so glad the brethren so often think to donate something to help you with the increased expense of THE MESSENGER. May others be mindful of you in this manner, and may the Lord continue your usefulness to the brotherhood even many days.

Your unworthy brother, J. M. MURRAY.

ROUTE 2, MILNER, GA., March 10, 1918.

Eld. S. Hassell—

DEAR BROTHER IN CHRIST:—Before me lies THE GOSPEL MESSENGER, and on this day, after long silence and delay, I attempt to write you a few of my thoughts on some things which bear upon my mind, and also to enclose you my check for \$5, to be used as your judgment dictates.

The subject matter resting on my mind just now is the personal and bodily coming of our most glorious Saviour, Jesus Christ. In your answer to question 2d in the March MESSENGER, referring to the consummation of all things earthly by fire, you gave me one thought, and that is this: That God, in ancient times, preserved eight people alive from the destruction of the world by the flood to Himself, and He, being God over all and having the same power now as then, will be able, when this earth is consumed by fire, to preserve all the elect alive unto Himself; and by the power vested in His Son, Jesus Christ, conquer and subdue every enemy to the end, when He shall have delivered up the Church triumphant to the Father to inhabit the new earth and heaven throughout eternity.

It will not be then as it is now, for there will be no need of the sun, moon, and stars, for there will be no night, but one eternal day. It will not be then as now, because there will be no sickness, no pains and aches, no sorrow nor crying, no more temptations or trials, no more sin and wickedness. I have thought out how it will be then, and how it is now. The older I get the more I desire the light of day, and I hope it is so that I desire spiritual light, and long to see the time when I can exchange the light of day and the darkness of night for that day which will never end, and when there will be no dark clouds to mar my spiritual skies. Lord, give us the light to guide us through the dark shadows of earth to that celestial city where there is no night!

My dear brother, I feel today that I want to see you face to face and grasp your hand by way of endorsement of the work you are doing, and to say, Go on teaching the people that Christ is coming to earth again, and that as He came once in the flesh, and was God manifest in the flesh, He is coming again in the clouds with that same body. For in His final ascension His witnesses stood by and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." So, then, we may expect Him to come at any time in these latter days, for, as you say, the time of this dispensation is being fast fulfilled. How will it be with us at that time? Will I be among that number that will be crying for the rocks and mountains to fall on them and hide them

from the face of Him that cometh in the clouds? Or will I be among that number which no man could number, and be changed in a "moment," in the "twinkling of an eye," and be caught up to meet the Lord in the air"? These are serious thoughts. It is something the present world does not want to hear, and will not hear, but among the people of the world there is a people that will hear and believe what the Scripture says.

Paul said that "we that are alive (in this body of flesh) and remain (in this body) will be changed in a moment." I imagine that the change will be like that of Elijah when he was taken away from Elisha and carried up in a chariot of fire. Will the people of God be alarmed when they see these things? I trow not, for it will be a happy transition. "Lo! what a glorious sight appears to our believing eyes." The former things will have passed away and all things become new. I do not want to be over-righteous or presumptuous, but sometimes I wish I could be in the flesh when the Lord does come; but I know not the hour nor the day, neither do I expect these great things to come to pass in my day, but as the fathers have died so may I; but let me die in the full triumph of faith, that when my change shall come I shall behold my Saviour with my own eyes and see Him for myself and not another.

I pray God's richest blessings upon you and old Brother Henderson and others. Yours in hope of eternal life and blissful immortality.

J. M. F. BARRON.

601 EAST MAIN ST., WASHINGTON, N. C., March 21, 1918.

Eld. Sylvester Hassell—

MY DEAR BROTHER:—It seems to me that I feel constrained by the power and mercy of God to write again for THE MESSENGER. Oh, that the Lord will guide my mind and pen that I may glorify His holy name! "Here we see through a glass darkly, and know only in part," etc. Sometimes I feel that if I only knew His will I would try to do it, but feeling my insufficiency, and being so afraid, knowing how vile and sinful I am, I do fear, and I hope it is the fear of God in me, to write, lest I write something to offend or bring reproach on the blessed cause of Christ, but, "Woe is me!" if I write not. So it is that we see through a glass darkly, and know only in part. Sometimes, when I am made to solemnly reflect, I am constrained to believe and see that the goodness and mercy of God has followed me all the days of my life; and I see, also, my weakness, helplessness, and sinfulness all the way, too. So I am often ashamed of myself, and made to shed bitter tears, when I see His mercy to me, and my slackness and coldness for such love as His to poor, lost sinners, of whom I feel to be the chief. I know, for I have proved, that when we withhold what we ought to do, or give, He withholds from us; and His justice would take away from us everything He has given us to enjoy while living in this world. And, dear children of God, I quake and tremble when I think of His great love to the Church, and so little is shown in return. For I see, if He dealt with me according to what I justly deserve, He would lay me flat in the dust for my enemies to trample upon—I mean the enemies of truth. Oh, that I could come forth and tell what I feel! but I can't, for I see through a glass darkly, and know only in part; but I cast in my mite, trusting to God that it will be approved. His will, not mine, be done.

Affectionately, BETTIE Z. WHITLEY.

NEWPORT, N. C., Oct. 28, 1917.

MY DEAR MR. HASSELL:—I am enclosing check for eight dollars, for which please continue THE GOSPEL MESSENGER another year to my children, J. B., L. G., and M. G. Mann, and my daughter, Mrs. C. T. Rogers. Whatever the amount may be above the cost of THE MESSENGER it is yours. I fear, though, your mite will be small, now that everything is so high. It is my desire to place such literature in the hands of my children, the teaching of which will stand when time is no more. We all choose darkness rather than light, because our deeds are evil. If the children of God were left to themselves, they would go astray, but they are kept by the power of God through faith unto salvation, ready to be revealed in the last time. They are a blest people; though they may be poor in this world's goods, yet they are heirs of the King who is rich in glory; and what are a few short years spent in this low-ground of sorrow, in poverty and suffering, compared to that eternal sabbath home with Jesus and His redeemed out of every nation, kindred, and tongue? If I could have the evidence given me I have many years so greatly desired, it would be a great consolation to me, yet I fear it is of the flesh. I know the Scripture teaches, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Now, the question arises with me, Am I one who is thirsting after this pure and holy righteousness, or am I deceived? If it were not for the impotent man who lay at the pool thirty and eight years, waiting to be healed, I no doubt would become discouraged; but if my desire is of the Lord, I know at His appointed time He will reveal Himself to me the chiefest among ten thousand and altogether lovely. So I go on, living in hope that one day I may know Him in the pardoning of my many sins. May God's richest blessings ever abide with you, and when at a throne of grace think of me.

Yours unworthily,

M. MANN.

FOREST, TEXAS, March 26, 1918.

DEAR BROTHER HASSELL:—My subscription to THE GOSPEL MESSENGER has again expired; and, as I don't want to do without it, I enclose money order for \$1.25—the dollar to pay for THE MESSENGER another year, and the twenty-five cents to aid you in getting out the paper. I love to read THE MESSENGER. I love the doctrine set forth therein, and I love the spirit in which it is written. While the articles contained therein are firm and sound, yet they are written in the spirit of gentleness and brotherly love and kindness. May you and your associates be spared a long time yet, to comfort the dear children of our God through THE MESSENGER, as well as by your preaching, is the prayer of this poor old sinner, saved by grace, if saved at all.

Yours unworthily, A. M. STARLING.

BROADWAY, VA., March 11, 1918.

Eld. Sylvester Hassell—

MY DEAR FRIEND:—I have known for some time that I am in arrears; but several years ago I had my neck broken, which with consequent adverse conditions caused this delay. I never intended that you should be out anything, so please accept the enclosed order for another year's subscription.

Sincerely yours,

C. G. JENNINGS.

RIDGEWAY, VA., Aug. 22, 1917.

Eld. Sylvester Hassell—

DEAR BROTHER:—I learn, from the last *Gospel Standard*, our friend and brother, Elder Farncombe, of England, recently died. I knew he was greatly afflicted and almost helpless, and I feel for him to die was gain to himself, but the churches miss him, even though he was not active as formerly. Doubtless you knew him personally, as he visited your part of the country when he came to America some years ago.

I was interested in the experience of the old colored brother, and feel sure he is now praising the Lord, as he desired to do while in the flesh. I have been very much interested in Elder Stewart's continued articles. His last is on "The Ministry," and I think it good. While I do not claim perfection for any one, I do think Elder Stewart's ideas worth reading and most (if not all) being put in practice. I think lack of discipline among the churches and true faithfulness toward each other has brought about a large portion of our troubles and divisions. When I joined the Baptists nearly forty-eight years ago, it required considerable sacrifice to be a Primitive Baptist—especially so to young people—and I was some months counting the cost before offering, and I hope I can truly say the love of God and His people overbalanced my vanity. But now they can join and go where they please, and do almost anything worldly people do, without any fear of discipline. [Such disorder is rare in our churches.—S. H.] But I forbear, and hope for pardon for this trespass. Pray for me as a sinful, needy one. May the Lord bless you.

Yours in tribulation, MRS. FANNY P. MCNEELY.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

ELDER JOHN F. ALMAND.

CHURCH RESOLUTION AND TRIBUTE OF RESPECT.

To the memory of Elder John P. Almand, born April 23, 1848; joined the Primitive Baptist Church at Bald Rock, April 10, 1875, and was baptized by Elder Isaac Hamby, ordained to the ministry June 11, 1887, and was a devoted and faithful servant of from two to four churches from that time up to within a short time of his death.

WHEREAS, the Church at Bald Rock deeply feel the loss of our beloved Brother Almand, who departed this life at his home in Conyers, Georgia, February 24, 1918, in the seventieth year of his age and the thirty-first year of his ministry.

We deem it proper as a Church to say that he was our faithful and much esteemed pastor for about twenty years, whereas it has pleased our Heavenly Father to take from us our former pastor and father in Israel. We in deep submission give God the glory for the gift that was in him, proven by his able teachings, walk, and worthy example. In his most humble, energetic defense of the doctrine of the plan of salvation for poor sinful man he was ever untiring, unflinching to the last. And now may we as a Church and member of the same give this our token of love for our departed brother and aged pastor.

By his bold and zealous efforts, in his teachings and admonitions, may he ever live in our memory, and the seed sown be gathered many days hence. As a neighbor he was highly esteemed by all; as a husband and father he was devoted to his family; as a pastor he was beloved by all his churches. He was a dear, loving, ministering, humble companion; and in his presence, both private and in trying to preach, we always felt strengthened and encouraged by his words of comfort. And now, although his voice is forever hushed and his presence forever sealed from our view, yet may his teachings and admonitions ever live within our memories and prompt us to emulate his example. His warfare is over, his race run, and the work given him finished. May we be able to say, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord."

Therefore, be it resolved, by the Church at Bald Rock, that we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

2d. That a copy of these resolutions be spread upon our Church minutes and a copy of the same be given to the family.

Respectfully submitted by the following committee, this 6th day of April, 1918.

C. F. COOK.
W. V. ALMAND.
ARTHUR WHITAKER.

MRS. NANCY EMMA STATON.

CHURCH MEMORIAL.

WHEREAS, since our last meeting the death angel has visited our Church and taken one of our beloved members, Sister Nancy Emma Staton:

Therefore, be it resolved, by the Primitive Baptist Church of Robersonville, N. C., that while we deeply feel and sadly realize our own great loss to the Church, to her family, and to the community in which she lived, we bow in humble submission to the will of Him who worketh all things after the counsel of His own will. We mourn not as those having no hope, feeling that our temporal loss is her eternal gain.

Be it further resolved, that a copy of these resolutions be sent to the bereaved family, and a copy be recorded in the minute book of our Church, and a copy to *Zion's Landmark* and THE GOSPEL MESSENGER for publication.

R. A. BAILEY,
J. L. ROBERTSON,
Committee.

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Vol. 40

No. 7

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



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JULY, 1918.



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The Gospel Messenger

JULY, 1918.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 40

WILLIAMSTON, N. C., JULY, 1918.

No. 7

ELECTION IN CHRIST.

"God hath chosen you to salvation."—2 Thess. 2:13.

I hear the great Jehovah's voice;
He speaks His everlasting choice,
Tells me its spring is sovereign grace,
Its end a world of perfect bliss.

When the Lord chose His numerous seed,
He viewed them in their glorious Head;
He clearly saw their awful fall,
But made provision for them all.

For He determined ne'er to lose
The objects that He loved and chose;
From His dear ones He ne'er could part,
That lay so near His gracious heart.

Therefore in wisdom He decreed
A way to save His chosen seed;
Jesus their loving Surety stands,
And answers all the law's demands.

Jesus, to Thee we now would fly,
And on Thy precious blood rely;
And find, through Thy abounding grace,
That we're among the chosen race.

R. BURNHAM (1785).

SERMON BY C. H. SPURGEON.

Delivered in London in 1864.

—
GOD'S STRANGE CHOICE.

"For ye see your calling, bethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence."—1 Corinthians 1:26-29.

The Apostle Paul had been led to make the confession that Christ Jesus was despised both by Jew and Gentile. He confessed that this was no cause of stumbling to him; for what others counted foolishness he believed to be wisdom, and rejoiced that the foolishness of God was wiser than men, and the weakness of God stronger than men. Lest, however, any of the Corinthian Church should be stumbled by the fact that Christ was despised, the apostle goes on to show that it was the general way of God's proceeding, to select means which men despised, in order that by accomplishing His purpose through them He might have all the glory: and he refers them for proof of this to the one instance of their own election and calling: "Ye see your calling, brethren," saith he, "not many wise men after the flesh, not many mighty, not many noble, are called"; but you, the poor, illiterate, the despised—you have been called—still for the same reason—that God may be all in all, and that no flesh may glory in His presence. It is clear to everyone who will observe either Scripture or fact, that God never did intend to make His gospel fashionable; that the very last thing that was ever in His thoughts was to select the *élite* of mankind, and gather dignity for His truth from the gaudy trappings of rank and station. On the contrary, God has thrown down the gauntlet against all the pride of manhood; He hath dashed mire into the face of all human excellency; and with the battle-axe of His strength He has dashed the escutcheon of man's glory in twain. "Overturn! overturn! overturn!" seems to be the very motto of the Lord of Hosts, and shall be so

"until He shall come whose right it is to reign, and He will give it Him," for His is the kingdom, and the power, and the glory, for ever and ever. There is no doctrine more truly humbling than the doctrine of election; and it was for this reason that the Apostle Paul refers to it—that the disciples at Corinth might be quite content to follow the humble and despised cross-bearing Saviour, because the election of grace consists of the humble and despised, who therefore cannot be ashamed to follow One who, like themselves, was despised and rejected of men.

Coming, then, at once to our text, we observe in it very clearly, first, *the Elector*; secondly, *a strange election*; then, *the elected*; and when we have considered all these a little, we shall pause over *the reasons which God has given for His election*—that "no flesh should glory in His presence."

I. First, then, let us this morning soar aloft upon the wings of thought to consider for awhile the ELECTOR.

Some men are saved, and some are not saved; it remains as a fact never to be questioned that some enter into eternal life, and some pursue the evil way and perish. How is this difference caused? How is it that some mount to heaven? The reason why any sink to hell is their sin, and only their sin; they will not repent, they will not believe in Christ, they will not turn to God, and therefore they perish willfully by their own act and deed. But how is it that others are saved? Whose will is it that hath made them to differ? The text three times most peremptorily answers the question. It saith not "man hath chosen," but it saith three times, "*God hath chosen, God hath chosen, God hath chosen.*" The grace which is found in any man, and the glory and eternal life to which any attain, are all the gifts of God's election, and are not bestowed according to the will of man.

This will be clear to any thoughtful person, if we first of all turn to facts. Wherever we find a case of election in the Old Testament, it is manifestly God who makes it. Go back, if you will, to the very earliest time. Angels fell: a multitude of bright spirits, who surrounded the throne of God and sang His praises, were deceived by Satan, and fell into sin. The great serpent drew with

him the third part of the stars of heaven: they fell from their obedience; they were condemned to chains forever, and to eternal fire. Man sinned also. Adam and Eve broke the covenant with God, and ate of the forbidden fruit—were they condemned to eternal fire? Nay, but God in the plenitude of His grace whispered this promise in the woman's ear: “The seed of the woman shall bruise the serpent's head.” Some men are saved, but no devils are saved. Why? Did man make the difference? Silence, thou vain boaster, who dreamest of such a thing! It is God Himself who testifies: “I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.” It was from such sovereignty as this that the Lord virtually declared, “I purpose and decree, that of the race of man I will save a multitude that no man can number, who shall be the vessels of My mercy; while yonder angels, once My servants, but now traitors to their liege lord, shall, without hope forever, vindicate the terror of My righteousness, the majesty of My justice.” Here no one ever raises a question. I have never heard the most ultra-Pelagian enter a plea for the devil. I have heard of Origen, who did seem to plead that Satan should be included in the general law of mercy; but very few persons now-a-days talk so. Here is an instance of election—some of the human race saved, and the angelic race left forever to perish. Who could have made this distinction but Jehovah Himself? And we must say there of our favored race, “God hath chosen.” We are not at a loss to see the same discriminating sovereignty at work among the individuals of our own race. All men were in the patriarchal age sunken in heathenism, with but a few exceptions; there were a few patriarchs who still, chosen of God, held fast to the pure worship of the Most High. The Lord determined to adopt a special people, who should read the oracles of God, preserve and maintain the truth. He selected Abram as the progenitor of the chosen race. Did Abram choose God, or did God call and choose Abram? Was there anything naturally in Abram to entitle him to be the servant of the Most High? We have very plain proof in Scripture that there was not. He was, on the contrary, described as a

Syrian ready to perish, and his race was, like the rest, tainted to say the least with idolatry; nevertheless he was called out of the east, and made the father of the faithful by God's own special will. What was there, let me ask you, in the Jews, why they should be blessed with prophets, and the sacrifices, and the rites and ordinances of true worship, while all the nations were left to bow down before gods of wood and stone? We can only say, God hath done it; His will lights upon the race of Israel, and leaves the rest in sin. Take any particular case of divine grace mentioned in the Old Testament, as, for instance, that of David. Do we find that David chose the throne, that David selected and set himself apart to be the chosen messenger of God to Israel? Was there some manifest fitness in the youngest son of Jesse? Nay, on the contrary, men had chosen his brethren; even Samuel said, "Surely the Lord's anointed is before me," as he saw Abinadab go forth. But God seeth not as man seeth, and He had chosen the ruddy David that he might be king in Jeshurun. So might we multiply cases; but your own thoughts will spare my words. All the facts of the Old Testament go to show that God doeth as He wills in the armies of heaven and among the inhabitants of this lower world. He pulleth down and He raiseth up; He lifteth the beggar from the dunghill that He may set him among the princes of His people. God hath chosen, God has chosen, and not man. "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

Let us look at the matter in another light. Clearly the Lord's will must determine the matter, if we consider His office and position towards men. God's office. God is a king. Shall not the king have His own will? Men may set up a constitutional monarchy, and they are right in so doing; but if you could find a being who was perfection itself, an absolute form of government would be undeniably the best. At any rate, God's government is absolute, and though He never violates righteousness—for He is holiness and truth itself—yet He regards this jewel of His crown as being the dearest that He has. "I am, and there is none beside me." He giveth no account of His matters. Unto all questions He gives

this answer: "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" The absolute position of God as king demands that, especially in the work of salvation, His will should be the great determining force. Let us state the case, and you will see this. A number of criminals are shut up in prison, all deserving to die. Their guilt is the same. If they are all taken out to execution tomorrow morning, no one can say a word against justice. Now, if some of these persons be spared, to whose discretion should the sparing be left? To their own? True, it will be most gracious to send a messenger, and bid them all come forth and receive sparing mercy, if they will come. But suppose they all, with one consent, refuse to be saved; suppose that, having been invited to be saved, every one of them refuses to accept pardon. If, in such a case, superior mercy determines to override their wicked wills, and sets itself to secure that some of them shall effectually be saved, with whom shall the choice be left? If it were left with them, they would all of them still choose death rather than life; therefore it were useless to leave it with them. Besides, to leave the attribute of mercy in the hand of the criminal would be an exceedingly strange mode of procedure. Nay, let it be the king—let it be the king who shall say who it is that shall be spared in mercy, and who shall die according to the rule of justice. The position of God as King, and the position of men as criminals, demands that salvation shall depend upon the will of God; and truly we may better leave it with His will than with our own, for He is kinder to us than we are to ourselves; He is more full of love to man than man is of love to himself. He is justice, He is love; justice in full-orbed splendor, love in unbounded might. Mercy and truth have met together in Him, and kissed each other; and it is well, it is well, it is best of all, that the rule and management of salvation should be left with Him.

We will now introduce to you a few figures made use of in Scripture in connection with the work of salvation,

and I think you will then see that the will must be left with God. Salvation consists, in part, of an *adoption*. God adopts sinners, who were heirs of wrath, even as others, into His family. Who is to have authority in the matter of gracious adoption? The children of wrath? Surely not; and yet all men are such. No; it stands to nature, to reason, to common sense, that none but the parent can have the discretion to adopt. As a father, I have a right, if any desire to enter my family, to adopt or to refuse to adopt the persons in question; certainly no person can have a right to force himself upon me, and say that I shall be considered as his reputed parent. The right must, I say, according to reason and common sense, lie with the parent; and in adoption it must be God who chooses His own children.

The Church, again, is called a *building*. With whom does the architecture of the building rest? With the building? With the stones? Do the stones select themselves? Did that stone just yonder in the corner choose its place? or that which is buried there in the foundation, did it select its proper position? No; the architect alone disposes of his chosen materials according to his own will; and thus, in building the Church, which is the great house of God, the great Master Builder reserves to Himself the choice of the stones and the places which they shall occupy.

Take a yet more apparent case. The Church is called *Christ's bride*. Would any man here agree to have any person forced upon him as his bride? There is not a man among us who would for a single moment so demean himself as to give up his right to choose his own spouse. And shall Christ leave to haphazard and to human will who His bride shall be? Nay; but my Lord Jesus, the Husband of the Church, exercises the sovereignty which His position permits Him, and selecteth His own bride.

Again: we are said to be *members of Christ's body*. We are told by David that in God's book "all our members were written, which in continuance were fashioned, when as yet there was none of them." Thus every man's body had its members written in God's book. Is Christ's body to be an exception to this rule? Is that great body of divine manhood, Christ Jesus, the mystical

Saviour—is that to be fashioned according to the whims and wishes of free-will while other bodies, vastly inferior, have their members written in the book of God? Let us not dream thus; it were to talk idly, and not to know the meaning of the metaphors of Scripture.

It seems clear to me, according to the figures and illustrations of Scripture, that the final choice of the men to be saved must be left with God. Is not this, dear friends, most agreeable to your own experience? I am sure it is to mine. There may be some who hate this doctrine—there are many; there may be some whose very mouths foam while they hear us talk of the sovereignty of God; but I confess it touches a secret spring in my nature, which can compel me to weep when nothing else can. There is a something in my consciousness which seems to say, "He must have chosen me, for I never could have chosen Him." Determined to live in sin was I; prone to wander; fond of iniquity, drinking down evil as the ox drinketh his fill of water; and now, saved by grace, dare I for a moment impute that salvation to my own choice? I do choose God most freely, most fully; but it must be because of some previous work upon my heart changing that heart, for my unrenewed heart never could have chosen Him. Beloved, do you not feel at this very time that the natural bent of your thoughts is away from God? If the grace of God were taken off from you, what would you be? Are you not just like the bow which is bent when the string keeps it so; but cut that string, and it flies back to its old place? Would it not be so with you? Would you not at once return to your former ways if the mighty grace of God were withdrawn from you? Well, then, you clearly see that if even now that you are regenerate your corrupt nature does not choose God, much less could it have chosen Him when there was no new nature to keep it in check and to control it. My Master looks into your faces, O ye His people, and He says: "Ye have not chosen Me, but I have chosen you" and we each feel that He wakes the echo of our hearts, for we reply: "Ay, Lord, we have not chosen Thee in our natural estate, but Thou hast chosen us, and unto Thy free and sovereign choice be honor for ever and ever."

II. May we feel the present influences of the Holy Spirit while we dwell upon the ELECTION ITSELF.

The Lord is about to choose a people who shall give honor to the cross of Christ. They are to be redeemed by precious blood, and they are to be in some sense a worthy reward for the great sufferings of Jesus. Now, observe how *strange* is the choice He makes. I read with astonishment, "He hath not chosen many wise men after the flesh, not many mighty, not many noble." If man had received the power of choosing, these are just the persons who would have been selected: "But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised." If man had governed the selection, these are the very persons who would have been left out. The choice is very strange—very strange; I believe even in heaven it will be the subject of eternal wonder, and, except for the reasons given in our text, we should have been at a loss to know why it was that with scorn divine He passed by the palaces of haughty kings, and looked after the base-born and the lowly to make them the subjects of His choice.

Observe, that while it is strange, it has this peculiarity about it,—it is *directly contrary to human choice*. Man chooses those who would be most helpful to him; God chooses those to whom He can be the most helpful. We select those who may give us the best return; God frequently selects those who most need His aid. If I choose a friend, the tendency is to him because of a certain serviceableness that there may be in him to myself: this is the selfishness of man; but God chooses His friend according to the serviceableness which He Himself may render to the chosen one. It is the very opposite way of choosing. We select those who are best because they are most deserving; He selects those who are worst because they are least deserving, that so His choice may be more clearly seen to be an act of grace and not of merit. I say it is clearly contrary to man's way of choosing. Man selecteth the most beautiful, the most lovely; God, on the contrary, seeing the blackness and filthiness of everything which is called lovely, will not

select that which is called so, but takes that which even men discover to be unlovely—makes it comely with the comeliness which He putteth upon it. Strange choice! Is this the manner of men, O Lord?

You will observe that the choice is *very gracious*; oh, how gracious in your case and in mine! It is gracious even in its exclusion. It does not say, "Not any wise men," it only says, "Not many"; so that the great ones are not altogether shut out. Grace is proclaimed to the prince, and in heaven there are those who on earth wore coronets and prayed. How blessed is the condescending grace of the choice! it takes the weak things, the foolish things. One would have thought that when God said "Nay" to the prince, He must have said it in order that He might be excused from giving mercy to anybody; for we are in the habit of saying, "Well, we have refused Mr. So-and-so, and he is a much more important person than you are; therefore I cannot give the favor to you. Why! the king asked me such a favor, and I would not do it for him; do you think I would do it for you?" But God reasons another way: He passes by the king on purpose that He may meet with the beggar; He leaves the noble that He may lay hold upon the base, and passes over the philosopher that He may receive the fool. Oh, this is strange, it is passing strange, it is marvelous; let us praise Him for this wondrous grace.

Oh, how *encouraging* is this for us this morning! Some of us cannot boast of any pedigree; we have no great learning; we have no wealth; our names are all unknown to fame; but, oh! what a mercy! He has been pleased to choose just such foolish things as we are, such despised creatures as ourselves, such things that are not to bring to naught the things that are.

Not to spend all the time this morning in simply pointing at this strange choice and wondering at it, let it suffice us to observe that every Christian who finds himself chosen will think his own election to be the strangest choice that could have been made.

"What was there in you that could merit esteem,
Or give the Creator delight?
'T was 'Even so, Father!' you ever must sing,
'Because it seemed good in Thy sight.'"

(*To be concluded.*)

“ MY DARLING.”

NORTH BERWICK, MAINE.

The Church is Christ's Darling, His only one. He calls His people My Dove. Solomon's Song 2:14. He has espoused her unto Himself in a covenant of eternal wedlock (Hosea 2:19-20), and He has no other, and will never seek another.

The Church is the Bride, the Lamb's Wife. Rev. 19:7-9. Could it be possible that the chosen and ransomed Church of God should be severed from Christ and perish (I speak it with all reverence), He would remain an eternal widower. But such a catastrophe is impossible, for the Church of the Firstborn, His “fellows” (Psalm 45:7), His “companions” (Solomon's Song 8:13), whose names are written in heaven, are bound up in the bundle of life with the Lord their God, their Husband and Saviour. 1 Sam. 25:29; Ephes. 5:23. Our life is hid with Christ in God, and when Christ who is our life shall appear, then shall we also appear with Him in glory. Col. 2:3-4. They shall never perish, and none shall pluck them from His everlasting embrace.

The Dove lives in the strictest monogamy, never desiring another mate. (This is also true of the Raven, a bird in strong contrast with the Dove.) The Dove lays but two eggs, and when they are hatched, they are ever male and female, and should one of them die, the widowed one, it is affirmed, never is mated to another.

So, when our Lord Jesus Christ calls the Church My Dove, My Darling, this in part is the sacred spiritual signification that His people are His, espoused to Him forever, that His Church is His eternal delight. Isaiah 62:4. She is the desire of His eyes, His heart's desire. Psalm 45:11; Ezek. 24:16. Very blessed are we to drink this truth; this best wine of our Beloved that goeth down so sweetly that our hearts in sacred bliss will then be singing, “I am my Beloved's, and His desire is toward me.” Solomon's Song 7:10.

"From me He never will remove,
He's mine by faith, I'm His by love:
By oath and vow our hearts conjoin:
 Thus I am His and He is mine.
Blest with such proofs of His esteem,
No price can buy my heart from Him:
Espoused in righteousness divine,
 Thus I am His, and He is mine."

The Church shall never have cause for jealousy, for she is Christ's only One, and nothing shall separate her from the love of God which is in Christ Jesus her Lord. Rom. 8:35-39. O believer in Jesus, the beloved Redeemer, how sweet is thy repose in Him! What happiness is ours! When taught of the Comforter we feel we are set as a seal upon the arm and the heart of our Almighty Friend and Saviour. Solomon's Song 8:6.

"My Dove, My undefiled, is but one: she is the only one of her mother (the everlasting covenant of Jehovah's grace); she is the choice (pure) one of her that bear her." Solomon's Song 6:9.

FREDERICK W. KEENE.

PREDESTINATION.

1600 WEST 46TH ST.,
LOS ANGELES, CAL., May 9, 1918.

MY PRECIOUS BROTHER HASSELL:—I feel that I want to write you concerning your answer to the question, "When and by whom was the phrase, 'The absolute predestination of all things,' invented?" in the May issue of THE MESSENGER. I had often said that the Church at Winnipeg, Canada, was the first one to incorporate that article in its confession.

I have never felt to be quarrelsome with my brethren who differ in things of little moment; but stating the doctrine as above, and thus seeming to say that God has alike predestinated all things good and evil, without any kind of distinction, has ever led and will ever lead to troubles among our people. But I have yet to find a Baptist of good standing who will say that God sustains the same relation to sin that He does to holiness.

GEO. A. BRETZ.

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., and Elder J. M. Murray, Ellaville, Ga.

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WE SHOULD NOT FORSAKE THE ASSEMBLING OF OURSELVES TOGETHER FOR THE WORSHIP OF GOD.

Heb. 10:25.

The Lord, on the seventh day, rested or ceased from His work of creation, and He blessed and sanctified it, or set it apart for the needed rest of man from his six days' work (Gen. 2:2, 3), and (as explained in Exod. 20:8-11) for his reverent remembrance of his Divine Creator; and the Israelites were especially commanded to observe it in commemoration of God's deliverance of them from Egyptian bondage (Deut. 5:12-15). And,

also, the Lord commanded the Israelites to observe the first day of every seventh month as a day of rest and holy convocation (Levit. 23:23-25), and the whole of every seventh year (Exod. 23:11), and the year after seven times seven years, called the year of jubilee (Levit. 25:8-13). And, during the three annual feasts, passover, pentecost, and tabernacles, there were to be days of holy convocation or solemn assembly (Levit. 23:7, 8, 21, 24, 35, 36). Christ worshiped with the Jews in their synagogues on the Jewish Sabbath (Saturday), Matt. 12:9; 13:54; Luke 4:16, 44; and so did the Apostles, Acts 13:5, 14:52; 14:1-7; 17:1-9, 17; 18:4. Christ rose from the dead on the first day of the week (Matt. 28:1-10), thus justifying us from our sins (Rom. 4:25), and this was, therefore, called the Lord's Day (Rev. 1:10); and on that day, especially, He met with His disciples after His resurrection (Matt. 28; Mark 16; Luke 24; John 20); and, after His ascension, they, on that day, especially, met for public worship (Acts 2:1; 20:7; 1 Cor. 16:2). But, as shown in the New Testament, Christ and His apostles and disciples and those who were interested in eternal realities met, for Divine worship, not only on those stated days, but also on many other days.

God has made and preserved and blessed us. Our bodies, our minds, our lives, our health, our relatives and friends, our property and opportunities, our country, our rights and our liberties, our pleasures and our privileges, are from Him. We cannot exist a moment without Him. To Him we owe everything of value that we have or will ever have. He is nearer to us than every other being in the universe. Upon Him we are totally dependent. He knows us infinitely better than we know ourselves. He numbers the very hairs of our heads. He is perfectly acquainted with all our thoughts and desires and words and acts. He holds us accountable to Him for all we say or do. He will bring us into righteous and eternal judgment. We cannot deceive or defeat or escape Him. We shall exist in a conscious state of happiness or misery forever. Can there be a greater folly or insanity than to ignore and disobey and dishonor such a Being? Can we do a greater injury to ourselves, to our families, to our friends, and to our fel-

low-men than to disregard our obligations to Him and His claims upon us? Are we dead to Him, and dead in sin, and carelessly plunging into endless perdition? He requires us to remember and reverence Him, to thank and worship Him, to repent of our sins, and to confess and forsake them, to search His infallible Word, to attend upon its ministrations, to hear His Son, who speaks by His Holy Spirit in our hearts, to trust in Him for salvation, to do justly, love mercy, and walk humbly with our God, to live soberly, righteously, and godly in this present evil world. The prophets and apostles and the saints of former ages thus honored God; the wisest and best men that ever lived have done so. The man Christ Jesus, God manifest in the flesh, perfectly worshiped His Divine Father, both privately and publicly, honored and obeyed Him, and humbly submitted to His most afflictive dealings, even yielding to the most shameful and painful death of the cross, that God might be glorified and His people might be saved. He thus left the perfect example for all who are truly wise to follow.

If we are foolish, we will live in utter disregard of our highest and eternal interests, our relation and obligations to God, and wait for death to reveal the awful truth to us. But, if we are wise, we will recognize God in all our ways, and rejoice to meet with His dear people in their solemn assemblies to sing praises to His holy name, to bow in humble prayer to Him, to hear His precious Word read and expounded, to rise above the trifling and corrupting vanities of time, and meditate upon the momentous and purifying realities of eternity. And we will take our children, and encourage others, by our example, to attend upon the Divine ordinance of the proclamation of the gospel, and, by our godly lives, we will, when presently done with this poor world, leave behind us a name of fragrant and blessed memory.

S. H.

A ROYAL FAMILY—ALL TAUGHT OF GOD.

"It is written in the prophets, They shall be all taught of God." John 6:45. It is written, "And all thy children shall be taught of the Lord." Isa. 54:13.

The eternal, infinite, all-wise and almighty God has declared His being, and, in part, at least, described His holy character in the Holy Scriptures, and preserved a copy of His written Word describing some of His wondrous works to the children of men, and also taught His children, as they have been brought into His heavenly kingdom, to know Him, the only true God, and Jesus Christ whom He hath sent, who declared this knowledge to be attended by eternal life. And it is evident to the believing heart that God is the eternal spiritual Father of a great family of spiritual children, born of God, and made heirs of eternal life, and joint heirs with Christ of heaven and immortal glory.

All these things and many more are treasured up in the counsels of God for His family in Christ before the world began.

Christ is the Head of this family; they were given Him of the Father in the "everlasting covenant, ordered in all things and sure," are "the children of promise." God the Father promised them eternal life in His Son, and the Son saith, "I give unto them eternal life, and they shall never perish."

In the covenant of peace which was between them both (the Father and the Son) each child of this chosen generation, chosen in Christ, is named, and their names are "in the book of the Lamb, slain from the foundation of the world." Thus these children of God are "elect according to the foreknowledge of God the Father, and preserved in Jesus Christ and called." No matter what may take place, the foundation of God standeth sure, having this seal, "The Lord knoweth them that are His." For whom He did foreknow them He also did predestinate to be conformed to the image of His Son, and called, justified, and glorified in His counsel, will, and purpose, which He declares shall stand, and that He will do all His pleasure.

As to the knowledge of God's people it is recorded in the language of Christ, "No man knoweth the Son but the Father, and no man knoweth the Father save the Son, and he to whom the Son will reveal Him."

The text does not say how much the children shall be taught, or how much each one shall know of the being and character of God, but He declares by the mouth of one of the holy prophets that all shall know Him, from the least to the greatest; and Christ said, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." What more could we ask of the Divine Teacher? They shall all be taught of God, and great shall be the peace of His children with the knowledge of God and of Jesus Christ, which knowledge is life eternal. And there is not a hint of any conditions to be performed by these children in order to the fulfillment of these promises. The life, the light, the knowledge and understanding of these wonderful principles are the gifts of God through our Lord Jesus Christ. These gifts are all in Christ, and the knowledge of them can not be attained except by divine revelation. "Eye hath not seen, nor ear heard, neither hath entered into the heart of any man the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit."

To this chosen family the earth is the Schoolroom and the Holy Ghost is the Teacher. The pupils are all one by faith in Jesus Christ. There is one Lord, one body, of which Christ is the Head. He loves them all alike, and with sovereign, everlasting affection, loved them when they were sinners, and having given Himself for them in abundant love, and being sent of the Father, He came into the world to seek and to save them. He is, of God, the eternal Father of Spirits, made unto them wisdom and righteousness, sanctification and redemption. Moreover, these children are made heirs according to the hope of eternal life, and the Spirit bears the witness with their spirit that they are the children of God, heirs and joint heirs with Christ. Blessed children!

Jesus said, "Every man, therefore, that hath heard and learned of the Father cometh unto Me." Jno. 5:45. This proves that divine teaching, being of God alone, is

effectual in bringing His children to Christ. It is not a system of literary training after the manner of the world (which leads the sinner from Christ rather than to Him), but it is entirely different and above all sublunary means; it is in no way coupled together with the wisdom of the world. The Father of spirits quickens the dead, imparts to them spiritual, divine life, brings about a spiritual birth, renews the subject in the spirit of the mind, shines in the heart and gives the light of His glory in the face of Jesus Christ. God speaks and it is done, He commands and it stands fast. He speaks the life-giving, soul-regenerating word, and brings the heaven-born child to Christ the Redeemer, who bids him go in peace. All the teachings of the Father point and lead to the Son, the Prince of Peace, whose death reconciled this heaven-born, blood-washed family to God. "Great shall be the peace of thy children." Isa. 50:43.

J. E. W. H.

THE GOSPEL.

It is "good news," but, in order for it to be good news to one, it is necessary for one to be in a state to need the things that make the burden of the "gospel of the grace of God." It would not be good news to the self-righteous, or to the pharisees; but it would be good news to those that hunger and thirst after righteousness. It is called "the gospel of your salvation"—"Good news of your salvation," that is, the good news that you are saved. Cruden says: "The word Gospel is taken for an account of the Saviour's life, death," etc.—for instance, in Mark 1:1. It is taken for the preaching of it, and the administration of the affairs that concern it (Rom. 1:9). It is put for free grace (Rom. 11:28). We speak of the gospel by Mark—thus including all that is said of Christ in the Word. But in its primary sense it has ever appeared to me to be addressed to those prepared to receive it as *good news*. It was not good news to Herod that Christ was born, but on the contrary it was bad, disagreeable news. It is to be preached to all men—to the whole assembly; but the preacher may explain how some receive it with delight, and others with hate—the same

gospel that comforts some, angers others. It is not out of place to explain publicly why some rejoice at it, and others hate it. And also explain why it is good news to some and not to others. The apostles did so.

The gospel primarily belongs to those prepared to receive it gladly, but it should be preached to the whole congregation. If we cry, "Ho! every one that thirsteth," the people will understand who is intended. If we say, "Whosoever will," the people will see who is being called. A man famishing for water will love to hear of *water*; one not thirsty cannot know how sweet the word *water* is; and so one starving for food is prepared to receive the tidings of food as the best news.

It is said, "He that hath an ear to hear, let him hear." It is good for one to be in just such a state as to make the gospel sweet; in such a case it comes to him in the *primary sense of the word*, and he will receive it as the sweetest message he ever heard; he will love it and the minister that preaches it, and the people that love to hear it. There is all difference in preaching to one thus prepared to hear, and those who have no sense of need, no inward longing after the mercy of God.

It comes to the one as the wisdom and power of God and to the other foolishness. The law came by Moses, but the gospel by Christ. The law and the gospel are different as can be. The law tells what you must do, and the penalty if you don't do it; and the gospel tells what has been done for you. The law proclaims the justice of God, and the gospel sets forth the love and mercy of God to poor sinners.

We must not preach law for gospel; and, in preaching to those who are prepared in heart to receive the gospel, we should give the pure gospel, and it is a blest employment to preach when the people have hearts to hear.

We may pray the Lord to open the hearts of the people as He did Lydia's, to receive the message, and also to give the speaker zeal and understanding of His Word.

J. H. O.

SUPPORT OF THE MINISTRY.

In connection with my other article on "Pensioning Preachers," and because a certain sister requested me to write on this subject, I desire herewith to reproduce what I wrote on this subject years ago, in "Order and Disorder":

Primitive Baptists and others are often telling what they think about the support of the ministry. In this, as well as all other matters pertaining to the Church of God and the order of His worship, we should take the Scriptures for our guide. In the first place, let us notice what is required of the minister of the gospel. He is required to visit the sick, attend burials, to attend special and general meetings of the brotherhood, assist in the constitution of churches, in the ordinations of deacons and ministers of the gospel, serve churches, some of them, perhaps, a considerable distance from his home, so that in visiting them he loses three or four days; to be hospitable, that is, to entertain strangers and others freely, be an example to the flock in honesty and uprightness, in paying his debts (if he has any to pay, and I am sorry to say most of them have), and fair and square dealings with his fellow-men, and to see that his own family is provided for, as the Apostle declares that if "any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8). The above are some of the main things required of the minister of the Word, and he is to do these things not for filthy lucre's sake nor as lord over God's heritage. Now let us notice what the Lord in His Word requires of the Church: "Mine answer to them that do examine me is this, Have we not power to eat and drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law

the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of the oxen? Or saith He it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and that they which wait at the altar are partakers of the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things: neither have I written these things that it should be so done unto me" (1 Cor. 9:3-15). The substance of these Scriptures is that God requires the Church to support, or, in other words, to feed and clothe, the minister of the gospel. Where the Apostle says that God has ordained that they which preach the gospel shall live of the gospel, he does not mean spiritually, that is, upon the comfort and consolation of the gospel, as some have attempted to explain, for he said that he had "used none of these things," and that he did not write them that it should be so done unto him. Paul was an unmarried man, hence had no family to support. No poor man with a family to support could have done what Paul did without neglecting his family to his own criminal dishonor; and the Apostle, in his letter to the Corinthians, in another place, admits that he did wrong in not receiving carnal aid from them, and asks them to forgive him for it. See 2 Cor. 12:13. In chapter eleven he shows that while he did not receive aid from the Corinthians he did from others. To the Philippians he said, "Not because I desire a gift: but I desire fruit may abound to your account" (Phil. 4:17). In the preceding verse he acknowledged that they aided him temporally on more occasions than one. The Apostle delighted in seeing his brethren prove their faith by their works, and that was the fruit he desired, and

their faith was that it was their duty to help the Apostle temporally. In Gal. 6:6 he says: "Let him that is taught in the Word communicate unto him that teacheth in all good things." Or we might, for the sake of making it plainer, if possible, read it thus: "Let him that is taught in the Word communicate in all good things unto him that teacheth or preacheth, or to the minister of the gospel." For a Church to call a pastor to serve them, and he a poor man, and then neglect to see after his temporal necessities, is not only unscriptural and unreasonable, but it appears even cruel. So, brethren, for the Lord's sake, for your sake, and for your poor pastor's sake do your duty along this line. I have heard some talk as this: "Feed the pastor and his horse while he is with you and you have done your duty." For shame! An infidel would do that for him, the ungodly world would do that much for him. While he is away from home, though you feed him and his horse, his expenses at home are often far more than when he is away. Again, some talk of giving him enough to make up his lost time, not taking into account the part that his serving them requires an expense far in excess of the bare loss of his time, because there is a general demoralization of his financial interest at home. Some have said they believe that "if a man is called of God to preach the gospel, he will preach whether he is paid or not." I believe that, too; but it would be just as fair to say that we believe the Church would take care of the pastor if he did not preach at all. How about that? Because Babylon is speculating on a perversion of the gospel, and duping, deceiving, and making merchandise of the people, we need not turn aside from our plain scriptural duty. So we learn from what has been said that:

1. Taking into consideration the duties of a pastor as enumerated in the beginning of this chapter, we see that it would not only be unreasonable for him to discharge them and support himself, but impossible.
2. That the great Head of the Church makes it her duty to support her pastor in a temporal point of view.
3. That in affording that support we are to put in not merely the necessities of the life, but the good things, also.

But I wish it distinctly understood that I am not advocating the idea that the Church should support the minister to the extent that he gets more out of his preaching than the brethren get out of their honest toil. Brethren should not spoil a preacher along this line, but of this I suppose there is little danger. When the pastor is assisted by his brethren in a scriptural way, he of all men should make a most prudent, simple, and economical use of that help, and use every lawful and honest means in his power to keep himself from being burdensome to his brethren, lest he excites by his carelessness, bad management, inconsistency, and extravagance the disapproval and disgust of his brethren to such a degree that they will withhold from him what they would otherwise give. And where pastors are able, financially, to serve churches without any remuneration, it is right for them to do so, and a nice thing indeed. We should remember that most of our Churches are composed of poor people, and that a spirit of mutual aid and forbearance on the part of pastor and members is absolutely necessary to the well-being of all concerned, but less of covetousness and more self-denial is what we all need for the faithful performance of our relative duties.

What I have here written is not in any way for personal benefit, but for the sake of truth and the prosperity of Zion, if I am not deceived. G. W. STEWART.

(*To be continued.*)

WONDERFUL!

AN EVANGELIST WHO IS NOT AFTER MONEY.

Under the title, "A Western Prophet Comes East," the New York *Christian Herald*, of May 15th, tells of Nels Thompson, a Pacific Coast evangelist, of Danish nationality, who travels in a house of three rooms mounted upon a truck, carrying his wife and two small children with him, and who, standing upon the rear platform of his car, with a sounding-board above him, calls with clarion voice to the thousands that crowd around him, and, with terrific intensity, exhorts them

to repent and to behold the Lamb of God who taketh away the sin of the world. Until six years ago a successful gambler, he then became deeply convicted of sin, and cried to God for forgiveness through the mediation of Christ, and experienced an interest in the atonement of the Lord Jesus, and felt an earnest desire to proclaim the great and all-sufficient salvation of Christ to lost sinners, and, God having provided the means, he built his gospel car, and since then he has preached Christ and Him crucified, with great power, to tens of thousands of people in California, Oregon, and Washington, and expects, D. V., to visit the East this summer, and preach in Chicago, New York, and other cities. He never asks for money, or takes up a collection, and refuses money thrust into his hands, and says he does not believe in the public financing of God's cause, nor does he think of his own meager wants, believing that the Lord will supply them, which He does in a private way. He has no costly campaign and tabernacle or great corps of workers or choirs or musical instruments or saw-dust trail. He has the simple faith of a child, and the zeal of an apostle, and extraordinary success. This is wonderful indeed. Entirely different from other so-called evangelists, Mr. Thompson seems to be influenced, not by the love of money, but, like John the Baptist, by the Spirit of God.

S. H.

QUESTIONS AND ANSWERS.

1. Q. Do the Scriptures teach or indicate that there are degrees of punishment for the wicked in the world to come? A. On this momentous subject, as well as on all others, all the words of uninspired men are nothing, and the Word of God is everything. The punishment of the wicked after death will be of a two-fold character—the punishment of loss, or privative, and the punishment of sense, or positive. The punishment of loss will be the same to all who die out of Christ—the loss of a conformity to Christ, and of the holy and blissful presence of God, and of the blessed companionship of the holy angels and the glorified saints, and of the full and everlasting light and love and peace and joy of heaven.

And the punishment of sense will be the actual suffering of soul and body in hell, expressed in the Scriptures as darkness, torment, tribulation, anguish, unquenchable fire, everlasting burning (the wrath of God), undying worm (remorse of conscience), weeping, wailing, and gnashing of teeth (despair), a lake of fire and brimstone, and the second death. Nearly all professing Christians believe that the punishment of sense will be lighter for lesser sins, and heavier for greater sins; and this *seems* to be implied by John 19:11; Matt. 23:14; 10:15; 11:22, 24; Rev. 20:12, 13. But in the great majority of Scripture references to this subject, this punishment *seems* to be the same for all unbelievers. See Psalm 9:17; Isa. 33:14; Dan. 12:2; Mal. 4:1; Matt. 3:12; 10:28; 13:41, 42, 49, 50; 25:41, 46; Mark 9:43-48; 16:16; John 5:28, 29; Rom. 2:6-11; 2 Thess. 1:8; Jude 7, 13; Rev. 14:11; 20:15; 21:8. As there can be no contradictions in the Scriptures, this last class of *general* statements cannot set aside the *special* statements of the first class of Scriptures, in which it is said men will be judged according to their works, and in which Christ declares that there are greater sins and greater damnation, and that it will be more tolerable in the day of judgment for those sinners who had not, than for those who had, gospel privileges. No doubt the least punishments of those who are finally and forever lost will be awful beyond all our present possibility of conception. In the appalling solemnities of the last judgment, what will be the anguish of those who have carelessly, if not contemptuously, neglected almost every opportunity of engaging in the public worship of God—of attending upon the ministry of His humble servants, who have faithfully, in every kind of weather, and unselfishly, without reward or hope of reward, endeavored to expound His Word, simply to glorify Him and to benefit their hearers? And, when the sun shall become black, and the moon become as blood, and the stars fall, and the heavens depart as a scroll rolled together, and the mountains and islands are moved out of their places, what will be the horror of the proud and wicked, the unbelieving and unclean, the sorcerer and idolater, the oppressor and the murderer, when, about, not to be saved or annihilated, but to be right-

eously judged and punished forever, they vainly call upon the mountains and rocks to fall on them, and hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb, for the great day of His wrath is come, and who shall be able to stand? Mal. 4:1; Rev. 6:12-17; 21:8. None but those sheltered in the Rock of Ages, the Lord Jesus Christ, will stand the awful test of that day of Divine wrath for sin (Exod. 33:21, 22; Isa. 26:4 (margin); 32:2; Matt. 7:24, 25; 16:18; Acts 4:12; Rev. 20:15; 21:27).

2. Q. In the exclusion of a member, must the vote of a Church be unanimous? A. No; the vote of a majority of the members excludes a member. In 2 Cor. 2:6, the phrase translated *many* is *ton pleionon, the more, the majority.* And this apostolic principle is the rule of all Primitive Baptist Churches.

S. H.

EXTRACTS.

1852 W. 43D ST., LOS ANGELES, CAL., May, 1918.

I read a few days ago the experience of my old pastor, Elder J. E. W. Henderson, of Alabama—of his troubles in late years, and his bodily afflictions, and in spirit I wept, and, if it had been in my power, I would have given him relief. But Jesus says, “My grace is sufficient for thee.” Dear Elder Henderson, let me say I hope to see you once more before I go hence, if it is the will of the blessed Lord. Also Elder A. B. Morris, of Mississippi, and Elder J. T. Satterwhite, of Alabama. I feel to hope that the Lord will let me go again, and see you for His sake.

A. V. ATKINS.

COLUMBUS, GA., May 13, 1918.

Elder S. Hassell—

Enclosed find money order for \$1.25, for which please move up my subscription one year, and the balance to cover the high cost of material and expenses for publication. I enjoy reading THE MESSENGER very much, and feel that it is worth all that I am sending. I hope you will be spared many years yet to carry on the good work.

Yours in love, J. B. DAVID.

NEWWAN, GA., May 2, 1918.

Elder S. Hassell—

BELOVED AND ESTEEMED BROTHER IN THE LORD:—I send you by post-office order \$1 to renew my subscription for THE MESSENGER, as I can't afford to do without it. I surely do enjoy the articles written by its contributors. I like the way it is managed. I hope that you may be able to continue to keep it free from all controversy, which so many of our papers deal in. I am very feeble at this time. I am

nearing now my seventy-eighth mile-post, and am not willing to forsake the old paths for something new. I want to be content with the goodness of God's house as long as He may permit me to live. I joined the Old Baptists fifty-nine years ago the 15th day of last September. I hope that the good Lord may spare you many years yet to tell of His goodness and mercies to poor sinners, and that He may bless you in all your labors of love among the dear saints of God.

Yours in love, A. M. KEITH.

TAYLORSVILLE, MISS., May 21, 1918.

Elder Sylvester Hassell—

MY DEAR BROTHER IN HOPE:—Enclosed find money order for \$1.25 to pay for THE MESSENGER another year, as I see my subscription is past due. I admire your meek, humble, and Christlike manner in setting forth the sweet truths of the Scriptures; and I have gained much needed information in reading after you. We have admired you so much that we have a dear boy that my wife gave your full name to. He is seven years old now. We love the same precious truths; and I desire to see THE MESSENGER circulated to comfort and instruct God's dear children.. Yours in love, J. A. FORD.

ANGIER, N. C., May 21, 1918.

DEAR BRO. HASSELL:—As time of my and Sister Denning's subscription to THE MESSENGER expired the first of this month, we remit, sending \$1, the price of THE MESSENGER; also, I send you a present to help you in your expenses in publishing the good MESSENGER, as I highly endorse and appreciate the doctrine it advocates, and the interesting editorials and other able articles it contains. As you have not gone up on the price of THE MESSENGER, I do think it is nothing but right that all your subscribers who can, and most of them can, should send you, in addition to the regular price, say twenty-five or fifty cents or one dollar or more, as they feel impressed, which would be a great help to you in your declining years. I would remind and suggest this to the readers of THE GOSPEL MESSENGER, for I am sure we have no sounder and safer periodical published among us.

I returned yesterday from my visit up to the Bear Creek Association. I enjoyed the meeting well, and my visit among the churches was much blessed in every way, for which I hope I am thankful. Hope you are well, and that Brother Slader's health has improved. My general health is good for a man who will be 85 years old next January. The Lord bless you and all His dear people.

Your brother in hope and love, for Christ's sake,

J. E. ADAMS.

MEETINGS EVERY SUNDAY IN BIRMINGHAM, ALA.

BIRMINGHAM, ALA., May 29, 1918.

DEAR BROTHER HASSELL:—Please announce, through the columns of THE GOSPEL MESSENGER, that the Old Baptists of the Birmingham district are now having preaching every Sunday at Griffin Hall, Avondale, at 11 o'clock a. m. Elder B. M. Jowers, who is widely known throughout the South as one of our ablest preachers, is now serving us, and we earnestly request all lovers of the truth to attend our meetings.

S. J. FULLER.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.
Rev. xiv. 13.

MRS. M. K. FLANAGAN.

Mrs. Miranda King Flanagan died on Thursday the 18th of April last at the home of her daughter, Mrs. Lula Norris, near Tuscaloosa, and her remains were carried to her old home in Greene County and buried in Pleasant Hill Cemetery, among her old neighbors and friends. She had been sadly afflicted for a number of years. She is survived by her husband, two daughters (Mrs. Lizzie Hester and Mrs. Lula Norris) and one son (Mr. A. V. Flanagan). She was born September 18, 1842, and died April 18, 1918, making her 75 years and 7 months old when she died. She was married on March 25, 1869, to Mr. Jas. A. Flanagan, with whom she lived happily until death. She united with the Primitive Baptist Church at Bethany, Pickens County, about 1868, but moved her membership to Sarepta Church, near which she lived, some thirty-five or forty years ago. She was a most punctual, faithful, and highly appreciated member. Content to abide in the sphere divinely ordained for woman, and content with the simplicity that is in Christ and trusting in Him alone for salvation, she lived a beautiful, cheerful, and hopeful life—hopeful of a better resurrection and of life everlasting.

The many pleasant hours which I have spent with her and her noble husband and family at their hospitable home, for more than a quarter of a century linger as green spots in memory's vale of sorrow.

May it please the Lord to sustain and comfort the bereaved husband and sorrowing children, is the prayer of her old pastor.

I am informed that Sister Flanagan was perfectly reconciled to death, willing and anxious to depart and be with Christ, and was conscious to the last, and passed away quietly and peacefully.

"Blessed are the dead that die in the Lord."

Akron, Ala., April 29, 1918.

G. W. STEWART.

INFANT SALVATION AND OTHER SUBJECTS DISCUSSED.

A pamphlet of forty pages, written by Elder Ira Turner, Ashland, Missouri, and sent postpaid by him for 25 cents. In this interesting little book Elder Turner ably sustains, by the Scriptures, the views of Primitive Baptists upon the salvation of all who die in infancy, the need of believers being separated from the world, the necessity and nature of the new or spiritual birth, and the doctrine of justification by the blood of the Lord Jesus Christ, and by faith in Him. I do not have the books for sale. Send to Elder Turner for them.

S. HASSELL.

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COST OF PRINTING "THE PRIMITIVE PATHWAY."

RALEIGH, N. C., May 23, 1918.

ELDER G. W. STEWART, Akron, Ala.

DEAR SIR:—Replying to your letter of the 22d inst., we beg to say that since our quotation of January 11th there has been, as you know, a marked advance in the cost of labor and material. Since that date the wage scale in our office has been increased 25%, and all papers and binding materials from 20 to 30%. Nearly every week marks an advance in the cost of both labor and material, and as long as this war lasts we must accept such conditions.

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W. S. CRAIG, Kearney, Nebraska.

Vol. 40

No. 8

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

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PUBLISHED MONTHLY.

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AUGUST, 1918.

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The Gospel Messenger

AUGUST, 1918.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 40

WILLIAMSTON, N. C., AUGUST, 1918.

No. 8

MY LAST WANTS.

When God shall call my soul to go,
And quit this mortal sphere,
And leave the ones I love below
And my dear kindred here,

I want a conscience free from guilt,
And a conscience pure and clear;
I want my stubborn heart to melt
And banish worldly care.

I want the presence of my God
To keep me from all fear,
And to make soft my dying bed—
I want my Saviour there.

And when assembled at the tomb
And all around my bier,
I want my brethren and friends
To join in song and prayer.

Then when in heaven, if I appear,
And find acceptance there,
I want to meet those gone before
And those that linger here.

These wants I make my last request,
And this my final prayer,
That I may find in heaven the rest
I sought while dwelling here.

J. ELLIS BLANTON.

(See the letter of Elder M. L. Gilbert in this MES-
SENGER.)

SERMON BY C. H. SPURGEON.

GOD'S STRANGE CHOICE.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence."—1 Corinthians 1:26-29.

(Concluded.)

III. We will now turn to THE ELECTED. The chosen ones are described negatively and positively.

They are described *negatively*. "Not many wise men after the flesh." Observe, it does not say, "Not many wise men" merely, but "not many wise men *after the flesh*"; because God *has* chosen truly wise men, since all his people are made truly wise, but it is the "*wise after the flesh*" that God has not chosen. The "*sophoi*," as the Greek calls them, the philosophers, the men who pretend to wisdom or to love wisdom, the cunning, the metaphysical, the great students, the keen observers, the rabbis, the doctors, the infallibles, the men who look down with profound scorn upon the illiterate and call them idiots, treat them as if they were the dust beneath their feet—these are not chosen in any great number. Strange, is it not? And yet a good reason is given. If they were chosen, why, then they would say: "Ah! how much the gospel owes to us! How our wisdom helps it!" If the first twelve apostles had all been twelve doctors or sages, everybody would have said: "Why, of course the gospel was mighty; there were the twelve picked wise men of Judea, or of Greece, to support it." But, instead of that, God looks round the creeks and bays after twelve poor fishermen, who are as ignorant as any he can find; he takes them, and they become the apostles; they spread the gospel, and the gospel has the glory, and not the apostles. The wise are passed by in the wisdom of God.

Observe next, he says, "Not many mighty." The wise might have forced their way to heaven by their wit, one

would think; but there they are with their blind learning, fumbling for the latch of heaven's door, while the illiterate and simple-minded have already entered it. Blind wisdom gropes in the dark, and, like the wise men, it goes to Jerusalem in vain, while poor, humble shepherds go to Bethlehem and find Christ at once. Here comes another order of great men. The mighty men, the valiant champions, the princes, his Imperial Highness, the conquerors, the Alexanders, the Napoleons—are not these chosen? Surely when the king becomes a Christian, he can with his sword compel others to receive Christ: why not choose him? "No," says the text, "not many mighty." And you see why; because, if the mighty had been chosen, we should all say, "Oh, yes, we see why Christianity spreads so; it is the good temper of its sword-blade, and the strength of the arm that wields it." We can all understand the progress of Mahometanism during its first three centuries. Men like Ali and Khaled were ready to smite whole nations; they leaped upon their steeds, waved their scymetars over their heads, and dashed against hundreds, fearless of the fight. And it was only when they met such men as our Richard Cœur de Lion that Mahometanism was put back for a while; when the sword met sword, then they that took it perished with it. Christ chose no warriors: one of his disciples used a sword, but it was to very poor effect, for he only cut off a man's ear; and Christ touched that and healed it, and there was an end of poor Peter's fighting. So that the glory of the Lord's conquests does not depend upon the mighty; God has not chosen them.

Then he says, "Not many noble," by which he means those with a long pedigree, descended, through a line of princes, from the loins of kings, with blue blood in their veins. "Not many noble," for nobility might have been thought to stamp the gospel with its prestige. "Oh, yes! there is no wonder that the gospel spreads when my lord this, and the duke of that bends to it." Ay, but you see there were few such in the early church. The saints in the catacombs were poor, humble men and women; and it is a very memorable fact that out of all the inscriptions in the catacombs of Rome, written by the early Christians, there is scarcely one which is properly spelt; but nearly all of them are as bad in grammar

as they are in spelling—a clear proof that they were scratched there by poor, illiterate, ignorant men, who were then the defenders of the faith, and the true conservators of the grace of God.

We have thus the negative side—not the wise, not the mighty, not the noble. But now the *positive* side—and I want your careful attention to the expression used by the apostle. “God hath chosen the foolish men?”—no, it does not say so—“the foolish *things*”; as if the Lord’s chosen were not by nature good enough to be called men, but were only “things”; as if the world looked down on them with such scorn that they did not say, “Who are these men?” but “Who are these things?” Once or twice in Luke you will observe Christ called a “fellow”; but the word “fellow” is put in italics, not being in the original; for the Greek runs, “As for this—we know not whence he is.” They did not say what he was, did not even call him a “fellow,” though the translation is very good, as giving a correct idea to the ordinary reader. They seem to say of Christ, “As for this—well, call him a beast if you like, a thing if you like”; and so Paul has put it here, “the foolish *things*”; not simple foolish *men* whom the world should consider to be unlearned, ignorant, stupid dolts, led by the nose and easily deceived into believing this or that, but “foolish *things*,” which are nothing but stupidity, hath God chosen.

Next, God hath chosen “the weak *things*.” Do observe the word “things” with care; they were not merely weak men, but the world thought them weak *things*. “Ah!” said Cæsar in the hall, if he said anything at all about it, “who is King Jesus? a poor wretch who was hanged upon a tree! Who are these men that are setting him up? twelve poor fishermen who could hardly muster one single talent of gold between them! Who is this Paul who raves so lustily about Christ? a tent-maker! Who are his followers? a few despised women who meet him at the water-side! Is Paul a philosopher? no, he was publicly laughed at upon Mars Hill; they counted what he said to be mere babbling.” No doubt Cæsar thought they were altogether too inconsiderable to be worthy of his notice; but the “weak *things*” God hath chosen.

Observe the next description: "The base things." The word there signifies things without pedigree, things without a father, things which cannot trace their descent; no Sir Harry, no Right Honorable is akin to them; their father was a nobody, and their mother was a nothing. Such were the apostles of old; they were the base things of this world, and yet God chose them.

As if this were not enough, it is written: "Things that are despised"—sneered at, persecuted, hunted about, or treated with what is worse, with the indifference which is worse than scorn. "They are not worth notice—inconsiderable fools, pass them by and let them alone"—and yet these had God chosen.

Once more, as if to outdo all, and sum it up in one word, "things that are not" hath God chosen. Nothings, nonentities. "Oh!" says the man of the world, "yes, I did just hear that there were a parcel of fanatics of that kind." "Oh!" says another, "I never even heard of them. I never mix myself up in any way with such a low-bred, vulgar set. Did they ever have a bishop among them? a Right Rev. Father in God?" No, nothing of the kind, sir; they are foolish, base, mean, despised; the world, therefore, rejects them. "Yet," saith God, "I choose them." They are the very people that he chooses. Now, observe that what was true in Paul's day is true now, for the Bible does not change as years revolve; and in one thousand eight hundred and sixty-four God chooses the things which are despised just as much as in the year sixty-four; and he will yet let the world know that those who are ridiculed, styled fanatics, thought to be mad and wicked, are yet, after all, his chosen ones destined for God and for his truth to rally the sacramental host of the elect, and win for God the battle of the last day. In this we are not ashamed to glory, that God chooseth the things which are despised; and we can take our place with the despised people of God, hopeful to partake in the election of his sovereign grace.

IV. To conclude: you have THE REASONS WHY GOD HAS CHOSEN THESE PEOPLE. There are two reasons given: the first is the immediate reason, the second is the ultimate reason.

The first, or *immediate reason*, is contained in these words: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are."

Observe, then, the *immediate reason* is, first, *to confound the wise*. For one wise man to confound another wise man is remarkable; for a wise man to confound a foolish man is very easy; but for a foolish man to confound a wise man, ah! this is the finger of God. You know how it was with the first apostles. A philosopher listened to Paul, and when he had heard it he said: "There is nothing in it! perfect foolishness! pack of stuff from beginning to end! No need for us to take the trouble to answer it." Years rolled on, and when the philosopher was getting very gray, that pestilent heresy of Christianity was spreading everywhere; his own daughter was converted; even his wife used to steal out of a night to the secret assembly. The philosopher could not make it out. "There," he said, "I proved to a demonstration that it was all stupidity, and yet these people stick to it. I answered all their arguments, did I not? I not only answered and confuted, but I clinched my arguments in such a way that I thought I had put an end to the folly altogether. Here I see it in my own household." Sometimes the philosopher had to stand, with tears in his eyes, and say: "I feel it in my own heart, it has beaten me, it has confounded me; I could syllogize and rationalize, and beat poor Paul, but Paul has beaten me. What I thought was folly has confounded my wisdom." Within a few centuries after the death of Christ, the Christian religion had spread over the civilized world, while Paganism, which had all the philosophy of the east and of the west to back it up, had fallen into disrepute and was laughed to scorn.

Again, God has chosen the weak things *to confound the mighty*. "Oh!" said Caesar, "we will soon root up this Christianity; off with their heads!" The different governors hastened one after another of the disciples to death, but the more they persecuted them the more they multiplied. The pro-consuls had orders to destroy

Christians; the more they hunted them the more Christians there were, until at last men pressed to the judgment-seat and asked to be permitted to die for Christ. They invented torments; they dragged the saints at the heels of wild horses; they laid them upon red-hot grid-irons; they pulled off the skin from their flesh piece by piece; they were sawn asunder; they were wrapped up in skins and daubed with pitch, and set in Nero's gardens at night to burn; they were left to rot in dungeons; they were made a spectacle to all men in the amphitheater; the bears hugged them to death, the lions tore them to pieces, the wild bulls tossed them upon their horns—and yet Christianity spread. All the swords of the legionaries which had put to rout the armies of all nations, and had overcome the invincible Gaul and the savage Briton, could not withstand the feebleness of Christianity; for the weakness of God is mightier than men. If God had chosen the mighty men, they would have turned round and said, "God is beholden to us"; if he had chosen the wise, they would have said, "Our wisdom has done it"; but when he chooses the foolish and weak, where art thou now, philosopher? Hath not God laughed thee to scorn? Where are ye now, O sword and spear? O mighty man who wieldeth them, where art thou? God's weakness hath routed thee.

It is said that he chose the things that are not *to bring to naught the things that are*. This is even more than confounding them, to bring them to naught. "The things that are." What were they in the apostle's days? Jupiter, seated upon his lofty throne, holds the thunderbolt in his hand; Saturn reclined as the father of gods; Venus delighted her votaries with her lustful pleasures; the chaste Diana sounded her horn. Here comes Paul with "There is no God but God, and Jesus Christ whom he hath sent"; he represents "the things that are not." So contemptible is the heresy of Christianity that if a list were made out of the religions of different countries Chritsanity would have been left out of the catalogue. But see the result! Where is Jupiter now? where Saturn? where Venus and Diana? Except as classic names in the dictionaries of the learned, where are they? Who bows before the shrine of Ceres in the day of harvest, or who lifts up his prayers to Neptune in the

hour of storm? Ah! they have gone; the things that are have been brought to naught by the things that are not.

Let us reflect that what is true in Paul's day is true today. One thousand eight hundred and sixty-four shall see repeated the miracles of the olden times; the things that are shall be brought to naught by the things that are not. See in Wiclif's time: the things that are were the holy roods in every church; St. Winifred, St. Thomas of Canterbury are worshiped by all the multitudes of Englishmen. There comes my lord Archbishop through the street; yonder is the Pope worshiped by thousands, and there is the Virgin adored of all. What do I see? A solitary monk at Lutterworth begins to preach against the begging friars; and in preaching against them he finds out the truth, and begins to preach that Christ is the only ground of salvation, and that they who trust in him are saved. Well, it was such a contemptible thing that at first they did not care to persecute him. It is true, at last he was brought up before his grace at St. Paul's; but there was a strong man, one John O'Gaunt, who came up with him, and said a word or two in his rough way, and Wiclif was allowed to sit down; and though condemned, he returns to his parish of Lutterworth. "The thing that was not!" it was not worthy to be put down by blood; it would die out of itself. Did it die out? Where are your holy roods today? Where is St. Thomas of Canterbury? Where are St. Agnes and St. Winifred? Ask our Puseyite friends, for they alone can tell you. True consorts of the moles and of the bats, they know where the idols have been cast: they seek to restore the superstitions of the past, but by God's grace their task shall be no easy one.

The present system of English superstition, with its water regeneration, its baptismal grace, its confirmation, and its giving of grace through bread and wine, though it be attacked by those who are things that are not, shall yet cease to be; and the truth as it is in Jesus, and the pure simple faith that no man is a priest distinctively above his fellows, but that every Christian is a priest unto God; and the pure truth that no water can necessarily bring the Spirit of God with it, and that no outward forms and rites have any virtue in them apart from the faith of those who do receive them; these yet,

backed by the Spirit of God, shall bring to naught the things that are. Herein we fall back upon the strength of God. I would not have God's champions stronger. Brethren, were they stronger they would take glory to themselves. Let them be weak, and let them be few, and let them be despised; their fewness, their poverty, their weakness, shall make the shout of praise unto the eternal Conqueror yet more loud, and the music shall be undivided; there shall only be this refrain, "Not unto us, not unto us, but unto thy name give glory for thy truth's sake."

This, then, is God's immediate object in choosing foolish things, weak things, things that are not, to confound the mighty. But his *ultimate reason is*, "*that no flesh may glory in his presence.*" I want you to notice that last sentence, and I have done. He does not say "that no man"; no, the text is in no humor to please anybody; it says, "*that no flesh.*" What a word! what a word, I say! Here are Solon and Socrates, the wise men. God points at them with his finger, and calls them "flesh." It is sold in the shambles, is it not? Dogs tear it, worms eat it—nothing but flesh. There is Cæsar, with his imperial purple cast about him; and as he stands erect, the mighty Imperator, how the Praetorian guards unsheathe their swords and shout, "Great is the Emperor! long may he live!" "*Flesh,*" said God's Word—"flesh." Here they come tramping on, hundreds in a line, the strong legionaries of Rome—who can stand against the bosses of their bucklers? "*Flesh,*" saith the word—"flesh." Here are men whose sires were of royal lineage and grandsires of imperial rank, and they can trace back the long line of honor. "*Flesh,*" says God, "flesh—nothing but flesh"; dogs' meat, worms' meat, when God wills it. "*That no flesh may glory in his presence.*" Do you see, then, God puts this stamp upon us all that we are nothing but flesh; and he chooses the poorest flesh, and the most foolish flesh, and the weakest flesh, that all the other flesh that is only flesh and only grass may see that God pours contempt on it, and will have no flesh glory in his presence.

Now, what is your spirit this morning towards this subject? Do you kick at it? Do you say you cannot bear it? I am afraid you want to glory in God's pres-

ence. Your views of things and God's views of things differ, and therefore you need to have a new heart and a right spirit.

But, on the contrary, do you say this morning, "I have nothing to boast of; I would not glory in thy presence, but I would lie in the very dust and say, 'Do with me as thou wilt.'" Sinner, do you feel that you are nothing but flesh, and sinful flesh? Are ye so broken before God that you feel, let him do as he will with you, he will be just, and you can only appeal to his sovereign mercy? Then God and you are one; you are reconciled. I can see that you are reconciled. When God and you are agreed that God should reign, then God is agreed that you should live. Sinner, touch the sceptre of his grace. Jesus crucified stands before you now, and bids you look to him and live. That you are bidden to look is an instance of mighty grace, and that you are enabled to look this morning will be a wonder of divine love for which you will have to bless him in time and eternity. And now, may that God whose name we have sought to honor this morning, bless these stammering words of ours for Jesus' sake. Amen.

JOHN WESLEY'S CALVINISM.

"Having a strong desire to unite with Mr. Whitefield," says Wesley, "I wrote down my sentiments as plain as I could, in the following terms:

There are three points in debate: 1. Unconditional election. 2. Irresistible grace. 3. Final perseverance.

With regard to the *First*, unconditional election, I believe that God, before the foundation of the world, did unconditionally elect certain persons to do certain works, as Paul to preach the Goospel. That He has unconditionally elected some persons to many peculiar advantages. And I do not deny (though I cannot prove it is so) that He has unconditionally elected some persons, thence eminently styled 'the elect,' to eternal glory.

With regard to the *Second*, irresistible grace, I believe that the grace which brings faith, and thereby salvation, into the soul, is irresistible at that moment.

With regard to the *Third*, final perseverance, I believe that there is a state attainable in this life, from which a man cannot finally fall. That he has attained this who is, according to St. Paul's account, 'a new creature'; that is, who can say, Old things are passed away; all things 'in me' are become new. And I do not deny that all those eminently styled 'the elect' will infallibly persevere to the end." *Wesley's Works*, vol. vii., pp. 480, 481. Published by Carlton & Phillips, New York, 1853.

CHRIST'S TEACHING ON ELECTION, REDEMPTION, REGENERATION, AND GLORIFICATION.

The Lord Jesus Christ, the God-Man, the Saviour of sinners, says:

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out"; "and I will raise him up at the last day." John 6:37, 40.

"I lay down my life for the sheep." "Ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father, who gave them me, is greater than all, and none is able to pluck them out of my Father's hand. I and my Father are one." John 10:15, 26-30.

The Apostle Paul says, "Let God be true, and every man a liar" (that is, every man who contradicts God). Romans 3:4.

S. H.

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

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FALSE AND TRUE RELIGION.

Man has been called a religious animal. All men have an idea of a Being or Beings above them, on whom they are dependent, and to whom they are accountable. We know that man at first had a natural knowledge of the only true and living God (Genesis, 2d and 3d chapters); and that His eternal power and deity are clearly seen by men in His works of creation, but that men did not like to retain the one holy God in their knowledge, but unthankfully, vainly, sinfully, foolishly, and inexcusably imagined that there were many gods, and made pretended images of them like corruptible man and birds and quadrupeds and reptiles, and wor-

shipped them, so that God gave them up to a reprobate mind and to all kinds of wickedness, and to hard and impenitent hearts, and will visit them with His righteous and terrible indignation at the last day (Romans, 1st and 2d chapters). The ancient Persians imagined that there were two gods, a good and an evil one. The Greeks and Romans had thirty thousand gods in their mythology. The Brahmins of India are pantheists (that is, they make everything god). The Buddhists (or Reformed Brahmins) of central and southern Asia are atheists (that is, they deny the existence of God), and their heaven is annihilation. The Confucionists of China worship Heaven and spirits and their ancestors. The Shintoists of Japan, ignoring morality, worship nature and their ancestors, especially the Mikado, or Emperor, as a descendant of the sun-goddess. The Fetishists of Africa worship plants, stones, wind, water, and fire. We thus see that the darkened and corrupt mind of man needs a Divine revelation to enable him to know the only true and living God, the Creator, Preserver, and Judge of the universe.

The natural knowledge of God may be derived from the Old and New Testament Scriptures, and from the works of creation, and from the conscience of man; but the spiritual or saving knowledge of God is the result of His own direct teaching of the spirit of man.

From the Scriptures we learn that, until the second coming of Christ to the world, the great majority of those who profess to know God are deceived by Satan, the Arch Enemy of God and man, into such a profession; and that the false religion of these mere professors is irreverent, unbelieving, impenitent, ceremonial, selfish, worldly, covetous, self-righteous, proud, boastful, ostentatious, blasphemous, presumptuous, pretentious, ascetic, untruthful, dishonest, sensual, proselyting, persecuting, cruel, murderous, and ruinous (Psalm 14; Isa. 1; Jer. 2; Ezek. 16; Hosea 2; 4; Mal.; Matt. 6; 15; 23; Luke 12; 18; Rom. 2; 3; Col. 2; 2 Tim. 3; James 2; 3; 4; 2 Pet. 2; 3; 1 John 2; 3; 4; Jude; Rev. 11.19). We learn, from the Scriptures, that true religion is the opposite of all this; it is reverent, believing, penitent, spiritual, unselfish, unworldly, heavenly-minded, hum-

ble, gentle, truthful, honest, virtuous, kind, loving, and saving; in one word, it is Christ-like; and those who have it will live forever with Christ in glory.

S. H.

No editorial has been received from Elder Henderson or Elder Oliphant for this issue of THE GOSPEL MESSENGER.

S. H.

RETROSPECTING THE PAST.

I am now fifty-seven years old, and have been a member of the dear Primitive Baptists nearly forty-one years, and have been trying to preach nearly thirty-nine. The great scourge now among the nations causes me to retrospect the past, and think of the hardships endured directly after the Civil War. We knew what it was to suffer for food and raiment in Virginia, where that cruel war made almost total destruction in its path. Our privations were great, and the horrors of war are to be dreaded, but the dear Lord mercifully preserved us and cared for us, and many were prepared with hearts of gratitude more than ever to appreciate the temporal blessings of life. I fear that we have been too ungrateful to God, and in many instances have forgotten Him who has been so good and merciful to us. There is too much carnality, pride, and extravagance and trusting in an arm of flesh. I fear that even the dear old church will have to undergo a great scourge to remind them that their God reigns, and that He should have the glory and should be trusted for all things. Jesus says, "You cannot serve God and mammon." That is as true now as it was when spoken, and we have felt the truthfulness of it in our very souls. "The love of money is the root of all evil." It seems the more we prosper the more forgetful we are of the Lord. Iniquity abounds now, and the love of many has waxed cold. We are not living so as to make the dear old church an inviting home to the little lambs. We do not need worldly practices to do that, but we need a complete separation between the church and the world in faith and practice. When I joined the Old Baptist Church they were true and faith-

ful to attend their meetings regardless of the weather. Our preachers rode horseback over the hills and mountains in West Virginia to serve their churches; and they preached the truth because they loved it. There was much love among the ministry, and the membership appreciated being together and talking of the goodness of the Lord. Young gifts were encouraged to exercise. The church then believed in a complete separation between the church and the world. The preachers most rigidly, in their preaching, condemned boards, conventions, theological schools, a salaried ministry, protracted meetings, Sunday schools, and oathbound religious secret societies, and there were no musical instruments used in worship. Our people were plain old-fashioned Baptists, satisfied with the goodness of the Lord's house. They believed then in salvation wholly by grace. I loved those dear people as I found them. I would be glad to see them all living at the feet of Jesus, and the love abounding, as I saw it then. When I found them and learned that they were separate from the world, it was a sweet home for me. I am so glad that true Old Baptists love the Lord and the peace and unity of Zion too well to allow their members to unite with worldly secret orders. Surely if the children of God should inform themselves regarding those Christless societies, I cannot see how any one could ever want to belong to them. They profess to teach religion, and that initiation into a Masonic lodge is the new birth. I have a work before me which says: "Freemasonry is emphatically a religious institution. It teaches the existence of God. It points to the celestial canopy above where is the Eternal Lodge and where He presides. It instructs us in the way to reach the portals of that distant temple."

"By the exercise of the duties of Masonry (1) the wise may increase their knowledge of God, in all His best perfections, and thereby (2) grow still more wise unto *eternal salvation*." * * * "A lodge in general signifies heaven, or the dwelling place of the Lord, and includes all on earth who are being truly prepared for heaven." "Each man who is about to be regenerated is led by his guardian angel to the door of the Lodge, of which it is said, 'Seek and ye shall find, knock and it shall be opened.'" "Regeneration, or Masonry, pro-

ceeds in progressive order, states, or degrees." "Man cannot correct the irregularities of life until he is clothed with the innocence or the badge of a Mason. He then becomes a divine spiritual man or Mason."—*Masonic Salvation*, pages 5, 6 and 7.

"It is my firm persuasion that they who practice the duties which Freemasonry teaches, in conjunction with the Faith propounded in their religion, will inherit that eternal city of God, where they will be associated with a holy and happy fraternity of saints and angels, and enjoy the sweet communings of brotherly love forever and ever."—*Masonic Salvation*, page 32. "The Jews, the Chinese, the Turks, each reject either the Old or the New Testament, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was, it would not be Masonry; it would be something else." Page 78. "Masons are only expected to be of that religion in which all men can agree; under the shelter of this wise provision the Christian and the Jew, the Mohammedan and the Brahmin are permitted to unite around our common altar, and Masonry becomes in practice, as well as in theory, universal." * * * "All invocations in a Masonic lodge must be addressed to God, and to God only."—*Masonic Salvation*, page 96. Christ is eliminated in their prayers. The above is enough to show our reasons as Primitive Baptists for refusing to fellowship people belonging to those heathen anti-Christian societies. A lodge is no place for a Christian.

L. H.

SUPPORT OF THE MINISTRY.

SELF-SUPPORT.

Having in the preceding article quoted a number of texts to show that it is the duty of churches to look after the temporal necessities of the ministry, etc., I desire now to quote a few passages on self-support. Paul said: "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were

with me." Acts 20:33, 34. "Have I committed an offense in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them to do you service. [The reader will here observe that what Paul calls *robbery* is for one or more churches to pay or support a minister while he is preaching to another church or churches, and that this was an exception to and deviation from the established or usual order or custom, but that this is the common, preferable popular order of the modern missionary scheme, which is therefore out of harmony with the custom of the Apostolic church.] "And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*." 2 Cor. 11:7-9. "Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? Walked we not in the same steps?" 2 Cor. 12:13-18. "For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." 1 Thes. 11:9. "For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for naught; but wrought with labour and travail night and day that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us." 2 Thes. 3:7-9. "And because he (Paul) was of the same craft, he abode with them, and wrought [worked or laboured]: for by their occupation they were tent-makers." Acts 18:3. Noble, self-sacrificing men and

servants of the most high God! We know, though, and even nature itself teaches us that elders or ministers with families dependent upon them for support cannot do as did those early ministers. But I think we have some of the same lovely and faithful spirit in these last days. Years ago I was told that one of our preachers, who had money, gave to the poor and suffering two hundred dollars on one tour. It was estimated by his friends, not Primitive Baptists, that Elder and Dr. John M. Watson, of Tennessee, gave away a round one hundred thousand dollars to the poor. The late Elder J. R. Respess, of Georgia, noted for his heavenly wisdom, lowliness of mind, meekness and humility, gave to the poor and needy his princely fortune, and died a poor man.

These noble and able servants of the Lord, content with the goodness and high order of God's house, were willing to trust their families to the care and providence of God, as they were taught by the blessed Jesus to do, when he said: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? And why take ye thought for raiment? Consider the lilies of the field, how they grow. They toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Mat. 6:25, 26, 28, 21. Ah! blessed Saviour! Matchless Redeemer! We thank thee for such noble servants as Paul and Watson and Respess, who instead of going about and copying the works of Babylon in organizing societies of men to do what thou hast not commanded, choose rather to suffer affliction with thy suffering people, to deny themselves, to take joyfully the spoiling of their goods, and to trust thee for time and for eternity!

A Freemason once asked me why my people objected to our members belonging to Masonry, to which I replied, substantially: "Because we believe that every duty we owe to God, to our brethren, and our fellow-man is pointed out and declared in the Scriptures, and that it is better for us and more honoring to God to do all

those good things in obedience to God than it is to do them in obedience to or because of the rules of some human society." For instance, take this: "Let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10. Has Masonry any rule equal to this? and does not the rule apply to all men under all possible circumstances?

Again, observe this: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Mat. 7:12. Concerning the first and great commandment, Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, *namely*, this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Mark 12:30, 31.

Commenting upon these texts, an able writer says: "This is all Scripture in a nutshell; the whole law of human duty in a portable, pocket form. Indeed, it is so *simple* that a child may understand it, so *brief* that all may remember it, so *comprehensive* as to embrace all possible *cases*. And from its very nature it is *unchangeable*. It is inconceivable that God should require from His rational creatures anything *less*, or in substance anything *else*, under any *dispensation*, in any *world*, at any *period* throughout eternal duration. He cannot but claim this—all this—alike in *heaven*, in *earth*, and in *hell*! And this incomparable summary of the Divine Law belonged to the *Jewish Religion*! As it shines in its own self-evidencing splendor, so it reveals its own true source. The religion from which the world has received it could be none other than a God-given religion."

The Scriptures quoted outline a plan for taking care of aged and faithful ministers and their dependents, and for caring for all others that need such care, if we will just study and observe them; hence we need no organization of men with its president, secretary, etc., for the directions, exhortations, and commands cited apply to individuals and to churches. Hence, if individuals and churches are able and desire to honor and obey the Lord in this respect, let them, as individuals and as churches, give as they purpose in their own heart to the needy or

deserving, for in this way only can they truly honor and obey the Lord. To undertake to carry on this work through a Relief Association, formed by the wisdom and prudence of men, is a terrible reflection upon the wisdom of God; and to offer strange fire, antitypically, upon God's altar, for doing which God devoured Nadab and Abihu by fire—for doing a thing which God commanded them *not*. Lev. 10:1-3. Or it is like setting the ark of God upon a new cart, and trying to steady it, or make it surer by the aid and wisdom of men, on account of which the Lord smote Uzzah to death. 2 Sam. 6:1-5. So we find that to truly honor and obey the Lord we must do what he commands us and in the *way* or *manner* he prescribes, otherwise our service is presumptuous and idolatrous.

G. W. STEWART.

QUESTIONS AND ANSWERS.

1. Q. Do your churches endorse the Old School Address of the Black Rock Convention of 1832? A. They consider all of that Address to be in exact harmony with the teachings of the Scriptures.

2. Q. Do the Primitive Baptists of your church or Association or Corresponding Associations fellowship at home or elsewhere secret, religious, oath-bound orders, or protracted meetings, or divorce without a scriptural cause and the re-marriage of unscripturally divorced persons? A. No.

3. Q. Would your churches receive a baptism administered by a Masonic, Odd Fellow, or any other religious, oath-bound, secret order? A. No, indeed.

4. Q. Can a Primitive Baptist preacher and pastor of churches, who is engaged in the mercantile business, go into involuntary bankruptcy? Should he do so, what course should the church of his membership pursue? A. It seems to me that such a course would be dishonest, and that his church should, for the honor of Christ, and for the good of himself and the cause, call him to account for such unchristian conduct.

5. Q. What is the meaning of 2 Pet. 1:20—"No prophecy of the Scripture is of any private interpretation"? A. In the original the word translated "*any private*" is "*idias*," which means "*its own*"; that is, no

Scripture prophecy interprets itself; but the Holy Spirit, who gave the prophecy (as stated in the next verse), must interpret or explain it. As Scripture is of Divine origination, it is also of Divine interpretation; and the interpretation of one Scripture must be in harmony with the teachings of all other Scriptures (1 Cor. 2:6-16; 2 Tim. 3:16, 17).

6. Q. Has the prophecy of the binding of Satan a thousand years and the living and reigning with Christ a thousand years (in Rev. 20:1-6) yet taken place, or is it yet to be fulfilled? A. The language of the Holy Spirit in the 3d and 8th verses of this chapter and in Rev. 12:9 plainly proves that this has never yet taken place; for, since Adam and Eve sinned in Eden, there has never been a time when Satan has not deceived the nations or people of the world.

7. Q. Will the Jews be again restored to the land of Canaan (or Palestine)? A. Most assuredly (Deut. 30:1-10; Isa. 11:11-16; 59:20; 60; 65:17-25; Jer. 23:7, 8; 30:3-11; Ezek. 20:34-44; 37:21-28; Zech. 14; Rom. 11:26-36).

8. Q. Has the prophecy of the seven last plagues, or of the outpouring of the seven vials (bowls) of God's wrath upon the earth (in the 15th and 16th chapters of Revelation) ever been fulfilled? A. I think not, but that it will be fulfilled, in rapid order, like the ten plagues upon the Egyptians, when God's righteous wrath is visited, with increasing severity, upon the ungodly and impenitent race of men just before the second personal coming of Christ to the world (Matt. 24:27-31); but, like the Israelites in Egypt, the elect, the servants of God will be saved from these troubles (Matt. 13:36-43; 24:31; Rev. 7).

S. H.

ADVERTISEMENTS.

During the last two years it is said that two thousand periodicals in the United States have been compelled, on account of the greatly increased cost of printing and materials, to discontinue publication. And, beginning with July 1, 1918, the Government has increased the rates of postage on periodicals from one cent to one and one-fourth cents a pound, to be increased an additional

one-fourth cent a pound each year for three additional years; and besides, when the space devoted to advertisements in a periodical exceeds five per centum of the total space, the Government, beginning with July 1, 1918, requires the publisher to separate his periodicals into eight different zones, according to the distances of the subscribers from the office of publication, or to make to his postmaster a careful statement of the percentage of his circulation sent to each of these eight zones, and to pay an additional rate of postage of from one and one-fourth to three and one-fourth cents, to be gradually increased from two to ten cents a pound, on the advertising matter in his periodical. As the advertisements that I publish in THE GOSPEL MESSENGER pay me nothing, I cannot afford this additional cost of publishing and circulating advertisements, and *especially the greatly increased trouble* of separating the MESSENGERS, every month, into eight different zones, or of calculating, every month, the percentage of copies sent to each zone. I am, therefore, compelled to abridge my advertisements, and to devote only five per centum of the 32 pages of the MESSENGER (1.6 pages) to advertisements. But this course will allow more space for reading matter.

S. H.

EXTRACTS.

DADE CITY, FLA., May 30, 1918.

Elder Sylvester Hassell—

DEAR BROTHER:—I am enclosing you a copy for publication of "My Last Wants," a poem written by the late Elder J. Ellis Blanton just before he passed into the great beyond at Lee, Fla., the 27th of September, 1917.

I never met a truer, more conscientious and uncompromising servant of the Lord than Elder Blanton. No stronger defender of the doctrine of God, as revealed in the Scriptures, has ever lived or preached in the South. He was minded to speak as the oracles of God, testifying that all things relative to the children of God, as to their trials, joys, tribulations, preservation, and blessings, were predestinated in Christ. He accorded with me when I have maintained that if there be decrees of God not revealed in His word, they are secrets with Himself, and that it would seem wise in finite man not to speculate about that of which we know nothing, that we should neither affirm nor deny God's secret counsels. A few have asserted God's predestination apart from living faith in the one Mediator, apart from the Spirit's operation in the revelation of things pertaining to life and glory. If one should try to look at the sun in its strength, his vision would be darkened. So are the results

when man presumes to declare God's predestination apart from Christ. For only by the things predestinated in Christ will man reflect the glory and excellency of God, and the comfort and edification of the Church. Just as man may see objects in nature through the beams of the sun, and be able to behold the beauties of the landscape, so, separate from Christ, God's decrees, which are unrevealed, will consume such vain speculation as in a furnace of fire; but all in Christ are to the praise and excellency of His name. How true are the words of Jesus, "Without me you can do nothing!" and how glad is the humble child of God to confess that when he has done all that the Spirit in faith leads man to do in the way of service and worship, he ever decreases in worth or merit, and is an altogether unprofitable servant, and feels that he has only done his duty when he has done all that was required. Who is there that would deny, when led of the Spirit, that there was grace for duty, and duty for grace? Yet some tell us that the Christian should direct his faith in duty's paths, and serve the Lord fervently at all times. But does not every child of God know that mere duty faith is selfish, and produces only legal work at best? Unquestionably, when faith, real or false, arising from any cause, has firmly grasped the mind of an individual, he is ruled and influenced by it, and the faith is not ruled and influenced by the person. The faith will ever produce the works, good or bad; not the works the faith. Let this fact be a settled conviction of mind, that the works of faith, of whatsoever sort it is, are the immediate effects of the faith, *never the cause*.

True faith is God's gift. Natural faith, or the faith that is acquired by man, comes from the bare reading of the Scriptures, from education and from environment. When tried, it is proved to be nothing more than natural. Likewise, when spiritual faith or God-given faith is tested, its nature is proved to be infinite, for it is born of God and overcomes the world.

Yours in faith and love, I hope,

M. L. GILBERT.

COLUMBIA, Mo., May 27, 1918.

DEAR BROTHER HASSELL:—Enclosed find draft for \$1, for which please send me the MESSENGER to the above address. Elder J. H. Oliphant has been among the churches here for the past two weeks, and did good preaching and built us up, and made us feel strong in the Lord. He fed the souls of the Lord's children, I know. I have known him for forty years, and he preaches the same grand soul-cheering doctrine of grace that he did the first time I heard him. Our churches are in peace here, and they are all satisfied with the goodness of God's house the way it was when first established by the King of kings. Jesus Christ has redeemed from the penalty of sin—*having paid it all*. His spirit quickens into eternal life. By His power he keeps the redeemed, quickened children, and finally they will all be brought to their eternal home; and as the dear Lord does it all they can and will crown Him. I feel that no sinner could be taken to an eternal heaven by His mercy, only just such a sinner as could be justly sent to an eternal hell. If he could not justly send them to hell, it would be hard to explain how He takes them to heaven by mercy. How poor and weak and frail we are, but how rich and powerful is the Captain of our salvation! Thanks be to God, who giveth us the victory through our Lord Jesus Christ. I am the way, the truth, and the life; *no man cometh unto the Father but by me*. He is the way—all the way from where the sinner is down in sin to where God is high up in heaven. Is he mine? I hope so.

The Lord bless you, Brother Hassell, in your work, is my prayer. I would be glad to see you again.

ARCHIE BROWN.

HOT SPRINGS, ARK., May 25, 1918.

MRS. BETTIE Z. WHITLEY, Washington, N. C.

DEAR SISTER:—Your good and comforting letter of the 19th instant duly received, and I very much enjoyed it, especially as I am now a long way from home. And as naturally we love to hear from our relations and friends at home when we are away, so, spiritually, this world is not our home—"We are traveling through a desert land"—"We are strangers and sojourners here"—"Heaven is our home"—and, therefore, how good and profitable it is to hear from our spiritual kindred and of the precious things of the kingdom of God—for one who has been taught and led by the Spirit to write to another of "like precious faith," thus in some measure fulfilling the Scripture, "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written for them"; also another Scripture, "That which we have seen and heard declare we unto you that ye may have fellowship with us; and truly our fellowship is with the Father and His Son, Jesus Christ." As I started on this trip, expecting to be gone four to six weeks, it came in my mind, "I wonder if the Lord will manifest Himself to me or visit me with His salvation during this trip." After reading your letter and some from home, I sat down to meditate, and immediately the words of Jesus, "Wilt thou be made whole" (St. John, fifth chapter), came very sweetly into my mind. Instantly I was made whole, for "When He speaks, it is done." But I wish to try to explain something about it. I do not feel at liberty to pray for life, health, or any earthly prosperity *only as it may accord with the righteous, holy, and perfect will of our God*, but I desire more and more that His will be done in me, and not mine. "'Tis sweet to lie passive in His hands, and know no will but His."

What I pray for is that He will reconcile me to His will. When that Scripture came to me, I really felt that it was from the Lord, and I felt that the "Lord is my Shepherd. I shall not want" and all of that 23d Psalm ran through my mind so sweetly that I felt:

"Jesus, my Saviour, I know thou art mine;
For Thee all the pleasures of earth I resign,"

and

"My beloved is mine, and I am His,"

and with this came a peace ("I will extend peace to her like a river") and a joy which the world knows not of ("He had restored unto me the joy of His salvation"), and I realized that "Christ was in me, the hope of glory." And I took up my bed and walked ("They shall walk in the light of thy countenance," Ps., 89th ch., 15th and 16th vs.), and "On the same day was the Sabbath," and I rested from all my labors, and "ate and drank" in the kingdom of our God.

"Jesus is all I wish or want,
For Him I pray, I thirst, I pant;
Let others after earth aspire,
Christ is the treasure I desire.
Possessed of Him, I ask no more;
He is an all-sufficient store."

"But one thing was needful," and I had chosen that good part which shall not be taken from me, and I was persuaded that death nor all the powers of darkness would ever be able to separate me

from His love. I hope you are all well and that you will write me again. I will probably remain here till about June 10th.

May the Lord bless and keep you.

Your brother in Christ, I hope,

J. F. FARMER.

P. S.—I had this typewritten as my hands are too sore to write.

J. F. F.

For several months Elder Farmer (of Wilson, N. C.) has suffered greatly with rheumatism, being kept in bed, and not even able to feed himself; but he has been sustained by divine grace, and has been blessed with the spirit of resignation to the will of the Lord. We are glad to learn that he is in better health, although he still suffers with soreness. On June 5th, when returning from Polkton, N. C., I visited his mother and wife, our precious sisters, in Wilson, N. C.

S. H.

SELECTIONS.

THE LOSS OF JERUSALEM IS A GREAT BLOW TO THE TURKS.

"The fall of Jerusalem may not have great strategic value from a purely military standpoint, but from the side of the rank and file of the Turks its loss is overwhelming," says Rev. James L. Barton, secretary of the American Board.

Mr. Barton has lived for years in Turkey and has kept intimately informed of the internal conditions of the empire, as well as of the religious movements among Mohammedans. He says that the Mohammedans of Turkey have been sustained for two centuries and more by the glorious history of former Moslem power and ancient religious traditions. While they have noted the gradual waning of the temporal Ottoman power, they have pinned their hope on a miraculous return of their former religious supremacy.

Since Turkey entered into this war, Egypt, for a time the seat of the Caliphate, has passed completely out of their possession. Later the revolt of Arabia and the loss of their two most sacred cities, Mecca and Medina, to the Sherif of Mecca, now the King of the Hejaz, deprived the Sultan of Turkey and the boasted Caliph of Islam, of the honor of being the keeper of the most holy shrines of Mohammedanism. The fall of Bagdad, with its glorious history of five centuries of brilliant Moslem rule under the great Caliphs, struck a staggering blow at the dream of ultimate Moslem supremacy.

Now Jerusalem, a religious center for Mohammedans almost as sacred as for Christians, has slipped from their grasp, leaving them only Constantinople, still possessing its historic glory and power of position, but no longer under the supreme Moslem rule, since it is essentially governed, not by the Sultan and Caliph of Islam, but by Bernstorff and German military officers.

All the cities of Islam, sacred from historical and religious associations, had been wrested from the rule of the Turk as the reward of his alliance with Germany. Now stripped of everything on which his courage had for centuries fed, he can only await dissolution. *The Christian* (Boston).

ON THE MOUNT OF OLIVES.

Palestine, delivered from the Turk, is soon to witness the fruition of the dreams which for centuries past have sustained Judaism and helped to make it a living force in our modern civilization. Time was when the project of a national home for the Jews was an ideal rather than a plan, a vision rather than a possibility. Today, so rapidly have events marched, it is in course of actual realization and has to its support so many potencies, material as well as personal, as to make setback of the movement inconceivable and its success a certainty. Silently but effectively the preliminary work has been done, and at this moment the recently formed Zionist Commission, representing the Jews of Great Britain and the United States, of France, Russia, Holland, and other democratic nations, is on its way to lay the foundations of the Jewish state in Palestine, says a writer in a recent issue of the *Boston Herald*.

The commission is headed by Dr. Chaim Weizmann, and has in its membership such well-known Americans as Julius Rosenwald of Chicago, Nathan Straus and Eugene Mayer of New York, and Judge Mayer Sulzberger of Philadelphia. It is the purpose of the commission, after dealing with relief problems created by the war, to take up the question of land development and arrange machinery for the repatriation of Jews from all parts of the world. The new state is to rest on the pioneer work done by Zionist colonies in the past, and will be set up with all due regard to the desires of the indigenous populations. Jews and Arabs have shown that they can live amicably together in other parts of the planet—notably in Bagdad and in Spain—and the commission is pledged to see that there shall be no clash of interests, either political or economical.

The commission has also planned a university to be erected on the Mount of Olives, and has already obtained a site for the purpose. A most happy augury for the success of this feature of the undertaking is the active coöperation of one of the world's great thinkers, Henri Bergson. It was in the writings of this famous Frenchman that the late William James found "new horizons opening on every page," and it is to the intellectual development of the new state that Professor Bergson is now willing to devote himself. Under his leadership the Zionists will gain a forceful instrument for progress and Palestine a beacon light to Jewry the world over.—*The Christian* (Boston, Mass.).

POLITICAL ROMANISM.

On March 9, 1918, Judge Gilbert O. Nations, President of The Free Press Defense League, Washington, D. C., wrote to "Cardinal" James Gibbons, of Baltimore, Md., and challenged him to an open discussion of the following ten charges against Political Romanism:—

Resolved, That the Roman Catholic Church is guilty of the following wrongs against popular government and the inherent rights of all mankind:

1. The Pope is the most autocratic political sovereign potentate, and as such he rules the Roman Catholic Church with absolute authority which forbids any prelate or priest to take an oath of

allegiance to any civil government, and exacts the paramount allegiance of every Roman Catholic.

2. He claims to be the overlord of all governments and peoples, and as such entitled to supreme political authority throughout the world.

3. In his capacity as supreme ruler and teacher of the Roman Catholic Church, he opposes and denounces the sovereignty of the people.

4. As the foremost autocrat claiming divine right to rule, he is in sympathy and collusion with the autocrats of Austria-Hungary, Germany and Turkey in their war on democracy and human rights.

5. The Roman Catholic Church opposes and condemns secular education and free public schools.

6. It opposes freedom of thought, freedom of speech and press, freedom of conscience, freedom of worship, and the right to read the Bible.

7. It opposes separation of church and state, and demands public funds for sectarian purposes.

8. It defies and wilfully violates marriage laws duly enacted by Congress and the state legislatures.

9. Many of the Popes were moral degenerates, and the tendency of Roman Catholic doctrine and practice is to demoralize the clergy and degrade the people.

10. Inordinate love of money is a leading trait of the papal hierarchy.

Mr. Gibbons, being utterly unable to refute these charges, has made no reply to the Judge. S. H.

POPERY UN-AMERICAN AND ANTI-AMERICAN.

The most serious [natural] objection to what is known as the Roman Catholic Church is not to be found in what its theology includes or excludes, but in its political practice and in its philosophy concerning human life and human relations. This becomes evident when we read those edicts laid down by the "infallible" popes for the regulation of every Roman Catholic on earth.

Perhaps none of the popes has had more to say concerning matters that are fundamental to American life and American government than Leo XIII., whose long pontificate came to a close well within the present century. It is wholly unnecessary to go back to mediæval popes to find the autocratic and anti-American spirit. It is part of popery and persists in the latest of the papal line as among his predecessors.

In the first year of his reign, Leo published an encyclical letter "On the Evils Affecting Modern Society: Their Causes and Remedies" (9). Chief among these evils, in the estimation of the Pope, is what he refers to as "seizing of the temporal power, conferred many centuries ago by Divine Providence on the bishop of Rome, that he might without let or hindrance use the authority conferred by Christ for the eternal welfare of nations" (11).

In plain English, without frills or furbelows, the Pope says that the chief evil of modern society was the act of the Italian people when they declared their political independence of the former Pope, Pius IX., and established an Italian nation on the territory of the papal states. And the papal remedy for that evil is made plain in the following (15):

We cannot omit in the discharge of Our duty, which obliges Us to guard the rights of Holy Church, to renew and confirm in every particular by this Our

Letter those declarations and protests which Pius IX, of sacred memory, Our predecessor, on many and repeated occasions published against the seizing of the civil sovereignty and the infringement of rights belonging to the Roman Church.

With these words Leo reasserts the right of the papacy to rule in civil as well as spiritual affairs. Furthermore, he makes it clear that in his belief the restoration of the popes' temporal power is the essential remedy for the greatest evil affecting modern society.

How much that sounds like one of our own politicians declaring that all evil will cease and all wrongs will be righted when he, the speaker, is elected to Congress. It is nothing more or less than a political claim served with a sugar-coating of religious verbiage. The three succeeding popes, including the present Benedict XV., urge the identical claim to temporal power; and Benedict now seeks a place in the peace congress to follow the great war as a means of securing a realm to rule in the king-like way of the ancient and mediæval pontiffs.

And don't mistake the force and bearing of what a pope says in these official documents. When Leo says (304) "We hold upon this earth the place of God Almighty," and demands the restoration of his power as a temporal ruler, he expects every Roman Catholic on earth to support him in that claim; and every Roman Catholic, with sufficient intelligence to understand his own profession of faith, is bound to do it.

If the slogan adopted by the Knights of Columbus (Make America Roman Catholic) is ever realized the popes will rule this country—whether directly or indirectly makes no difference, for it means that papal teaching will become crystallized in every social institution, and popery will reign supreme, temporally as well as spiritually, over the ruins of all it now condemns.

Let us now note a few of the many things which Leo condemns in his capacity as the infallible divinely appointed authority on faith and morals, and as holding the place of God on earth.

It is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, or of worship, as if these were so many rights given by nature to man. (161).

In one short sentence this pretender to rulership of the earth by divine right sweeps away every American claim to rights guaranteed by American law. Freedom of religion is to be replaced with Roman Catholic monopoly of religion. Freedom of thought, speech, and writing are to be followed by papal censorship; and we are to be told what to think, believe, say, and write by the popes who know it all because they "hold upon this earth the place of God Almighty."

And the lamentable part of this is that the Pope now exercises that asserted authority over his subjects in America as well as elsewhere. Whenever a papist, layman or priest, begins to think, talk, or write in a manner distasteful to his Pope, he must cease or get out. Where would he go if popery had its desired monopoly in all nations? Of all autocratic rulers the popes are most despotic to the extent they dare go with their despotism. Popular opinion has its restraining effect as yet, but if that becomes corrupted through papist teaching, popery may blossom into full flower with consequences comparable only to the days of the Spanish Inquisition. Elsewhere he says:

The liberty of thinking and of publishing whatsoever each one likes, without any hindrance, is not in itself an advantage over which society can wisely rejoice. On the contrary it is the fountain-head and origin of many evils. (123)..

And yet society has wisely rejoiced over every restraint removed from speech and the press. Any kind of freedom can be abused, but

that is no argument against freedom or in favor of the censorship that popes and papists have always favored and now seek to establish in America. Freedom of speech and publication was pretty well regulated by papal agents while the Inquisition flourished, but we have not heard of society rejoicing over it. Here is another gem:

To exclude the Church (Roman Catholic, of course) * * * from the power of making laws * * * is a grave and fatal error. * * * To wish the Church to be subject to the civil power in the exercise of her duty is a great folly and a sheer injustice. * * * The Church of Christ (Roman Catholic every time the pope mentions it) is the true and sole teacher of virtue and guardian of morals. (124).

Get the meaning of popery's claim to equal or superior power with or over the state, and its claim to a monopoly of virtue, then note the right of Rome to control and direct the voter, in America as elsewhere, in the following:

Where the Church does not forbid taking part in public affairs, it is fit and proper to give support to men of acknowledged worth, and who pledge themselves to deserve well in the Catholic cause. (198).

And what is the "Catholic cause" but the conquest of the earth and its subjection to the papal system? Mark this:

It would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, disengaged and divorced. (323).

She (the Roman Catholic Church) would bring forth more abundant fruits, if in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority. (324).

There is no doubt about it; and that is why papists are moving with every power at their command to capture the lawmaking bodies and the patronage of public authority. They give their political support to "men of acknowledged worth" to Rome, and to men "who pledge themselves to deserve well in the Catholic cause." And all this that pro-papal anti-Americanism may triumph to the glory of Rome and the ruin of America.

Is not this conflict and the ruin of America, with the program of popery, of sufficient importance to deserve careful attention?—*The Menace*, Aurora, Mo.

NOTE.—The above article is printed in a four-page leaflet suitable to circulate as "leaves for the healing of the nation." Friends of free institutions and American patriotism are using these leaves by enclosing one in letters on business and friendship. This and other leaflets can be had of *The Menace* for 50 cents per hundred.

Quotations from the decrees of Pope Leo XIII, as printed in the foregoing, are taken literally from the volume entitled "The Great Encyclical Letters of Pope Leo XIII" published by Benziger Bros. of New York, Cincinnati, and Chicago; "printers to the holy apostolic see." Third edition with the imprimatur of Archbishop John M. Farley and approval of Remigius Lafont papal censor of books. References in parenthesis are to pages in that volume.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them. Rev. xiv. 13.

DEACON JOHN A. JONES.

Brother and Deacon John A. Jones, of Sarepta Church, Greene County, Ala., died at his home on Thursday, February 28, 1918. He is survived by his second wife, our highly esteemed Sister Jones,

one son, Mr. C. N. Jones, and five daughters, Mrs. Ella Crump, of Ensley; Mrs. A. E. Swann, of Steele's; Mrs. G. Pitts, Mrs. C. E. King, and Mrs. W. H. Parks, of Birmingham.

Brother Jones was about sixty-five years of age at his death, but I have not data concerning his history, etc. He was an honest, consistent, faithful Old Baptist, satisfied with the simplicity which is in Christ, and opposed innovation. A good and upright citizen, he was highly esteemed by the people generally. He was plain, meek, and unassuming, and faithful in all his church relations. For a number of years I was pastor of his church, and often a visitor there for a period of more than a quarter of a century, and in all that time I was never there, so far as I can now recall, without finding my noble Brother Jones there. Fare thee well, my noble lovely brother. I have a sweet hope of meeting you in the kingdom above, where sickness and parting will be no more. May it please the Lord to bless and comfort the bereaved.

G. W. STEWART.

DEACON JOBE D. McGEE.

(Church Memorial.)

We, your committee appointed to draft a memorial upon the life and death of our beloved brother, clerk and deacon, Jobe D. McGee, beg leave to submit the following:

The subject of this sketch was born in this, Crawford County, Ga., on July 5, 1844. He was united in holy wedlock to our beloved sister, Jeffie McGee, *nee* Miss Jeffie Brooks, who preceded him in death a few years. To this happy union were born eight children, all of whom are dead. On October 17, 1880, this dear brother united with the church at Salem, and was baptized by Elder W. C. Cleveland, and was unusually happy in this act of obedience. "Brother Jobbie," as he was familiarly called by all of his brethren, was undoubtedly the most self-sacrificing in his service and the most hospitable man in his home we have ever known. A few months previous to his death he was stricken with paralysis, from which he never recovered, and departed this life on October 21, 1917, at his grandson's home, near this church, where he had resided for several years. Amongst a number of grieved brethren and sisters and a large concourse of friends and relatives, his funeral was ably conducted by Elder I. Grant, and his remains were lovingly and tenderly consigned to the grave in the cemetery at Salem.

When the Civil War broke out he was one of the first to volunteer, where he was enabled to render efficient service during the entire four years. During one battle he was wounded and afterwards taken prisoner. It was while he was confined in the enemy's prison that the Lord blessed him with a sweet hope in Jesus. Brother Jobbie was elected clerk, March 20, 1881, and was ordained deacon for Salem Church, July 24, 1895. In our humble opinion he was indeed a deacon ordered and approved of God, and we feel we need only to recall to memory the many trying ordeals he was called upon to pass through in his efforts to maintain the true order and discipline of the Lord's house. Our hearts almost grow faint when we realize that never again shall we enjoy the fruits from his big heart, clear head, and firm hand in directing the church's affairs for the future. Therefore, permit us to beg you to help us in our efforts to pray God for grace sufficient to cry, "Thy will and not ours be done," and that He may give us another to fill the sad vacancy now in our church. For his bereaved grandson we would beg God's richest blessings, and commend you to "Him who is too wise to err, and too good to do wrong."

In conclusion, let us join you in the thought and may God by His Spirit enable us to cry, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord."

Be it resolved, That a copy of the above be sent to THE GOSPEL MESSENGER for publication; also, a copy be spread upon the church's minutes.

J. R. SANDEFUR,

J. W. McGEE,

D. Y. HICKS,

Committee for Salem Church, Roberta, Ga.

MRS. H. T. CHURCHWELL.

Sister H. T. Churchwell was born and reared in Houston County Ga., and married J. M. Cooder in 1897. To this union were born three children—Edgar, Mabel, and Milton. She was left a widow. In 1910 she was married to H. T. Churchwell. In June, 1912, her oldest boy died. It was about this time that I began to know what a sweet-spirited Christian she was. She suffered all in silence—never burdened any one with *her* troubles, and I know she had many sorrows. So sweet and gentle in spirit and mild of speech, she bore the image of her Saviour, and she is now resting from her labors, and her works do follow her. May God in His mercy bless all who loved her and miss her gentle presence, and may He especially protect the lonely daughter who ministered to her mother during her illness, never leaving her bedside to take the needed rest, losing sleep until she would stagger at times when she tried to walk around the room.

Written by one who loved her.

MACON, GA.

MRS. A. H. KICE.

MRS. FLORENCE WALSTON.

The subject of this sketch, whose maiden name was Bradley, was born in Edgecombe County, N. C., August 5, 1858, and died in the same county, October 20, 1917. At the age of eighteen she offered, was received, and became a member of the church at Lawrence, Edgecombe County, being baptized by Elder William Bell. The following year, on December 12, 1877, she was united in marriage with Mr. George Walston, a kind, industrious, peace-loving man, who, though not a member of the church himself, yet during all of the nearly forty years they journeyed life's ways together he always (and with so much thoughtful kindness) provided comfortable means for her to attend her meetings as must have convinced her of his undying love, and thoughts of which must be to him now his greatest earthly comfort.

Sister Walston resided near the church, and none were more punctual in their attendance, and she was usually the first to arrive there. Her pastor, the much-loved Elder W. B. Strickland, has told the writer how that on the cold days of winter when driving over the frozen roads to his church he has been cheered by the mental vision of this devoted woman, almost ever changed to a physical vision as he would drive up to the church, see Sister Walston in the doorway, a broom in her hand and a bright smile on her face, and hear her calling to him, "Tie your horse quickly and come in; I know you are cold. I have a warm fire for you."

Sister Walston was the mother of ten children, seven of whom survive her. May He who alone can temper the winds to the shorn lambs comfort them and the mourning husband.

Written by one who knew her from her girlhood.

J. J. PITTMAN.

THE PRIMITIVE PATHWAY, By ELD. G. W. STEWART.

This book, if published, will contain about 90 pages, and the printing of 2,000 copies will cost \$234.50. It will be distributed, without charge, where most needed, for the defense of religious truth. Much of it will be from the writings of Elders W. M. Mitchell and J. R. Respess. If sufficient contributions for the publication are not made soon, the money will be returned to the subscribers. Contributions already reported, \$125.50. New contributions: Gus Bruehl, 25 cts.; Misses E. H. Barbour and Sarah A. Enson, 50 cts. each; and \$1.00 each by T. W. Lancaster, Eld. J. T. Rowe, E. A. Johnson, R. P. Ennis, A. S. Rowe, R. F. Hicks, W. C. Clayton, Miss Gaitly Story, F. G. Scott, and J. Arch Adams; \$2.00 by Mrs. Bettie Z. Whitley; and \$4.00 each by G. G. Mitchell, and J. W. Newton, up to July 12th. In all, \$146.75.

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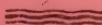
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THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



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The Gospel Messenger

SEPTEMBER, 1918.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 40

WILLIAMSTON, N. C., SEPTEMBER, 1918.

No. 9

CRUCIFIXION TO THE WORLD.

Gal. 6:14.

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

His dying crimson, like a robe,
Spreads o'er His body on the tree;
Then am I dead to all the globe,
And all the globe is dead to me.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

ISAAC WATTS (1709).

Our brave soldiers, who are facing death for us in France, delight to sing those precious gospel hymns, "Rock of Ages," "Jesus, Lover of My Soul," "Our God, Our Help in Ages Past," and "Eternal Father, Strong to Save"; and their especial favorites are "Abide With Me" and "When I Survey the Wondrous Cross." This

last blessed hymn is sung oftener by them than any other. May the dear Lord, who died for us, bless and save them.

S. H.

R. 5, PADUCAH, Ky., June, 1918.

DEAR BROTHER HASSELL:—I am sending the Experience of my dear mother, who died February 18, 1918, aged 84 years and 19 days. This has been written several years, and my brother had it published in *The Signs of the Times*. As you well know, she took your paper for many years; and my oldest sister and I are also readers, and we want her experience published in the dear MESSENGER.

MRS. ELLA MCFARLAND.

EXPERIENCE.

TO MY DEAR AND PRECIOUS CHILDREN:—I have had it on my mind for some time, if the dear Lord will guide my thoughts, to write a reason of my hope in Christ, if indeed I have one. I was very young when I first felt the fear of death, and I have wept often when thinking about having to die, for I learned early everyone had to die sooner or later; for I lost a little brother and sister younger than myself when I was small. The thought of death would make me feel very sad, more especially when I would do something wrong, for I had been told that the children who did wrong and wickedly God would punish forever. Sometimes I could forget such thoughts for awhile. Then sometimes I would be afraid to go to sleep, fearing I would die and go to that dreadful place of torment. Things went on in this way until I was ten or twelve years old, when I went with one of my cousins to a camp-meeting close to my father's house. She was older than I, and was living at father's at that time. We walked to the meeting, and when they called for mourners a young lady came and talked to my cousin and got her to go to the mourners' seat to be prayed for. I watched her go, and the thought came to me that no one cared what became of me, and I felt dreadfully bad. It went on in this way, and sometimes I would cry myself to sleep, thinking I would be forever lost. Things

went on in this way for several years, and I would go up to be prayed for often, but I did not seem to get any help; it seemed that mine was surely an outside case, for others would rise up around me rejoicing, but it seemed there was no hope for me. But one night, at old Three Forks, at a camp-meeting, I was up among the mourners, feeling lost and undone. My prayer was, "Lord, save, I am lost." I saw the Saviour extended on the cross, not far from me, and I felt light and happy, and rose up rejoicing, but very soon the tempter came and told me I was deceived. Then, O how badly I did feel! for I thought I was not only deceived myself, but had deceived others, and I tried to pray the Lord to undeceive me. Sometimes I could feel that I did love the blessed Saviour, and felt that He died for my sins; but I did not tell anyone my feelings, but some of them who were with me told mother about me, and she asked me, and I told her some of my feelings. She told me to ask the Lord to undeceive me if I was deceived. And that has been my cry, O! so often, for I am often in doubt, and almost in despair, and think I surely never knew the Saviour's love or I would not so often be in doubt about my condition. It was several months before I joined the Church. I was persuaded to join the Missionary Baptists by an old Missionary sister whom I had a great deal of confidence in, but I did not feel I was good enough to join any denomination. Father and mother belonged to the Primitive Baptists, and I felt that I wanted to join that Church, if I was fit to join any. So a few months after that, on Saturday of their regular meeting, I went forward and told part of what is written here, and was received, and baptized by my dear father; that was when I was about sixteen years old. I have passed through many dark and trying scenes, and have often doubted my fitness to belong to the Primitive Baptist Church, but have never doubted that being the right Church. I used to think when I was old I would not have so many doubts and fears, but it is still the same; so, if I am ever saved, it will not be for any good that I have done, but in and through the blood of the crucified and risen Saviour. I feel that I have failed often to live as I should, and have been impatient with my dear children many times. I have not

talked to them about their hope of future happiness as I ought to have done; but surely no mother ever felt more concerned about her children than I, though I had such a poor way of expressing it. It has been my earnest prayer and desire that the dear Lord would save them all in that bright and happy world above where sorrow and death are feared and felt no more.

Your loving mother, MRS. R. J. CHILTON.

No. 301 SCALES AVE., DANVILLE, VA., May 5, 1918.

Eld. A. J. Moore, Whitakers, N. C.

DEAR BROTHER:—Your kind and highly appreciated letter of the 1st inst. arrived in due time, and I was glad to hear from you. Your letter was so interesting, so comforting, so edifying, full of the good things of the Kingdom; things pertaining to and accompanying our salvation; things we have “seen and felt, and our hands have handled of the word of life.” This makes us have fellowship one for another, see eye to eye, and speak the same language. In the household of faith, the brethren are no more “strangers and foreigners, but fellow-citizens with the saints, and of the household of God.” This is because they have the same teacher; and He does not teach one doctrine today, and another tomorrow; for He says, “I am God, and change not, therefore ye sons of Jacob are not consumed.” You remember, under the new covenant the Lord says, “I will put My laws into their mind, and write them in their hearts; and I will be to them a God and they shall be to Me a people.” “And they *shall not* teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest.” “For I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more.” This is what grace has done for us. Oh! how wonderful is the grace of our Lord Jesus Christ. No wonder Paul could say, “By the grace of God, I am what I am.” As the poet says—

“Grace first contrived the way,
To save rebellious man;
And all the steps that grace display,
Which drew the wondrous plan.”

This is why we love to sing of grace, because it has done so much for us. It has taken our feet out of the mire and clay, and put them upon a rock (even Jesus), and put a new song in our mouth, even praise to our God. The prophet Isaiah by faith could get a glimpse of this precious truth, and was inspired to write, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Jesus is the Prince of Peace. There is no confusion in Him. St. Paul (having in mind the oneness of the Church, of how the Gentiles were brought in, Jew and Gentile made one in Christ Jesus) writes: "For He is our peace, who hath made one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace." "And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby." I believe we have a beautiful type of this in the case of Samson. You remember Samson went down to Timnath, and saw a woman in Timnath, one of the daughters of the Philistines. And he came up and told his father and his mother, and said, "I have seen a woman in Timnath of the daughters of the Philistines; now, therefore, get her for me to wife." Then his father and his mother said unto him, "Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me, for she pleaseth me well. [To my mind here is a type of the Gentile.] But his father and his mother knew not that it was of the Lord," etc. "Then went Samson down, and his father and his mother to Timnath, and came to the vineyards of Timnath, and behold, a young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done." Now this is what I see in it. "A young lion roared against him." A young lion denotes strength. What is stronger than the law? This young lion (the law) stood between him and his bride, and roared against him. The law stood between Jesus and His

bride, but He satisfied the law, broke down the middle wall of partition between Jew and Gentile, slaying the enmity in the law of commandments contained in ordinances, thereby making peace and bringing in everlasting righteousness. The righteousness which is of the law is imputed to us, and we drink of the river of God's good pleasure; we taste of His all-abounding grace, and it is sweeter than honey with the honeycomb. When Samson went down again with his parents to take His bride, when they came to the place he turned aside to see the carcass, and the bees had made honey in the carcass, and he put forth his hand and took some of the honey and went on eating, and gave his parents (kindred) some of the honey, and they did eat. In the gospel, we eat the flesh and drink the blood of Jesus, and this is sweet to our soul. Jesus ate of the same honey; it was His meat and His drink to do His Father's will. The gospel is the new wine of the Kingdom, and makes glad the heart. David says: "Thou has put gladness in my heart, more than the time when their corn and their wine increased." Jesus alone can do this. "He loved righteousness and hated iniquity; therefore God, even his God, hath anointed him with the oil of gladness above his fellows." When the gospel is preached, the children feed upon it, the inner man is renewed day by day, and we are built up into that most holy faith, and are encouraged to press forward to the mark for the prize of the high calling of God in Christ Jesus. The inner man, the new man, receives the gospel with joy. This is putting new wine into new bottles, and both are preserved. Men do not put old wine (the law) into new bottles. If a preacher were to preach the law, the children of the Kingdom could not receive it (could not contain it), for they have not so learned Christ. The bottles would break and the wine be lost. But the gospel is preached, the new wine, and the new man, the man born again, receives it with joy, for the heart is made glad.

I am glad to know that my letters are a comfort to you. I hope you are well. I would be glad to visit you all once more, and meet with the dear brethren at Hopeland, for I have been made to love them for Jesus' sake. Please write soon, as I am always glad to hear from you.

In hope, J. E. HERNDON.

GOD'S SALVATION.

NORTH BERWICK, MAINE.

The elect of God, in their pathway to glory, experience that the way is beset with impediments that would, were they able, halt the steps of such pilgrims. But "the righteous shall hold on his way"—Job. 17:9; and said the Apostle Paul, "In all these things we are more than conquerors through Him that loved us." Rom. 8:37. Among the opposers, that as stumbling blocks would keep us apart from our God are our accusers. Moses, the law accuses us; and the condemnation and ministration of death that is visited upon us wretched sinners when we meet him alone is an intolerable affliction to our guilty souls. O, the only way to silence the accusing voice of Moses is to be joined unto Christ in faith and love, to have Christ with us, our Surety, our Advocate, our Shield; for Christ is the end of the law for righteousness to every one that believeth. O, then we can sing,

"The terrors of law and of God
With me can have nothing to do;
My Saviour's obedience and blood
Hide all my transgressions from view."

An accusing conscience is a dreadful plague. How shall such a conscience be cleansed? And Satan, our dreadful enemy, is the accuser of the household of God; for thus it is recorded, "Now is come salvation, and strength, and the Kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." Rev. 12:10. Our Saviour said: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. 5:11, 12. And the Apostle Peter speaks of those "that falsely accuse your good conversation in Christ." 1 Peter 3:16. There is but one way of ultimate triumph over all these powers, and that is in our soul's intimacy by faith with our dear Mediator, Jesus Christ; whose precious blood and im-

puted righteousness is our justification from all our offenses, and shuts the mouths of all our enemies, "They overcame him [called the Devil and Satan] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. 12:11. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8:33, 34. Our God will hide us in the secret of His pavilion from the strife of tongues. Psalm 31:20. If the Lord be for us, who can be against us? "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." Isaiah 54:17. O, when with lively faith we are confiding in the Lamb of God, not a dog shall move his tongue against us (Exod. 11:7), for Christ our Passover is sacrificed for us, and we joyfully come forth out of Egypt and from all oppression, leaning upon our Beloved.

Our freedom from every ill, our blessedness and strength is in our precious Lord Jesus Christ. And with Christ dwelling in our hearts by faith, we grow up into Him, finding Him to be our all, our dear and lovely Friend. And He in His unparalleled friendship calleth us His friends (John 15:15) and brethren (Heb. 2:11). He tells us of the Father; He gives us the words given Him of the Father, and our very hearts receive them (John 17:8). In the midst of the Church our Saviour sings the praises of our Father who is in heaven. Hallowed by Thy name! In Christ Jesus we are chosen and everlasting loved, and God is not ashamed to be called our God, for He hath prepared for us a city. Christ is not ashamed to call His people brethren, and shall we poor sinners be ashamed of Jesus?

"Ashamed of Jesus! that dear Friend,
On whom my hopes of heaven depend!
No; when I blush—be this my shame,
That I no more revere His name."

Ah, there are times when because of our transgressions we are ashamed (Ezra 9:6), we blush to lift up our

faces unto our God, we are ashamed of all that we have done. Ezek. 43:11. But when the Lord sends us some token of His pardoning love, when we fly to the fountain of Jesus' precious blood, when with faith and love we confide in Him, we find that word to be sweetly true, "Whosoever believeth on Him shall not be ashamed." Rom. 9:33. "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end." Isaiah 45:17.

O, abiding in Thee, how blessed is our confidence! we shall not be ashamed before Thee at Thy coming. 1 Jno. 2:28. "Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:20.

FREDERICK W. KEENE.

ABIDE WITH ME.

Luke 24:29.

After preaching his last sermon to a poor and weeping congregation of fisher-people at Brixham, a southern seaport of England, Sept. 5, 1847, Henry Francis Lyte, their godly pastor, who was in the last stages of consumption, retired to his room, and wrote the touching words printed on last page of cover of this issue of THE GOSPEL MESSENGER. In his early ministry, Mr. Lyte wrote that precious hymn, "Jesus, I my cross have taken, All to leave and follow Thee."

S. H.

PSALM I.

1. *The happiness of the godly.* 4. *The unhappiness of the ungodly.*

1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2. But his delight is in the law of the Lord; and in his law doth he meditate day and night.

3. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

4. The ungodly are not so; but are like the chaff which the wind driveth away.

5. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish.

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., and Elder J. M. Murray, Ellaville, Ga.

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THE POSSESSION AND THE PROFESSION OF RELIGION.

True or heart religion is the effect of the operation of the Spirit of God in our spirits, causing us to *feel* the infinite holiness of God, and the spirituality of His law, which requires us to obey Him perfectly in every thought and word and act of our lives, to love Him supremely and to love our neighbors as ourselves, and causing us to *feel* the utter sinfulness of our natures, and our consequent inability to obey God's holy law, and yet our earnest desire to obey it, and causing us to mourn over our sins, and to cry unto God for His pardoning and purifying mercy, and giving us then to realize that He,

in His infinite grace, has laid all our sins upon His sinless Son, who died for our offenses, and rose for our justification, so that, being filled with His love, we are gladly willing to live and die for Him, and we are sincerely desirous of doing unto others as we would have them do unto ourselves. If we have true or heart religion, our prevailing desire is to do justly, love mercy, and walk humbly with God, to live soberly, righteously, and godly in this present evil world, to glorify God, and to benefit our fellow-creatures. If we have this true or heart religion, it is not only our imperative duty, but we should also esteem it a sweet privilege, to profess it before the Church of God, and to follow Christ, our adorable Saviour, in baptism, and to manifest it in our daily conduct and conversation, thus setting a bright example for others, who have similar exercises of spirit, to follow, and leaving after us, when we presently quit this world, a precious and sanctifying memory.

If we do not have such spiritual exercises, but have only a *false* or *head* religion, and are tempted by Satan, the arch enemy of God and man, who deceives the whole world, to make a profession of religion, and to unite with the Church, from worldly motives, to please men, and to obtain business, or money, or honor, or privilege, or society, or a companion, or any other earthly object, let us not dare to incur the vengeance and curse of Almighty God, who knows the heart, and who, throughout His infallible word, threatens the severest judgments upon hypocrites, by making a vain profession of religion, when we do not *feel* its solemn realities in our hearts. And if we, deceived by others, have made such a cold and heartless profession of religion, let us be assured that we cannot deceive God, who searches the heart, and let us humble ourselves in the dust before Him and implore His forgiveness, and that He would, for Jesus' sake, grant us an interest in His gracious, holy, and spiritual salvation.

But we may be possessors of true, heart religion, and still be sinners, in nature and in practice (for all human beings on earth are sinners), and we may find ourselves naturally and continually disposed to forget God, and to do what He has forbidden and to neglect what He has

commanded, and to live as though we would never die and be called of God to righteous and eternal judgment; yet if we hate sin, and deeply repent of our sins, and beg the Lord, for the sake of His dear Son, to forgive and purify us, and to keep us from sinning any more; if sin is our greatest burden, and Christ our greatest desire; if we love God incomparably above all others, and long to obey and honor Him and to be reconciled to His will, and if we delight, above all other things, in His service, and love His people above all others, and love them more the more Christ-like they are, and if we prefer others to ourselves, and if we desire to serve God and His people and our fellow-creatures more than we desire the riches, honors, and pleasures of the world, and feel that we must be saved by God's perfectly free grace if we are saved at all because, in the light of His infinite purity, all our own righteousnesses are as filthy rags, then we have a well-grounded hope of full and final salvation by the blood of the Lord Jesus Christ and by the power of His Spirit, and Christ Himself is all our hope, righteousness, wisdom, sanctification, and redemption, so that all our glorying is in Him; and, if we have not yet made a public profession of religion, we should not fail to take the first opportunity to go before the Church of Christ, and to tell His people humbly and meekly the reason for our hope, declaring to them what the Lord has done for our soul, and they will gladly receive us into their fellowship, and the minister of Christ will baptize us, and we will be entitled to all the privileges of the Church, and our chief joy will be in God and in His solemn worship. By this course we will glorify Him, and edify His people, and we will ourselves be comforted.

While no human organization is perfect, I believe, from searching the Scriptures and from an experience and observation of more than fifty years, that the Primitive or Old School Baptist Church is, in doctrine and practice, more like the Apostolic Church than any other religious society on earth, and, therefore, that those persons who have true or heart religion should unite with it; and it is painful to me to see or hear of the children or grandchildren of faithful Primitive Baptists being deceived into uniting with worldly, unscriptural Arminian denominations.

S. H.

“THE RED CROSS.”

The so-called “Red Cross” is not a Catholic or a Protestant or a Baptist institution. It is simply a set of men and women and children, almost all over the world, to aid suffering human beings everywhere, whether soldiers, or sailors, or civilians, in war or in peace, in all great public calamities—to do unto others as we would have others to do unto us under the same circumstances, according to Matt. 7:12; 22:39; Luke 10:25-37; Gal. 6:10; James 1:27. Not only in war, but also in storms and floods and fires and pestilence and famine they at once render the most urgent help to Primitive Baptists and all other destitute, afflicted, and distressed human beings. I have no reason whatever to believe that they squander or appropriate to themselves the funds committed to them. I have cheerfully contributed to those funds, and expect to continue to do so, and I would urge all others to give as liberally as they can to the noble and humane objects of the “Red Cross,” and thus to help the poor and suffering. Membership in the organization is nothing; practical relief to the miserable is the important matter.

SYLVESTER HASSELL.

Elder J. E. W. Henderson has been too feeble to write an editorial for THE GOSPEL MESSENGER during the last two months. We hope, D. V., that his health will improve with cooler weather.

S. H.

PSALM XV.

*David describeth a citizen of Zion.
A Psalm of David.*

1. Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?
2. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.
3. *He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.*
4. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. *He that sweareth to his own hurt, and changeth not.*
5. *He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.*

GOSPEL PREACHING.

There is nothing that will take the place of good, sound gospel preaching. The Lord's people, when born again, are children and need teaching by the humble, loving, faithful servants of God who preach the gospel freely and in love. Many of the Lord's dear children have been led astray by false teaching. "Men of your own selves shall arise up among you speaking perverse things to draw away disciples after them." Such men have made havoc of the Church in the past by leading them after that which is loved and esteemed by carnally-minded men. Men who are heretical in doctrine and immoral in practice have crept into the Church of God with their corrupting influence and have caused sore distress. A good, safe ministry is a most wonderful blessing. They speak the truth in love, and are willing to sacrifice their fleshly preferences for the good and prosperity of Zion. They feel like there is room in the Church for every true, humble minister of Christ; and there is no room for envy or one trying to supplant another. We need all the gifts and should love and appreciate them. There is much and lasting good accomplished by true, faithful, loving, self-sacrificing pastors. No one can fill the place of such a gift. Pastors should be loving and faithful to their churches, and their churches should be good to them. There is a great responsibility resting upon a pastor, and he should labor to always influence his members in a right direction. They should not be lords over the Church, but humble servants. They should acquaint themselves with the Scriptures, and visit and nurse the flock most tenderly.

There is much good accomplished by our faithful evangelists. Our churches are strengthened, comforted, and more fully established in the faith. Our evangelists have neglected destitute places too much. The good Lord has many children where the gospel has not been preached, and, if our ministry could visit those places and teach them in love, no doubt many would gladly come out of Babylon to the true Old Baptist Church. I have been visiting one of those destitute places of late, and found many precious children of God there. They had never

heard a Primitive Baptist preach before, and it was what their souls loved. The Lord had opened their hearts for the reception of the gospel. We extended an arm there, and received nine members, and last week we organized a Church there (near Stapleton, Ga.), and received three more. The Church now has twelve members, and much good material there out of the Church. Many are disgusted with foreign missions and all the modern moneyed system of the anti-Christian world. They love the doctrine of grace. The dear Lord is always ahead of the preacher. When He sends a man to preach He will have somebody prepared to receive the preaching. The gospel preached serves as a magnet to draw the humble children of God to it and away from the world. It separates the wheat from the chaff. It makes poor, weak children of God strong in the Lord and the power of His might. It saves God's believing children from sins, snares, and corrupt worldly practices, and leads to a precious peace and rest of soul in the sweet service of the Lord. It feeds the sheep and lambs, but does not make them. The true minister has many sore trials, but the dear Lord prepares His servants in the furnace of affliction for a life of greater usefulness in comforting others with the comfort wherewith he is comforted of God. L. H.

THE DREADFUL NATURE AND RESULTS OF SIN.

"Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Rom. 7:13.

In the lesson taught by experience we learn something of the greatness of sin. We are prone to think of sin as a misfortune and not a crime. Before experience we think of sin as a picture of a lion, but in experience we find it to be a fierce and roaring lion, ready to devour us. Paul saw sin as exceeding sinful. If we see sin as an awful thing, it shows we have been taught by the great Teacher. "Where sin abounded, there did grace much more abound." The quickened sinner sees sin abound, and in such a heart grace *much more abounds.*

Sin abounds both in our lives and in our nature—our nature is contaminated with it. "And were by nature children of wrath even as others." We descended from sinful parents and belong to a sinful race. We were "conceived in sin and shapen in iniquity." It has grown with our growth, and strengthened with our strength. It has been our environment, in youth and middle age and declining years.

We learn something of sin's strength by considering what arguments fail to suppress it, and what influences do not remove it. The sinner is the servant (slave) of sin, and knows it not. He is led captive by the Devil at his will; he walks according to the course of this world, the prince of the power of the air, the spirit that works in the children of disobedience. The sinner is dead in trespasses and in sins. No animal has been so cruel to its own species as man; man in all ages has been man's fiercest foe. Multiplied millions of our race have been cruelly slain by their fellow-beings; and the race is now in the throes of war one with another.

"What is man, that Thou art mindful of him?" Cain, the first-born of our race, slew his brother; and war and bloodshed have cursed the life of men in all the history of our race. Millions have been spent to overcome sin; and nations where the greatest efforts have been made to Christianize the world are first in this war. Who or what can control sin? The Devil knew that there was but one Being that could save from sin (Matt. 8:32). When lust conceives, it brings forth sin; and when sin is finished, it brings forth death; so that death and decay are the fruits of sin. But sinners care not for this; no argument is strong enough to keep men from sin.

The body "is sown in dishonor." The grave is the prison house of the sinner for sin; and so death and the grave are badges of the reproach of sin. The penalty of sin is enough to turn men from it if it were possible for it to be done by argument or by fear.

The sinner is under the curse of an invincible and inflexible law, which has been and is still in force. The world as a field has been reaped by death in every generation; so that not one of the race has escaped his scythe except Enoch and Elijah. This is the fruit of sin. Our parents were driven from the garden for sin, and with

them all their offspring. Fire and brimstone were rained on the cities of the plain for sin; and the world was drowned by a flood on account of sin. No wonder Paul declared that sin was "exceeding sinful." Men, women, and babes were all the objects of God's displeasure. Let us learn from this that God hates sin, and will not let it go unpunished.

He that spared not His own Son will not spare the sinner if sin is unatoned and unrepented. God is of purer eyes than to behold iniquity, or to spare the sinner. All the sufferings of Christ were for sin. His crown of thorns, His buffeting and agony show how God hates sins. Let us see the ruin sin has wrought, the agony and wretchedness that mark its history. The world is yet to be burned up, and the elements melt with fervent heat for sin; and hell is provided with unquenchable fire for sin.

Lord, teach us to hate and dread sin, and to turn from it as our greatest foe.

Affectionately, J. H. O.

CERTAINTY AND SWEETNESS OF SALVATION BY GRACE.

I read with interest the August MESSENGER. Wesley talked good about unconditional election, irresistible grace, and final perseverance. It is certain that if one of these positions is true, all are true, and it seems to me that the Bible supports all three of them, and reason and sound logic support them, and the experience of all the people of God proves them. When we consider how we were taught of God, and how we came to love God and His service, it is full of proof that God made the difference. "It was all of His grace we were brought to obey, while others were suffered to go the road which by nature we choose as our way, which leads to the regions of woe." "Jesus sought me when a stranger." "There is a fountain filled with blood." "Dear, dying Lamb, Thy precious blood shall never lose its power till all the ransomed Church of God be saved to sin no more." "Sweet to look back and see my name, in life's fair book set down." Many of our sweetest hymns teach election.

It is a sweet doctrine, full of comfort. "Election, 'tis a word divine, for, Lord, I plainly see had not Thy choice preceded mine, I never had chosen Thee." "We love Him because He first loved us." It is safe to us; with our feet on this rock we are secure. It "ascribes greatness to our God."

"Irresistible grace" in our regeneration is scriptural, and it, too, is agreeable to sound reason. God is so great a being we cannot think of His grace as being resistible by man. If God were less and less powerful, and if man were greater than he is, then we might consider the case differently; but God is so great that no other being can so resist His influences as to defeat His purposes. "Ye do always resist the Holy Ghost; as your fathers did, so do you." The "*uncircumcised in heart and ears*" *always resist*, that is, they oppose God in His works, but not so as to defeat Him.

The work of regeneration is a creative work, and we cannot think of matter refusing to be created. It is a resurrection work, and we cannot think of the dead refusing to be raised up. So we cannot think of a sinner refusing to be quickened. When we deny that sinners resist, we do not mean that they favor or seek for regeneration.

In regard to "final perseverance, it, too, is scriptural, and it is supported by sound reason, and it is a sweet, consoling doctrine. We need that it be true. It is better for us, for it to be true, than it would be for it not to be true. The Devil would be glad for it not to be true. No argument is needed to prove that we need to be kept by the power of God, as the apple of His eye. We need that His purpose embrace us even from eternity. We need that God be so anxious to save us that He give His own Son for that purpose and to that end; and we need that God be so wise and great, so immutable, that no power in earth or hell can possibly defeat His purpose to save. Satan would hate for all this to be true, but I see no reason why the tried people of God should hate the doctrine. If this sentiment is not the gospel, I do not see how the gospel can be the sweetest possible of all truths. Were it all left to us and to our firmness, it would be a failure; but God keeps us. If He love us with tender love, salvation rests, all of it, on His power and wisdom and mercy.

So we love the three points that Wesley named, and feel that it is a sweet, comforting doctrine, and we need it so much in this world of sin and ruin. God may "visit our transgressions with a rod," but His kindness He will never take away. "How firm a foundation, ye saints of the Lord."

I was sorry to note that Elder Farmer of Wilson, N. C., was sick. I was at his home once, and I love him as one of the Lord's servants, and I hope he will be restored to health and his churches.

I enjoyed Elder Stewart's article on the Support of the Ministry; also Elder Hanks' article. I am a poor, unworthy sinner, and I love the society of those who know themselves to need a great Saviour.

Mrs. O. unites in love to you. We would be glad to see you once more.

J. H. O.

HAPPINESS IN CHRIST.

"The Elder Henry Venn, of England (1724-1797), once told his children that in the evening he would take them to one of the most interesting sights in the world. They were anxious to know what it was. But Mr. Venn did not gratify their curiosity; he only told them to wait. When evening came he took them by the hand and led them to a miserable hovel, whose decayed walls and broken windows bespoke poverty and want. 'Now,' said he, 'my dear children, can any one that lives in such a wretched place as this be happy? Yet this is not all: a poor young man lies on a miserable straw bed within, dying of a fever, and afflicted with nine painful ulcers.' 'Oh, how wretched!' they all exclaimed at once. Mr. Venn led them into the cottage and, going up to the poor, dying young man, said, 'Abraham Midwood, I have brought my children here to show them that people can be happy in sickness, in poverty, and in want; and now tell them if it is not so.' The suffering youth immediately answered: 'Oh, yes, sir! I would not change my state with the richest man on earth who had not the views which I have. Blessed be God, I have a good hope through Christ of going to heaven, where Lazarus now is. He has a great while ago forgotten all his miseries;

soon I shall mine. Sir, this is nothing to bear while the presence of God cheers my soul. Indeed, I am truly happy, and I trust to be happy through all eternity; and I every hour thank God, who has given me to enjoy the riches of His goodness and His grace through Jesus Christ.’’ From this interesting and touching incident we may learn that just wherever and whenever Jesus is present to bless and manifest His love to a poor, suffering saint, there is joy and happiness. But we are not to conclude that all the wretchedly poor and afflicted people of God are thus blessed with His gracious and holy presence, and enabled to joy in their poverty and distress; for some of them, in addition to their poverty and affliction, are distressed with doubts and fears, and with the hiding of their Father’s face, and often feel that theirs is a hopeless case, and that of all men they are the most miserable. But, dear, suffering and afflicted believers in Jesus, despair not, for in due time we shall reap if we faint not. ‘‘Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God. For I shall yet praise Him *for* the help of His countenance.’’ Psalm 42:5.

So we conclude that just wherever Jesus is present to own and to bless, by a manifestation or revelation of His love and mercy, there is joy unspeakable; whether the recipient is rich or poor, in sickness or in health, at home or abroad, Jesus is all in all. Blessed be His adorable name forever.

I have been speaking publicly in the great name of God for about thirty-six years. I have spoken in different states, to small audiences, and sometimes to thousands; in the country and in cities. Sometimes to people who seemed cold, careless, and indifferent, and sometimes to those that seemed greatly interested and inclined, as I felt, to overrate me and to give me praise; but the sweetest experience I have ever had in speaking in the name of the Lord, and to me the most precious and glorious meeting I was ever in, was at Pleasant Ridge Church, Tuscaloosa County, Alabama, of the Hopewell Association, of which Elder Taney Moore was pastor, in the summer of 1899. There were present five or six ministers, and visiting brethren, sisters, and friends from other Churches and sections, and a good

turnout of the people generally, as I now remember it. On a Saturday at 11 o'clock I spoke from this text: "It is not in me." Gen. 41:16. In speaking upon this subject I was in some way deeply and sweetly impressed. After preaching, the Church went into conference, Elder Moore serving as moderator. To me that conference seemed to be enclosed with a halo of glory, and the glory of the Lord seemed to fill that house. After going home and getting dinner, a number of brethren collected at a friend's house, among them a number of good singers, and they sung the praises of God, which to me all that evening was most precious and sweet and a joy unspeakable.

G. W. STEWART.

QUESTIONS AND ANSWERS.

1. Q. Who was it that first trusted in Christ (Eph. 1:12)? A. The Jews, to whom the gospel was first preached, before it was preached to the Gentiles (Rom. 1:16). In the original of Eph. 1:12, the words translated "who" and "trusted" are in the plural number, which proves that "we" in that verse is the antecedent of "who"; and Eph. 2:11-22 and 3:1-12 show that Paul, the Apostle of the Gentiles, is, in this connection, comparing Jewish and Gentile believers.

2. Q. Do the Churches of the Means Baptists, without Boards or Conventions, directly send out their foreign missionaries and pay their expenses? A. They do in the United States; but in England they have Missionary Societies.

3. Q. In Acts 13:3 and 4, Luke, the inspired historian, speaking of the departure of Barnabas and Saul on their first preaching tour, says: "And when they [the members of the Church at Antioch] had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Selencia; and from thence they sailed to Cyprus." Did both the Church and the Holy Ghost send out these ministers? A. The verbs rendered "sent" in these two verses are different. The literal meaning is that the Church let them go (consented for them to go), and the Holy Ghost, who had qualified and called them to this

work (Acts 13:2), sent them forth to preach the gospel in other places. No missionary society or board had anything to do with sending them. The first Missionary Society ever known was established in 1622 by the Jesuit Pope, Gregory XV., to train and send out men to make the world Roman Catholic. See page 516 of my Church History.

S. H.

SKEWARKEY UNION.

The next session of the Skewarkey Union is appointed to be held, D. V., with the Church at Tarboro, N. C., the last Friday, Saturday, and Sunday in September.

S. HASSELL.

KEHUKEE ASSOCIATION.

The 153d Annual Session of the Kehukee Association will be held, the Lord willing, with the Church at the Falls of Tar River, near Rocky Mount, N. C., the first Saturday, Sunday, and Monday in October. All lovers of Bible truth are cordially invited to attend.

B. S. COWING, *Clerk.*S. HASSELL, *Moderator.*

EXTRACTS.

BREMEN, GA., July 18, 1918.

Eld. S. Hassell—

DEAR AND ESTEEMED BROTHER IN THE LORD:—I have a long time regarded THE MESSENGER as equal to any paper that we have—always punctual, and free from any contention. May the Lord continue to support and comfort you, is the prayer of your humble brother, I hope.

Yours in the Lord, J. T. COPELAND.

R. 5, HATTIESBURG, MISS., June 15, 1918.

DEAR BROTHER HASSELL:—My time is out for THE MESSENGER; find enclosed money order for \$1.25 for another year. Everything is so high I think all subscribers ought to pay the above amount; nearly all papers have advanced in price.

These are perilous times—such a dreadful war, and sin is the cause of trouble; wars, pestilence, etc. I fear that the sins of God's people are some of the causes; for we are the salt of the earth; and there is so much disobedience in our ranks that I fear we have lost our savor. In Israel's day every transgressor had to be punished, and in this gospel day how shall we escape if we neglect so

great a salvation? In doing our duty is a great salvation for us here in time, to escape the chastening rod. Look at wars, famine, and pestilence that were sent on Israel for disobedience. Those things are written for our learning, that we should not do as they did. Almost all our churches have meeting only once a month, and some can't lose one day in a month to meet and worship the Lord. I have been preaching forty-five years, and never missed one day's appointments and conferences, and feel good over it, and we all feel so much better in obedience. My experience with Churches is, they ought to meet to worship the Lord more than once a month, if possible. What a good time we have had in the United States since the Declaration of our Independence! We can meet and worship the Lord and none dare to make us afraid. Have we been thankful, and do we appreciate these great blessings, when we read the Bible and history, and see how the people of God have been persecuted by false religion, and have hidden in dens and caves to worship the Lord, and how much we are blessed with our great laws of protection? I pray often for the good Lord to give all nations the privileges of the United States. I pray for peace among all nations. Then when I see so much sin, false prophets, and false religion, etc., I fear the Lord will not answer my prayers. I know when Ninevah repented, the Lord saved them from destruction. So let us do better in the future, and enjoy His salvation.

THE MESSENGER is a good paper. I endorse almost everything it contains. May the good Lord bless you and all the writers with His Spirit, to write sound doctrine.

Your brother, S. V. FORD.

SELECTIONS.

THE BIBLE WILL COME BACK.

The Book of Books has not been banished. It is in the student's library, on the family center-table, and in every bookstore. It is in transit, by mail and express, on every railroad and steamboat line—going in every direction and to every point on the globe. It is on the pulpits, in Bible-school classrooms, and in the pockets of our soldiers. Where could one go and not find the Bible?

Nevertheless, the Bible, in a sense, went away--was pushed away. As a book, it remained in Germany; but, as God's revelation to man, it disappeared from German teaching and German thinking. And, sad to record, the Word of God was displaced, to a great extent, by rationalism and materialism in England and France. Nor did America escape the widespread calamity. Aided by German rationalism in our colleges and universities and literature and many pulpits, our unscrupulous commercialism, our phenomenal prosperity and our love of ease and pleasure superseded the living Word in our thoughts and purposes and activities.

In August, 1914, we heard the sound of cannon—but it was in Europe, and we were not frightened. Two and a half years passed, and still we felt secure. Even when great headlines in the daily press assured us that we were actually participating in the war, we were calm and felt that the conflict would pass without hurting us much. Nor did the first few months of our experience as a recognized factor in civilization's struggle for existence arouse us from

our lethargy—we kept thinking we would escape hardships, and that it would not be necessary for our boys to serve at the front.

The recent months have, however, wrought a great change. Our young men have been gone long enough to create a yearning in our hearts for their return; many of our boys—our own brave lads—are overseas, and their blood is flowing; our business is beginning to feel the strain of war, our purses are being emptied, certain foods are becoming scarce, and we are already feeling the pinch of inconvenience and economy.

The situation is not yet as severe as it will be. We must pay the price, and we will do it bravely and patriotically. Nevertheless, we will lack comforts, and we shall sorrow. The heavy hand of necessity will tax our property and incomes to the limit, and we will have to give and give and give to the righteous causes that will press. Sacrifices these, but they will be lost sight of in the great sorrow which, like a black cloud, is slowly descending upon us. We shall continue to be patriotic and brave, but we shall not be able to restrain our tears—it's human to weep.

Here in the United States our spirits will be broken. We shall rely upon our own strength until it fails—and it will fail. Then we shall do as the Hebrew people did when they reached the limit of their own strength, and as every other nation that knew of God has done in times of pressing necessity; we will turn to God—we will read the Bible again, and fling ourselves upon its principles and promises.

The Bible, not a book mutilated by the scissors of speculation, will come back to, not only the United States, but England and France and all the nations—not excepting Germany. Even in that benighted land—where Thor now reigns—the women, the old men, the children, and the remnant of middle-aged men who will return to their reduced homes, will wring their hands and wail and ask, "Where is God?"

The people of Germany, and every torn, bleeding country, will ask this question—it is as inevitable as the rising of the sun.

The God who, in Christ, comforts and strengthens crushed, anguish souls, is not brought near by theories of evolution, treatises on psychology, philosophizings, and books on culture. He is presented to the souls that feel their need of His counsel and strength by the Bible—not speculative discussions about the origin of the Bible or skeptical criticisms of the Bible.

The Bible will come back into the thinking and the life of the world, and that right early. The night is black—there's not a star in sight. But the sun will rise again, and the morning, though it will dawn on a tear-stained world, will be bright and glorious with promise.—*Christian Standard (Cincinnati, O.)*.

"GERMAN FRIGHTFULNESS."

This is a phrase coined by the linguists of Germany to express the horrors of war, as conducted by them. The German military class stands convicted at the bar of universal judgment for barbarism and cruelty unparalleled in the history of all time. Realizing that some apology was necessary for her accursed course, she now comes forward with the apology that "German frightfulness" was intended as a mercy to the world. The explanation of this queer contention is, that the unspeakable cruelty practiced would prevent other nations from entering war, and that thus the war would soon end with German victory.

We must confess this appears to us a very poor excuse for cutting off the right hands of little Belgian boys and maiming men and women in conquered territory. Indeed, it seems to us a poor plea for poisoning wells, dropping poisoned candy from aeroplanes, and blowing up hospital ships. Worse, if possible, than the crimes that have been committed, has been the dormant or dead condition of the German conscience. The national conscience seems to have been completely paralyzed, and the ability to distinguish between right and wrong lost. Not even vain regrets for the destruction they have wrought have been forthcoming from the High Command, but rather have those in command exulted as they recounted the long accumulated catalogue of their own crimes. And yet, a day of awakening must come, and that, too, speedily. It may not come till the German army is annihilated and the nation comes before the bar of mankind, asking that their country be not divided among the nations of the earth.

No, these deeds of darkness must be condemned and atoned for, and when Germany awakes from her delirium of universal dominion, she, as others, will be astounded at her doings. The day of remorse and retribution will not be long delayed, and the utmost farthing shall be paid.—*Western Recorder (Louisville, Ky.).*

A CHRISTLESS CREED.

The Kaiser does not mention Christ or quote from the New Testament. His code of morals is a Christless creed. A triumph for his scheme of government by force would be a return to the dark ages. Such a thing is inconceivable! It has taken centuries to overthrow the feudal barons and predatory families—the world will not pass under the yoke again. This is the dying gasp of autocracy—the bloody end of a gory system that has given all history a sanguine hue.—*The Commoner (Lincoln, Neb.).*

WHY THE HUN?

We have only hinted in the briefest possible fashion at the Germans whose atrocities shame Christian civilization in this twentieth century. Why does God permit their bestial crimes? Why does He not destroy the criminals, as He has done in the past centuries? Ninevah, Babylon, and many other nations, have conquered, devastated, and destroyed, and when their hour of doom came they “drank at the hand of the Lord the cup of His fury.” Two things came unto them and none were sorry for them: “desolation and destruction, and the famine, and the sword.” Mighty world-conquerors, the very sites of their great cities are now the den of wild beasts and their names stand out as God’s rebuke for all nations of all ages to take heed and tremble. The providential place in the world for all these is that of the rattlesnake, the copperhead, the tiger, the famine, the pestilence.

That a modern nation, in spite of such opportunities as never have been surpassed, of such power to achieve as has been rarely paralleled, could possibly descend to such hellish depravity as our eyes have witnessed and our ears have heard, is God’s warning to all the earth. No sane man is ignorant of all this. How can we explain, then, the shameful folly of Christian England and America turning over to the tools of the Huns, our publishing houses, our periodicals, our literature, our churches, our Sunday schools, and invite for our-

selves disaster, disgrace, and despair? Shall God spare us from the cup of trembling, dare we hope to escape the dregs of the cup of His fury, who have sinned against such light, privilege, and blessing as have never been equalled in human history?

Let Isaiah, whom the Huns have mockingly labelled the "Great Unknown," deliver his inspired message again as of old:

"Hearken unto me, ye that know righteousness, the people in whose heart is My law: fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but My righteousness shall be forever, and My salvation from generation to generation" (51:7, 8).—*The Bible Champion* (Reading, Pa.).

APPEAL TO COMMON FOLKS (AGAINST GERMAN INFIDELITY).

You are not troubled with infidel theories about the Bible. You know what an infidel is; who his master is; what his purpose is. You know what the Bible is; what it has done for the world; what it was to your Christian father and mother; what it is to you; what it may be to anybody who will heed its wise and loving words.

It is hard for you to believe that any sane person would seek to destroy every Bible in the world. The Bible has always had enemies; they were bad men and women who were angry because it rebuked their sins and threatened them with punishment. They have always, until late years, been open enemies. They attacked it from without the Church. The attack from within the Church began in Germany under Frederick the Great (King of Prussia, 1740-1786). We have suggested that he yielded to Satan's temptation to become the ruler of the world by serving him. Being the head of the Church in his empire, he sought to destroy the Church by making the universities infidel; filling the pulpits with infidels; instigating and inspiring the publication of literature undermining the faith of the people in the Bible as the Word of God.

Young men from all countries were induced to go to Germany to be educated and went home infidels; they secured places in colleges and universities and introduced the infidel teaching; they secured pulpits, and in orthodox Churches taught infidelity; they secured the coöperation of publishing houses to issue literature assailing the Bible as the Word of God; they had the hardihood to issue Sunday school literature to win children and youth from the Bible of their fathers and mothers.

The Kaiser, yielding to the same temptation that was accepted by his grandfather (Frederick the Great), continued his work. When he believed the time was ripe for a world war that would make him ruler of the earth, he struck. We are now in the midst, or rather in the beginning of the world's most terrible conflict. There can be no doubt as to the outcome. God, not Satan, rules the world. But there will be a stupendous and heart-rending price of blood and gold to pay for it all. You will have it to pay.

What makes the condition all the more distressing and perilous is that colleges, universities, theological schools, are now in war-time pushing their campaign against the Bible as the Word of God. Publishing houses are deluging the land with false literature along the same line; pulpits are occupied by men who steadily teach the German theology in almost every orthodox denomination. Many of the most active in this movement are the loudest shouters for the

Flag in their communities; they pose as the ideal patriots when they, more than any others, are the cause of the war. If the pulpits of Germany had kept the Church loyal to the Word of God, Germany would have been today the land of Luther, and not of the Kaiser. The world surrendered its churches and pulpits to infidelity. German propagandists of every imaginable kind have gone up and down, shouting the praise of the Fatherland; they have established themselves in places of power and influence; they have created a system of espionage throughout every land; they have secured organizations which they fully believed would rise in arms in support of the Fatherland throughout the world.

Unless we turn to God, we are to have great tribulation, endure great privation, suffering, and bereavement. You should carry out His plans and further His purposes. You can refuse to send your children to infidel schools; you can refuse to buy anything that bears the imprint of a publisher that issues infidel literature; you can refuse to read any periodical that does not openly and loyally maintain the authority of the Bible as God's Word; you can refuse to hear any man preach who is not as true to the Bible as to the Flag. You can compel the protection of God's Holy Day, of God's Holy House, of God's Holy Church. You are supreme in this great nation and your voice settles all questions.—*The Bible Champion* (Reading, Pa.).

SLACKER OR TRAITOR.

A pastor in his inaugural sermon in one of the greatest New York Baptist churches, recently was reported as having denounced "religion made in Germany." He said: "There is no place in the religious world for the slacker. A religious slacker is more despicable than a military slacker. If God dealt with His soldiers as sternly as our Government deals with hers, I am afraid there would be several million courts-martial in the Christian camps! A soldier who is unfaithful is backed up against a wall and shot. What will God do, then, with His soldiers who are unfaithful?"

A slacker is one who evades his duty. A traitor not only repudiates his duty, but is an ally of the enemy. God's unfaithful soldier is not a slacker, but a traitor. It is not worth while to bother about what God will do with traitors. The thing that concerns us is, "What ought we to do with religious traitors?"

The Chicago University is the greatest Baptist school in the world. It has practically unlimited financial resources and uses them with a lavish hand in its propaganda of religious treason [German infidelity]. There is no mistaking the purpose of the propaganda. It is to indoctrinate all whom it may be able to reach by its literature of many and various kinds, in the Hun theology. Every evil word and thought so industriously, so ingeniously, and so effectively exploited against the universally accepted orthodox standards is "an adaptation and modification of views made in Germany."

In an appeal to Baptists in the March-April *Bible Champion*, signed by ten of the most eminent Baptists in America, these striking words were used:

"Whatever may be said of other denominations, it is peculiarly important that Baptists have sound views regarding the Scriptures. Without full faith in their integrity and authority, our denomination has no ground of existence."

If the propaganda of the Chicago University is successful in overthrowing the "integrity and authority" of the Scriptures, not only

the Book is destroyed, but the Baptist Church, the most numerous of the Protestant bodies of America, is assassinated by its greatest university. What will the Baptist denomination do with its traitors? is the most vital question now before its princely, scholarly, devout leaders.—*The Bible Champion* (Reading, Pa.).

FALSEHOOD OF GERMAN SO-CALLED "HIGHER CRITICISM" OF THE BIBLE.

Facts, recently brought to light, demonstrate that the analysis of the Pentateuch, and its separation into documents resulted from the use of a corrupted Hebrew text. The proof of this statement is now accessible to all English-speaking scholars in the writings of Wiener, Griffiths, Dahse, Troelstra, Aalders, Van Hoonacker, Hugh Pope, and others. Whoever now refers to the documentary theory of the Pentateuch as "a scientifically established fact" confesses himself to be behind the times in scholarship. To do so now in the face of all the evidence is scarcely less than criminal. The documentary theory has fallen to the ground. Even Wellhausen permits me to publish that the "sore point" of his theory has been found.—Prof. G. F. Wright, *Editor of the "Bibliotheca Sacra," Oberlin, O.*

LET'S HAVE DONE WITH THE MOVIES.

Life has taken on a seriousness that it has not had for many a year. Certainly the movies with their superficiality, with their appeal to excitement, and their appeal (in a large share of those that are presented at present) to that which is vilest in man and woman, are utterly out of keeping with such a serious age as that in which we are living. The movies ought to go. The men and women engaged in this enormous business are needed in more important departments of life. While they amuse they also corrupt. They are beyond a question one of the most corrupting influences at work in human society today. They are making more wounds and deeper wounds in human morals than the saloon, as fearful an agent of evil as it is. The minds and the morals of more men and women and boys and girls are corrupted and putrified by "the movies" than by any other agency in the present day. They are wrecking homes and manufacturing thieves, thugs, libertines, and prostitutes. And they resent all attempts at control or censorship.—*The King's Business* (Los Angeles, Cal.).

BENEFITS OF THE WAR.

War is a devilish thing, and the present war is the most devilish war in all history. The wrong and loss and misery that this war has wrought are beyond any possibility of computation; but by the grace of God good has come from the war in many ways. The war, for example, has caused a simplicity in the way of living on the part of the great mass of men and women that preachers and reformers have been urging for years without much success. God has compelled men by the stern hand of the war to do what He has been commanding them to do through His written Word and His faithful servants, but in vain. Men would not heed the Word, so they have had to heed the rod. Many are complaining because they are compelled to use less sugar, but it is beyond a question good for them that they cannot get the sugar. Almost every American boy and girl and woman and

man consumes too much sugar for their own physical welfare. Sugar is an invaluable food, it is the great force food; but we need only a small amount of it and too much is exceedingly harmful. Too much sugar is the principal cause of Bright's disease, diabetes, rheumatism, and many other physical ills. Wheat is another food of great value. It is the most valuable of all cereal foods, but too much wheat taken in addition to other starch foods does much mischief in many ways. It is doubtful if any one ought to eat wheat bread and potatoes and meat all at the same meal. It is well for most of us that our wheat consumption has been curtailed. But these are minor benefits of the war. The war has transformed a multitude of loafers, rich loafers, and idle and worthless sons of the millionaire class, and poor loafers, who rather beg than work, into industrious citizens, and it is likely very soon to accomplish far more along this line. It has taught thousands of worthless females, mere "society women," that there is something more worth while for a woman to do than to parade their wealth by putting on costly apparel and priceless gowns and attend silly social functions. It has made women real women, loving ministers to the needs and sorrows and sufferings of others out of a host of creatures that before were mere human dolls. It has awakened the most dauntless courage and thorough-going sacrifice of self in a multitude of men and women, too, who we would never dream were capable of it. And it has brought a seriousness, a deep thoughtfulness concerning God and eternity into the lives of many who a year or two ago had as their ruling motto "let us eat, drink, and be merry." As much as we detest war, as much as we abhor the moral monster who is responsible for this war, nevertheless, when we see with our own eyes some of the things this war has wrought we feel like thanking God that He ever permitted this war to come and for the way in which He has brought good out of it.—*The Kings Business (Los Angeles, Cal.)*.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.
Rev. xiv. 13.

DEACON JOHN WESTLEY GILLIAM.

At the request of our bereaved sister, I will write an obituary notice of our brother, Deacon J. W. Gilliam.

He was the second eldest of the children of Robert and Martha Gilliam. He was born August 21, 1840, and died June 12, 1918. He was married to Miss Mary Jane Leath, daughter of John F. and Cornelia Leath, on June 8, 1879. To this union there were twelve children born. Two daughters died in infancy.

He leaves a beloved wife, ten children, and three sisters to mourn their loss, which we feel sure is his eternal gain.

He received a hope in our Lord Jesus Christ on the second day of September, 1856 at 1 o'clock p. m. He served as a Confederate soldier in the Civil War for three years and was twice wounded in battle. He joined the Primitive Baptist Church at Gilliams at their November meeting, 1867, was ordained deacon, and chosen clerk at their September meeting, 1879. Both of these offices he filled well until his death.

He founded Gilliam Academy in 1879, and has since been principal of that school. In his home his hospitality was unbounded, as all

our brethren and many others who have traveled that way can bear witness. He was a strong believer in the sovereignty of God and made no compromises in his faith. He was well acquainted with the Bible and had good understanding of its teachings.

In connection with his official duties in the Church and his school, Brother Gilliam has canvassed forty counties in this State and a portion of Virginia, traveling by private conveyance, in the interest of his school and selling fruit trees. He was a successful farmer, and personally conducted his farm during vacation when at home, and looked after other business interests. He was chosen regularly by his Church to attend the sessions of the Country Line Association, and by that Association a messenger to attend several of the sister Associations, and he took pleasure in being faithful to these trusts, and was faithful as long as he was able to go.

The most of his life he was stout and did not know when to stop work. Even in old age he had the same ambition. But for about two years he had been in feeble health and did things beyond his strength, for if he was able to be up he was on the move in some way.

Last year as fall came on his health began to give way and he grew more feeble as the winter came on, but was able to sit up some nearly every day until about one week before his death. His trouble was high blood-pressure, and he suffered very much for breath.

On Sunday night before he died on Wednesday night he had a hard chill, and the remainder of his time he lay in a stupor, speaking only a few words to be understood.

This year he often had his children called together, feeling that his departure was near. When the end came at 9 o'clock at night on June 12th, he passed away, without a struggle, in the presence of all his children. On the 14th a large congregation of his neighbors and friends came together and his funeral was preached by Elders O. J. and C. F. Denny, and he was laid to rest to await the morning of the first resurrection, when he, with all those who have died in Christ Jesus, shall rise from the dead and, together with those who shall be changed at that time, shall be caught up to meet the Lord in the air, and be forever with the Lord.

I desire to extend my sincere sympathy to our dear bereaved sister and all the family and bereaved ones. The Lord bless them and give them grace to be submissive to His holy will, and to love and serve Him. While sadness fills the heart and home, may the Spirit say, "It is the Lord, let Him do as He pleaseth."

In hope and love I am their brother and friend,

Atlantic, N. C.

L. H. HARDY.

MRS. MOLLIE REACH.

Mrs. Mollie Reach, my highly esteemed niece, was about fifty years of age, and died suddenly in her garden, on April 22, 1918. She leaves eight children—seven boys (one or two of whom are in the war) and one daughter—and her husband to mourn her loss. May it please the Lord to care for and comfort them according to His holy will. Mollie was a noble woman, loved and highly respected by those that knew her. She was not a member of the Primitive Baptist Church, visibly, but she had a sweet hope of rest beyond this vale of tears and sorrow, and loved to read our literature and hear our people preach.

G. W. STEWART.

THE PRIMITIVE PATHWAY, BY ELDER G. W. STEWART.

This able defense of Primitive or Old School doctrine and practice is now in press; it will fill about 90 pages, and 1,000 copies, for free distribution where most needed, will cost \$169.00. Each contributor will receive one or more copies. One of the principal features of the book will be the writings and portraits of our gifted and sainted brethren, Elders J. R. Respess and W. M. Mitchell. Heretofore reported, \$146.75. New contributions: Wm. Slade, \$10.00; W. A. Holmes, \$1.50; and \$1.00 each by Mrs. A. D. Reaves, John H. Williams, Jesse Stopp, Harvey Yeager, Carrie Frazier, Elder J. Spinks, and Elder N. H. Woods. In all, \$164.75. A few more dollars will pay the cost of printing and mailing these interesting and valuable books. Elder Stewart charges nothing for his labors in preparing the work.

S. HASSELL.

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Vol. 40

No. 10

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

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OCTOBER, 1918.

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The United States Government, on account of its great need of print paper, and the increasing shortage of such paper, has ordered publishers, not only to decrease the size of their periodicals, but also to quit giving copies to any one, and to discontinue sending copies after the subscription expires. If publishers do not obey this order, they can get no print paper at all. Because of this terrible war for human rights and liberties, I AM, THEREFORE, MOST RELUCTANTLY COMPELLED TO QUIT SENDING FREE COPIES OF THE GOSPEL MESSENGER TO HUNDREDS OF OUR POOR MINISTERS AND MEMBERS (UNLESS THEY OR SOME FRIENDS PAY FOR IT), AND TO DISCONTINUE ALL SUBSCRIPTIONS WHEN THEY EXPIRE. I hope that all paying subscribers will be careful to keep their subscriptions paid in advance. The payment of One Dollar a Year is almost nothing in these times of the extreme abundance and cheapness of money.

SYLVESTER HASSELL.

The Gospel Messenger

OCTOBER, 1918.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 40

WILLIAMSTON, N. C., OCTOBER, 1918.

No. 10

ABIDE WITH ME.

Luke 24:29.

(Correctly Printed.)

Abide with me! Fast falls the eventide;
The darkness deepens; Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me!

I need Thy presence every passing hour.
What but Thy grace can foil the tempter's power?
Who, like Thyself, my guide and stay can be?
Through cloud and sunshine, oh, abide with me.

I fear no foe with Thee at hand to bless;
Ills have no weight, and tears no bitterness.
Where is death's sting, where, grave, thy victory?
I triumph still, if Thou abide with me.

Hold Thou Thy cross before my closing eyes;
Shine through the gloom and point me to the skies;
Heaven's morning breaks and earth's vain shadows flee.
In life and death, O Lord, abide with me.

HENRY FRANCIS LYTE (1847).

RESTORATION OF THE JEWS TO PALESTINE.

"Will the Jews be again restored to the land of Canaan (or Palestine)?"

"Most assuredly (Deut. 30:1-10; Isa. 11:11-16; 59:20; 60 (entire chapter); 65:17-25; Jer. 23:7, 8; 30:3-11; Ezek. 20:34-44; 37:21-28; Zech. 14; Rom. 11:26-36."—*Question and answer in GOSPEL MESSENGER for August, 1918.*

One of our able elders surprised me with this remark: "I don't believe that, since the fall of Jerusalem, a Jew

is any more than (if at all different from) a Gentile in the sight of God." That is, he did not believe God's purposes related in any way to the Jew more than to the Gentile. I felt shocked by the expression; was surprised at the darkness there was in the man on the subject, he being an able preacher; but he has since retracted his remark.

In the Abrahamic covenant the land of Canaan was given to his seed, forever (Gen. 13:14-18). And it has well been said that "The gift of the land is modified by prophecies of three dispossessions and restorations (Gen. 15:13, 14, 16; Jer. 25:11, 12; Deut. 28:62-65; 30:1-3). Two dispossessions and restorations have been accomplished. Israel is now in the third dispossession, from which she will be restored at the return of the Lord as King under the Davidic covenant (Deut. 30:3; Jer. 23:5-8; Ezek. 37:21-25; Luke 1:30-33; Acts 15:14-17). Read carefully all the references given by Brother Hassell and these, too. I believe that Brother Hassell has been faithful and very helpful in his long, uniform, patient, and earnest contention along this line, and I wish to so express myself here, but not to raise any agitation on the subject.

J. C. DENTON.

RUSK, Tex., Aug. 22, 1918.
(Temporary address.)

MESSAGES OF THANKS.

KINSTON, N. C., August 17, 1918.

The Primitive Baptist Church at Kinston, N. C., to our Brethren, Sisters, and Friends; and to THE GOSPEL MESSENGER, Zion's Landmark, and Primitive Baptist Papers, who, through the goodness and mercies of our dear Heavenly Father, have been of so much held to us in the paying off the debt of our Church property—

GREETING:

Beloved, we do desire to thank our God for His great mercies and loving kindness to us, and through Him we do desire to thank you for your brotherly kindness to us.

We are glad to state to you that our property is free from debt and our place of worship belongs to the Primitive Baptists. We hope that you can join with us in praising our God for His unspeakable goodness and tender mercies.

Done in conference on Saturday, August 17, 1918.

L. H. HARDY, *Moderator.*
R. H. TEMPLE, *Clerk.*

ATLANTIC, N. C., August 24, 1918.

The Primitive Church at Hunting Quarters, Carteret County, N. C., to the Signs of the Times, Zion's Landmark, and GOSPEL MESSENGER, and to our Brethren, Sisters, and Friends who so graciously came to our help in the rebuilding of our meeting house, which was taken from us by a cyclone on the 15th of last January—

GREETING:

Dearly beloved in the Lord, we now send to you this, our message of thanks, as we hope in the fear of our God, for your kindness in remembering to help us in the rebuilding of our meeting house, which was destroyed in said cyclone.

We are glad to tell you that we have gotten our meeting house nearly enough finished that we held our first meeting in it this day. Also we think that when we have finally finished it we will be but little behind with our payments. We cannot tell just how much shortage, but not more than about one hundred dollars.

We do feel to thank our dear Heavely Father for His abundant goodness to us, and we pray Him to remember you all in His many blessings, and comfort you in His love.

Our first meeting was one of comfort and peace, conducted by our pastor and Elder J. P. Tingle.

The Lord bless you all.

Done in conference this 24th day of August, 1918.

L. H. HARDY, *Moderator.*

J. D. SMITH, *Clerk.*

FLINT RIVER ASSOCIATION.

WHIGHAM, GA., Sept. 1, 1918.

To the Editor of THE GOSPEL MESSENGER:

Please publish in THE MESSENGER the following notice:

The original Flint River Primitive Baptist Association has changed its time of meeting from the first Sunday in November to the first Sunday in October, Friday and Saturday before, at which time it will meet with the Church at Olive Grove, Decatur County, Georgia, on the A. C. L. R. R., near Iron City.

E. L. MAXWELL, *Clerk.*

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EDITORIAL.

EDITORS :

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LEE HANKS, VIDALIA, GA.
J. H. OLIPHANT, CRAWFORDSVILLE, IND.
G. W. STEWART, AKRON, ALA.

Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., and Elder J. M. Murray, Ellaville, Ga.

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THE BURNING BUSH.

Exod. 3:2; Deut. 33:16.

(The chief substance of a recent discourse. Published by request.)

The very name of Moses, meaning "drawn or saved out of the water" (Exod. 2:10), proves the doctrine of salvation, not by oneself, but by the favor of another, the grace of God. The first forty years of his life, Moses, being schooled in all the wisdom and learning of the Egyptians, thought himself to be qualified to lead Israel out of Egyptian bondage; but, after having been taught of God forty years in the grand solitude of the desert of Midian, east of Mount Sinai, he felt himself the most unqualified man in the world for such a mighty task.

When he was eighty years of age, and in the backside of the desert, God appeared to him in a flame of fire in a bush that was not consumed; and declared that He was the God of his father, and of Abraham, Isaac, and Jacob, and had seen the affliction of His people in Egypt, and had come down to deliver them, and to bring them into the good land of Canaan, flowing with milk and honey, and that He would send him to bring forth the children of Israel out of Egypt. And He gave Moses His name by which He should be known forever, "I AM THAT I AM," or "I AM," which is the translation of JEHOVAH or Jah. He had before been known as *Elohim* or *El Shaddai*, the God of Power, the God of Creation, the God of Providence; but now He would be known to His chosen people as JEHOVAH, the God of Love, the God of Redemption, the God of the Covenant. The name, I AM THAT I AM, expresses the Personality, the Self-Existence, the Eternity, the Unchangeableness, the Faithfulness, and the Self-Revelation of God. As He, independently of all other beings, revealed Himself to Moses and to Paul (Acts 9:4, 5; Gal. 1:11-17), and to John the Baptist (John 1:32-34), so must He directly reveal Himself to every one of His people.

The lowly thorn-bush of the desert represents, primarily, national Israel, the Jews; and, secondarily, spiritual Israel, the Church of God, and every member of that Church, in whom God dwells (Deut. 33:16; Isa. 57:15; Rom. 2:28, 29; Eph. 2:19-22; Col. 1:27; 1 Cor. 6:19, 20). The fire in the bush shows the condescension of God in appearing, not in a lofty, noble tree of the forest, but in a low plain bush of the desert; and His sovereignty, in manifesting Himself in one bush, and not in the millions of similar bushes all around; and His enlightening, warming, comforting, and purifying power; and His afflicting and yet preserving power. Fire is the most purifying of all elements, and it shields us from destruction by our enemies.

The Lord's people are afflicted and poor, and trust in Him. He chooses them in the furnace of affliction. Many are their afflictions, but He delivers them out of them all. Compared with what they feel they deserve, their present afflictions are but light and momentary,

and they work out for them a far more exceeding and eternal weight of glory, while they look not at the things that are seen and temporal, but at the things that are unseen and eternal. As many as the Lord loves, He rebukes and chastens, for their profit, that they may be partakers of His holiness, and be in reverent subjection unto Him, and live. He refines and purifies them as gold and silver, that they may offer unto Him an offering in righteousness. All things, even their severest trials, work together for good to them that love Him, to them that are called according to His eternal purpose to save them. Afflictions sanctified by the grace of God cause all the graces of the Holy Spirit, love, joy, and peace, longsuffering, goodness, and gentleness, faith, meekness, and temperance, to shine the brighter in a child of God.

I desire now to speak especially of the burning and yet unconsumed bush as representing the Jews as a nation, who are the strongest historical proof of the Divine inspiration of the Old and New Testament Scriptures. Hated, despised, humiliated, restricted, oppressed, conquered, tortured, imprisoned, impoverished, exiled, and murdered for thousands of years, they have survived all the great ancient nations that conquered them, and are more numerous and powerful now than ever before. They are the greatest national miracle in the history of the world. Like the Gulf Stream which flows through the ocean without mingling with it, they are, as God foretold by Moses, the scattered and yet the separated nation—scattered all over the world since their crucifixion of Christ, and yet separated from all the world. Blindness has befallen them in part until the fulness of the Gentiles comes in (Rom. 11:25). “Salvation is of the Jews,” said Jesus the Messiah (John 4:22). To them God specially revealed Himself, and sent His prophets, His Son, and His apostles, and committed His oracles and His public worship and His law and ordinances and gospel; of them His Son was born in His humanity. And, not only in their acceptance, but even in their partial and temporary rejection by the Lord, they are a blessing to the Gentiles. In all the world where they are scattered, they have the Old Testa-

ment Scriptures, which, though the veil is over their own hearts, yet, to their most ancient rabbis, and to illuminated Gentiles, testify everywhere of Christ as the Divine-Human, perfect, suffering, reigning, and only Saviour of our sinful race. Their wonderful history, reaching back nearly four thousand years, is filled with manifestations of the presence of God, His holiness and mercy, His wisdom and power. Their wonderful literature begins in the past eternity, and runs through all time, and ends in the future eternity; it has been translated into six hundred languages, and can be read by nine-tenths of the human race. Their wonderful law, requiring the supreme love of God, and the love of others as ourselves, would, if universally obeyed, transform earth into heaven. And their most wonderful hope of salvation from all evil by the coming Christ, the Son of God, the everlasting King of Righteousness and Peace, is the highest, the noblest, the holiest inspiration of the human heart. While their ceremonial law was a shadow of the gospel, the blood-shedding of clean and unblemished animals typifying the blood-shedding of the Lamb of God, the Messiah, and the ablutions typifying the washing of regeneration, it was also a sanitary law; and by their imperfect observance of this law, which required proper dieting, cleansing, disinfection, and isolation, and continence, the Jews are the most temperate, moral, healthful, vigorous, intellectual, and long-lived people in the world.

The human race is rapidly approaching a *crisis* in its history. During the last two hundred years, the predictions of the ancient Jewish prophets in regard to that nation in the *last* days have been fulfilling. After long centuries of deadness, they are reviving (Ezek. 37:1-14). They were to be greatly increased in number (Isa. 27:6; 60:22; Jer. 31:27, 28); from about three million in 1800 they have increased to about fifteen million. They have been greatly relieved from civil disabilities imposed upon them by Gentile nations (Jer. 30:8)—the United States, the most powerful of all nations, never imposed such disabilities on them. Many of them are the wealthiest people on earth, the great bankers and financiers of the world, controlling billions of dollars (Isa. 60; 61).

They were to be raised from abasement to great honor and power and influence (Zeph. 3:19), becoming editors, lawyers, judges, doctors, professors, statesmen, and rulers. They were to be restored to their own land, Canaan, or Palestine, from the Nile to the Euphrates, given by God to Abraham and his descendants for an *everlasting* possession (Gen. 15:18-21; 17:6-8; Deut. 30:1-10; Isa. 11:11-16; 59:20; 60; 65:17-25; 66; Jer. 23:7, 8; 30:3-11; Ezek. 20:34-44; 37:21-28; Zech. 14; Rom. 11:26-36). The Jewish Rothschilds have a mortgage on Palestine. The land has been recently surveyed and mapped; the Jews have been lately emigrating to it more than ever before since its conquest by the Romans A. D. 70; they are zealously cultivating it, planting vineyards and orchards, and building schools and roads and railroads. God has increased the rainfall, and restored the latter rain, in March, as He promised (Joel. 2:21-23). The population of Jerusalem has, in four years, increased from 70,000 to 100,000, of whom two-thirds are Jews. A Jewish Christian Church house stands on Mount Zion. On December 10, 1917, the city was taken from the Turks (who or other Mohammedans had held it, most of the time, since A. D. 637); and the British conqueror, Sir Edward Allenby, proclaimed, in seven languages, that all the inhabitants would be protected in their lawful occupations. The Entente Allies have declared that Palestine shall be a home-land for the Jews. And the Kaiser and the Pope of Rome favor this declaration.

After the Jews return to Palestine, they will greatly prosper, and be attacked by Gentile nations, who shall be destroyed by Christ in the battle of Armageddon, and then the Jews will believe in Him, their crucified, risen, and exalted Saviour, and His spiritual and holy kingdom will extend over all the earth (Zech., chapters 12, 13, and 14; Dan. 2:34, 35, 44, 45; Rev. 16:13-16; 19:11-21).

SYLVESTER HASSELL.

A DELIGHTFUL VISIT TO OUR CHURCHES IN VIRGINIA AND MARYLAND.

I left home August 14th, and returned September 3d.

I attended the Ketockton Association (which is, next to the Kehukee Association, the oldest Primitive Baptist Association in the world) at Front Royal, Va., Aug. 16th, 17th, and 18th. On the 20th, 21st, and 22d I spoke at Water Lick, Bentonville, and Luray, Va. I attended the Ebenezer Association with Mill Creek Church, near Luray, Va., Aug. 23d, 24th, and 25th. I spoke at Seneca Church, at Dawsonville, Md., 30 miles west of Washington, D. C., August 28th and 29th. And I was at a Union Meeting with Columbia Church, Burtonsville, Md., about twenty miles north of Washington, D. C., Aug. 30th and 31st, and Sept. 1st.

I spent two nights, each, with my son, Charles Hassell, 2111 18th Street, N. W., Washington, D. C., and my son, Calvin Woodard Hassell, Hyattsville, Md. They are married, and have for years been Government clerks—Charles in the Treasury Department, and Calvin in the Solicitor's Branch of the Postoffice Department. Charles was with me at the Ebenezer Association; and both of my sons and their wives were with me at the Union Meeting with Columbia Church. As I have reared them, all of my four children (including my oldest son, Frank, a lawyer, at Wilson, N. C., and my only daughter, Mary, at Williamston, N. C.) respect the Primitive Baptists, and attend their meetings, and have never united with any Arminian denomination. I baptized my daughter in August, 1916, and she enjoys and improves her religious privileges. As all who are well acquainted with them will testify, the Lord has mercifully blessed me with industrious, truthful, honest, sober, moral, economical, self-supporting, affectionate, and dutiful children, who have never attended any Sunday School, but who are reverent of Divine realities, and honorable and useful members of society. May He graciously make all of them subjects of His spiritual and holy salvation; as I daily implore Him; but, if He does not, may He keep them from being deceived by others into a mere and

vain profession of religion. I publish these remarks for the benefit of other parents and their children.

Eighteen ministers, from seven States and the District of Columbia, were at the Associations; and six at the Union Meeting. Those who spoke were Elders John R. Daily of Indiana, J. J. Gilbert of Kentucky, C. L. Funk of Pennsylvania, J. W. Smoot, C. W. Miller, and J. W. Frazier of West Virginia, T. S. Dalton of Maryland, R. H. Pittman, A. L. Harrison, and Reuben Strickler of Virginia, C. H. Waters, J. A. Norton, and E. E. Oliver of Washington, D. C., and myself. I spoke thirteen times. The preaching seemed to me to be scriptural, sincere, able, and edifying. The congregations at the Association and Union Meeting were large, orderly, and attentive. The people were generous in their hospitality. Two brethren were received on an experience of grace, and baptized in the Shenandoah River, as members of the Mill Creek Church, by the pastor, Elder T. S. Dalton, at the Ebenezer Association; and one was thus received and baptized in the Patuxent River, as a member of Columbia Church, by Elder C. H. Waters, the pastor, at the Union Meeting.

I do not know of any more sound and orderly and faithful Primitive or Old School Baptists than the members and ministers of the churches composing the Ketockton and Ebenezer Associations. Their faith and practice are exactly those of the great majority of the Primitive Baptists of the United States. These brethren have, for about seventy years, faithfully *emphasized* the fundamental scriptural truths of the second personal coming of the Lord Jesus Christ to the world and of His resurrection of the bodies of all the dead for final judgment, as set forth in the Primitive Baptist Articles of Faith, because a few of our ministers near them have *seemed* to deny these essential principles of the Christian religion. All who believe in the Christ of the Bible and who follow Him should be one, as He and His Father are one (John 17:20, 21).

I was never treated more kindly than by our brethren and sisters and friends on this visit.

SYLVESTER HASSELL.

"MY GRACE IS SUFFICIENT FOR THEE."

Every child of God needs supporting grace as a pilgrim and stranger in this wicked and depraved world. It was that sweet and precious grace that chose us in Christ before the foundation of the world, that we should be holy and without blame before Him in love. Grace predestinated that we should be adopted in the heavenly family and be conformed to the image of Jesus. Grace gave us the Christ and He redeemed us to God by His precious blood that cleanses us from all sin, and His grace justifies us and regenerates us and preserves us. His grace has shed abroad the pure sweet love of God in our souls by the Holy Ghost which is given unto us. We are called out from the world and elemented to live in the spiritual realm and to enjoy heavenly company. This grace, I trust, found me a poor sinful boy in the wilderness of sin and led my roving feet to tread the heavenly road. I was killed to the love of sin and wicked company. I hated sin in my corrupt, depraved nature and in others. Since then it would be a torment to me and a torture to my soul to have to be associated with gamblers, profane swearers, fornicators, and I have had no desire to be with any of the institutions of men, to be unequally yoked together with unbelievers. I love the sweet association of the saints. Circus shows, picture shows, places of worldly entertainments are no places for a child of grace. We should shun every appearance of evil. No service so important as the service of our God who has done so much for us. How can a child of God let the service of God be a secondary matter? The service of God should always be first. When I united with the Church I walked twenty-two miles that day. I walked seven miles to be baptized, and borrowed clothes in which I was baptized, my poor soul was filled with joy and praise to God. What a sweet heavenly day to me to have the approving smiles of my dear Saviour! Sweet, precious rest I found in following the dear Saviour. My whole being felt calm, peaceful, and happy. I was full of love. Many trials, darkness, gloom, and afflictions in body and mind I passed through, but His

grace was ever sufficient. Oh, what a cross! what a burden! how inadequate I felt to engage in the great, solemn, and responsible work of the gospel ministry! I often found myself crying, "I can't, I can't, the task is too great for a poor ignorant boy." My home Church was eight miles from where I was staying. I went every meeting over rocks, mountains, through rain, snow, and ice or heat, and felt it a sweet privilege to go. I had to walk. Many were the miles I traveled to be with the saints almost every Sunday, and my only means of conveyance was to walk. I often found myself crying and praising God when on my way, walking to and from the meetings. I never have been able to understand how Old Baptists with good conveyances will treat the worship of God with such indifference and seldom attend. There has been no rest for me for forty-one years away from His sweet service. During my early ministry I took tours and walked for weeks filling appointments. I would often at rivers and creeks pull off my shoes and wade through the water and go on to my appointments. I sometimes on these tours found it difficult to find a place to stay over night from one appointment to another. I once walked three days, going from my home in West Virginia to the New River Association in Virginia. The second day I found it quite difficult to find a place to spend the night. I begged them to let me even lie on the floor out of the rain and mud, but they refused. I had but a few cents in money, and I bought a few crackers to eat on the way. When I went to an Old Baptist home, whether rich or poor, I have always found a welcome home. They are the best people in the world. They have been good to me. I was serving four churches when I was ordained. I felt unworthy and my gift too little to be ordained to preach the gospel. I feel so yet. I have traveled in twenty-six states, have baptized 574, have never made any demands on any church. I have served churches at my own charges, sometimes my expenses on railroads have been about half borne, sometimes much more than borne. I believe that our poor ministry should be cared for in love freely and cheerfully as the Scriptures direct. I have no confidence in a hireling ministry who

preach as an avocation of life. I love those who preach the truth because they love it. I have tried to fill all my appointments when able and never disappoint the brethren. I never served a church that divided while I served them. I love peace and unity and feel that it is a sad mistake to ride hobbies or introduce measures that will divide the flock of God. We are imperfect beings and need forbearance. I deeply regret to see our people force divisions over regeneration, when we all believe the sinner is saved by grace. I have ever viewed the new birth as Elders Mitchell, Respass, S. F. and C. H. Cayce, S. Hassell, P. D. Gold, P. G. Lester, F. A. Chick, Henderson, Petty, Byrd, Temples, Wilson, and the great body of our people. Yet I love our good brethren who express it differently. I wish all who have forced division over new practices would forsake them and let all who are true Primitive Baptists be united. I have ever contended that when a member is excluded from a church in order, every church should recognize the act. If wrongfully excluded, let official investigation and labor be bestowed before recognition of expelled members. Baptists cannot hope to live and recognize gospelly excluded members. In destitute sections I have been requested to baptize people, but I have never baptized only by the authority of the church. The ordinances belong to the Church and not to preachers, and they receive members and we baptize by their authority. In the many great trials through which I have been called to pass, His precious grace has been sufficient for me. Grace has given us one heart and one spirit, and we should labor in love to preserve that unity. I love a godly ministry whose lives are above reproach. We should not murmur nor complain at our lot, but let us endure afflictions, overcome evil with good, not be stubborn, but live at the feet of our brethren. Don't get discouraged at hardships and indifference, but let us ever be faithful to our God and remember that we are in this battle for life, and He whose grace has brought us safe thus far will take us to our eternal home. There is a sufficiency of grace in Jesus to supply all of our needs. We have often been cast down, but not destroyed. His everlasting arm is under-

neath us. Let us earnestly and lovingly contend for the faith once delivered unto the saints, and fight the good fight of faith. As I grow older and feebler the dearer our precious ministry feel to me. May God bless them all.

L. H.

THE DIFFERENCE.

One of the Retrogressive elders of Georgia objects to my articles in June and August GOSPEL MESSENGER as a merciless criticism of their new society for the benefit of preachers and their dependents, and refers to such Scriptures as Acts, 6th chapter, 11:29; Rom. 15:26, 27; 1 Cor. 16, and 2 Cor. 8th and 9th chapters, and calls upon me to show the difference in what was done in the apostolic churches and in what they, the Retrogressives, are now doing, and with this request I desire now to comply, if the Lord will.

1. Let us see what is the purpose of their Relief Association, in their own language. Listen: "The purpose of this organization, as stated in its constitution, is to labor to the end that all our *ministers*, who give themselves faithfully to the work whereunto God has called them, and *their dependent widows and orphans* shall be supplied with the necessities of life, that no *minister* among us, faithful in the Master's service, nor faithful *companion* or dependent *orphan* of such *minister* shall suffer for the lack of those things which we are able to supply." This is its purpose as stated by themselves, and their new society or organization has its chairman, secretary, treasurer, constitution and by-laws, and came into being by or through the advice of Elders Barwick and Crouse. Hence, according to their own statement, all persons whatsoever or whomsoever are barred from the relief, or financial aid, of this institution except PREACHERS and their DEPENDENTS. See *Pilgrim's Banner* for March, 1918, pages 77-80. Now I ask the reader to turn to Acts 6:1-9 and see if he can find any account of or example for an organization with its chairman, secretary, treasurer, and constitution and by-laws for the special benefit of *preachers* and their *dependents*. The proposition is too absurd for further comment.

2. Notice the second class of Scriptures to which they refer us for authority and example for their new institution, to wit: "And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth [famine] throughout all the world [Roman Empire]: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwell in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul." Acts 11:27-30. "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the *poor saints* which are at Jerusalem," etc. Now, to be brief and to the point, let it be observed, by way of contrast, that the reason or cause of the collections, sending, exhortation, etc., was a *famine*, an unusual state or condition of affairs in the apostolic churches. The Retrogressives in the name of Primitive or Old School Baptists organize to carry on what they claim is a similar work, when there is no *famine*, but when the country is abundantly blessed by a kind providence with abundant crops, or abundance of all the necessities of life.

3. The help or aid afforded in the Apostolic Church was the result or outgoing of spontaneous sympathetic love on the part of the disciples for their brethren in a particular section of country, Judea.

The Retrogressive scheme of aid is the result of cool, calculating planning of certain elders for the needy or suffering preachers and their dependents *everywhere*.

4. The plan in that good old first church was for temporarily relieving a local distress, while the new plan is a permanent organization for the relief of common or ordinary distresses or inconveniences of a certain class only.

5. The plan of the Primitive brethren, elders and apostles, was for the aid of the "BRETHREN," "THE POOR SAINTS OF JUDEA, OF JERUSALEM," but the plan of the *Retrogressives* is for the relief of PREACHERS AND THEIR DEPENDENTS, as shown by their own statements, and their plan, as stated by themselves, *constitutionally* ex-

cludes the great majority of those poor saints aided or relieved by the plan of the *disciples and apostles*.

But I will desist for the present, for the difference between the plan of the apostles and early Church and this brand-new scheme of the Retrogressives is so great and plain that he that runs may read it.

The history of the Church and of the true service of God in all ages and generations of men shows clearly that in proportion as any people apostatize from the true worship of God, in a like proportion do the leaders, preachers, and teachers thereof resort to unscriptural means, methods, and excuses for getting gain and increasing their demands upon the people for gain, and the more corrupt they become the harder they are to satisfy. So some eighty or one hundred years ago, when the Fullerite Baptists commenced advocating Missionism, Sunday Schools, Protracted Meetings, Organs, Pew-rents, etc., they at the same time commenced advocating better or more pay and stated salaries for their preachers; and their followers and imitators, the Retrogressives, are very consistently following suit. I hope that nothing here said will in the least discourage our brethren anywhere in doing their duty toward their ministers, the poor and suffering saints of God, and other poor, too, as the Scriptures direct, and let them remember, that *one cent* given out of pure love, and as one purposes in their own heart, and as commanded and exampled in the Scriptures, will do one more real good and is more honoring to God, than *ten thousand* given as some human society may direct and advise. God has an appointed service, to be performed in an appointed way, by appointed characters. To add anything to that service is idolatry; to change, alter, or amend it is dangerous and presumptuous, and any others undertaking it are intruders.

G. W. STEWART.

VISITING.

By request, I attended the annual three-days meeting of Mount Olive Church, near Opelika, Lee County, Ala., which convened on Friday before the fourth (4th) Sun-

day in July. Elder Walter J. Heard, of Macon, Ga., one of the able, firm, and consistent ministers of these perilous times, was there, accompanied by his most excellent life companion. Elder Heard has stood like a wall of stone against the inroads, innovations, and apostacy in his State, for the simplicity that is in Christ, and for the old paths.

Elder J. T. Satterwhite, the able, earnest, and efficient pastor of Mount Olive Church, was there, also. The Church is composed of a good strong and earnest membership, and stands today rooted and grounded firmly upon the principles upon which she was constituted in 1843—salvation by grace according to God's eternal election and predestination, and the sufficiency of the Scriptures for all doctrine and practice of the Church to the exclusion of Arminianism and its modern accompaniments, such as modern missionism, Sunday schools, protracted meetings, secret oath-bound societies, organs in Church service, for all of which this Church declared non-fellowship in 1916.

We had pleasant and, I trust, profitable meetings from day to day, the trumpet giving no uncertain sound concerning the doctrine and order of the Church of God.

Mount Olive is one of the most noted Primitive Baptist Churches of the South, on account of its firm stand for the old landmarks, and for the fact that it was with this Church that the late Elder W. M. Mitchell, the "stainless patriarch," had membership and was pastor of so long. He was one of six members who went into the constitution of this Church in 1843, and here made his first attempt to preach on June 24th, and was chosen pastor of the Church on November 24th, and continued to serve the Church as pastor till death, February 26, 1901, which, in all, makes about fifty years in which he was going in and out before the people here.

Elder J. T. Satterwhite was chosen to assist Elder Mitchell in the pastoral work on May 21, 1892, and after the death of Elder Mitchell in February, 1901, has been chosen annually to serve the Church up to this date.

On the morning of the fourth Sunday I had the pleasure of witnessing the baptism of a son of Brother

Ira Mitchell, and grandson of Elder W. M. Mitchell, by their pastor, Elder Satterwhite.

The Church has, within the last twenty years, dismissed 20 by letter, lost 34 by death, and excluded several, and now numbers 58, and in addition to the six constituent members has received up to date 382 members in all. These facts were furnished me by Brother V. D. Mitchell, youngest son of the Elder W. M. Mitchell, and the present splendid clerk of Mount Olive. May it please the Lord to continue to bless the old Church, and keep her in the good old way, the way everlasting.

On Wednesday following I left for Columbia County, Ark., where I went by request of New Ramah Church, in conference assembled, supplemented by the personal request of Elder E. R. Robinson of Jonesboro, La.

The meeting convened on Friday before the first Sunday in August, and was a Union Meeting of several Churches in Arkansas and Louisiana. Besides myself, there were present Elders T. B. Little of Rison, Ark., now in his eighty-fourth year; H. H. Hearn of Haynesville, La.; J. D. Spinks, Lawhon, La.; E. R. Robinson, Jonesboro, La.; John R. Harris, Thornton, Ark., and M. H. Woods, Minden, La. I had never met but one man in that section before, and that was Elder E. R. Robinson, who a few years ago had the sad misfortune of losing one leg, and hence now has to go on one leg, assisted with crutches. Though I had never met those people before, yet when we met we were soon talking away like old acquaintances and familiar friends, and it did my soul good to hear them speak in the great name of and sing so well the high praises of Israel's God.

Elder T. B. Little is one of the most remarkable elders I have ever met, for although now so aged, he is robust, hearty, and pert, and preaches ably, and above all is so kind and lovely and lovable. May it please the Lord to continue to bless and keep him in his declining years.

I heard a number of these elders preach, and they preached salvation by, according to, the eternal election and predestination of God, even as our people do in other parts where I have been. They have had some trouble and division in those states, but I did not pry into their troubles nor tell them how to settle them, feel-

ing assured that they know far better about how to adjust them than I do. If I understood them correctly, they accept the old London Confession of Faith of 1689, and the Old Black Rock Address of 1832; therefore are opposed to Arminianism and all the so-called "Progressive" movements in the form of Bible classes, or, plainly, Sunday schools, protracted meetings, secret societies, organs in Church service, etc.

On Sunday morning I witnessed the baptism of a brother and his wife by Elder J. D. Spinks, which was according to the mode of the blessed Jesus and His apostles, by immersion in water.

The brethren out there believe that regeneration, a being born again, or the new birth, causes people to live moral, sober, and upright lives here in this world, even as one of our writers, who was widely and strongly endorsed in 1904-1905. That writer said:

"The pure and undefiled religion of the Lord Jesus Christ, or the grace and love of God our Saviour, when manifested to the sons of men and shed abroad in their hearts by the Holy Ghost, causes them to be honest, sober, upright, orderly, and law-abiding, and *to do* right because they *love* righteousness, to be *sober* because they *love* sobriety, to be *honest* because they *love* honesty, and to speak the *truth* because they *love* the truth. In a word, this religion makes good neighbors, good citizens, good husbands and wives, good fathers and mothers, good children, and orderly Church members."

On this trip I crossed the "Father of Waters," the Mississippi River, at Vicksburg, where the river is said to be about a mile wide, and it is about 4,000 miles long, and on the west side is a strip of land 75 or 100 miles wide, the finest body of farming land I ever beheld, apparently as level as a floor and rich beyond comparison with ordinary land.

G. W. STEWART.

QUESTIONS AND ANSWERS.

1. Q. Could God, consistently with His character and the moral nature of Adam, have kept Adam from sinning? A. God, according to His wise and holy purpose, did not prevent Adam from sinning; but as God made and rules all things, He certainly could have sustained him, as He sustains His holy angels and the glorified saints, by His holy and almighty Spirit, if it had been

His will. By God's sufferance of sin (sufferance is a Scripture word, which is of more value than all the words of uninspired men), God manifests His justice in punishing sin, His mercy in pardoning it, His wisdom in overruling it, and His power in subduing it.

2. Q. The Apostle Paul says (Rom. 9:18), "God hath mercy on whom He will have mercy, and whom He will He hardeneth"; what does he mean? A. Simply that God is a Sovereign, and does as He will with His creatures, and cannot do wrong. It is repeatedly said, in Exodus, that Pharaoh hardened his heart, and that God hardened Pharaoh's heart. The whole narrative shows that, when God removed His righteous judgments from Pharaoh, the latter persisted in his rebellion, and thus that God, not by infusing sin into Pharaoh's heart, but by His providential mercies, hardened Pharaoh's heart. The warmth of the sun, while it softens wax, hardens clay. The heart of a godly person is softened by the mercies of God, while the heart of an ungodly person is hardened by the Divine mercy.

3. Q. What is meant by "the early and the latter rains" (James 5:7)? A. In Palestine the early rain falls in October to soften the hard, dry ground for the sowing of the small grain; and the latter rain falls in March to mature the crop. The early rain may represent the softening of our hearts when we first feel the love of God to us in the gift of His Son to die for our sins; and the latter rain may represent our last realization of the amazing grace of God to us before our liberated and purified spirits are called into the immediate and manifest presence of God.

S. H.

NECESSITY OF REDUCING THE SIZE OF THE GOSPEL MESSENGER FROM 32 TO 24 PAGES.

RALEIGH, N. C., August 30, 1918.

Elder Sylvester Hassell, Williamston, N. C.

DEAR SIR:—On October 25, 1916, we wrote you concerning the marked advance in printing and binding materials and the necessity of advancing the price for

printing THE GOSPEL MESSENGER 25 per cent. The following day you acknowledged our letter, kindly agreeing to the advance. During the two years since that time labor and material have advanced more than 50 per cent, and we find on investigation of our cost tickets that during recent months we have billed THE MESSENGER to you at considerably less than the actual cost to us. Since the contract was made with you we have had three advances in the scale of wages, as follows: February, 1917, 25 per cent; February, 1918, 25 per cent; July, 1918, 10 per cent. Every week there are individual advances, and we find it difficult to hold our labor at any price. At the present time we have only two-thirds of our regular force, though we are needing more labor than ever before in our history to meet the demands that are being made upon us. Every few months there is a marked advance in paper, until today we are paying nearly three times as much for book paper as at the beginning of the war.

We are writing these facts to you, for you are our most satisfactory customer, always paying promptly, and we regret exceedingly to have to increase our charge for getting out THE MESSENGER. Under the conditions now existing it seems absolutely necessary to advance our price fifty per cent over the price now charged you. That is, in making out your bills we will charge the price made previous to October, 1916, plus twenty-five and fifty per cent. As a rule we are now getting one hundred per cent more than two years ago on work of this class, and yet our percentage of profit has been reduced. We believe this to be true in practically all lines of business, as well as for agricultural products.

Please let us know if it will be satisfactory to add the extra fifty per cent on the price that we are now charging you.

Awaiting your reply, we are, with best wishes,
Very truly yours,
EDWARDS & BROUGHTON PRINTING CO.
Chas. Lee Smith, President.

REMARKS.

This is the oldest, largest, and best printing company in North Carolina. They are State Printers. I have dealt with them nearly fifty years, and have always found them honorable and reliable men.

Instead of advancing the subscription price of THE GOSPEL MESSENGER fifty per cent, to \$1.50, which I would otherwise be reluctantly compelled to do, I have decided to reduce the size twenty-five per cent, from 32 to 24 pages. On account of the increasing scarcity of paper, the United States Government requires publishers to decrease the size of their periodicals.

SYLVESTER HASSELL.

EXTRACTS.

810 N. FULTON AVE., BALTIMORE, Aug. 6, 1918.

DEAR ELDER HASSELL:—We enclose \$1.50 for MESSENGER, feeling at these high and strenuous times you should have some assistance. Hope you are well, and will be spared many years yet, if it be our dear Lord's will, to edit the paper that does not encourage controversy, but love, peace, and harmony that should reign with the children of the Most High God.

With love, from brother and sister

E. A. JOHNSON.

REIDSVILLE, N. C., Aug. 5, 1918.

DEAR BROTHER HASSELL:—I am enclosing check for two dollars in renewing my subscription for THE GOSPEL MESSENGER, which I have been enjoying for many years, and hope to for years to come, although I, too, am growing old. I am not quite as old as you are, and, according to the time allotted to men, neither of us can hope to remain here many more years. But if the dear Lord will enable us to live in strict obedience to His commands the remainder of our days in serving Him by serving our brethren, our lives will not have been spent in vain. When I take a retrospective view of the past, I can see nothing in my life meriting the many blessings which I have been the recipient of, and am still enjoying. May He enable you to publish and preach His free grace for many more years.

Credit your expense account with the extra dollar.

Yours in love and hope, E. R. HARRIS.

R. 2, STANLEY, VA., "MOUNTAIN HOME," Aug. 3, 1918.

MY BELOVED BROTHER HASSELL:—For some time I have felt impressed to write you, but have postponed doing so until I could remit M. O. for \$2.00 for our most excellent paper, THE GOSPEL MESSENGER, for another year, which will begin with October number, 1918. It is useless for me to try to make any comments upon its intrinsic value. Its influence will tell its worth to the household of faith long, long after its editors, contributors, and readers are laid

in the tomb. What a charming monument you have erected to your memory during your life of toil and care for the Church of God, by your able ministry from pulpit and pen! We feel that when you lay down the cross, to take up the crown, the loss to the Church and your family will be irreparable. Your irreproachable life leaves upon record the mark of genuine Christianity and devotion to the cause, which have made you willing to make any sacrifice for the glory of God and the good of His people. Praise the Lord! Would that this poor, frail worm of the dust could praise Him as I should, and assure you, your associate editors and contributors, of the comfort and instruction it has afforded me. Its monthly visits have many times found me low down in the valley of sorrow, doubts, and fears, and I have been lifted up, and my feeble hope strengthened and encouraged to *press on*, and "run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." I am your very unworthy sister, LUCY G. BRUMBACK.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.
Rev. xiv. 13.

MRS. MARY ANN THARP.

Mary Ann Newhouse was born in Hancock County, Indiana, June 24, 1851; and died August 22, 1918, closing her earthly pilgrimage at the age of 67 years and 2 months lacking 2 days.

October 5, 1872, she was united in marriage with William Tharp, and lived in Sharpsville, Tipton County, one winter, then moved to Hancock County, in the spring of 1873, where they lived till 1893, when they moved to Liberty, Indiana, where she spent the remainder of her days.

Their union was blessed with two sons; the youngest dying in infancy. Charles L., the oldest son, and four brothers, William J., Cicero, James Marshal, and Dr. Richard Newhouse, with a host of nieces and nephews, and other relatives are left to mourn their loss. The devoted husband can only know the loss of a companion who was untiring in her efforts of home-making and her labors of love to benefit others. Her numerous friends can testify to her unbounded hospitality.

She professed a hope in Christ and united with Shiloh Primitive Baptist Church in the fall of 1873. She was a firm believer in salvation by grace and traveled extensively through Canada and the Southern States with her husband, in his ministerial work. She greatly enjoyed those visits, and was actively engaged in preparation for a journey through the South when the summons came.

She was uncompromising in the faith and doctrine of God our Saviour.

"She did not die!
She entered life;
Oh! stricken ones, look up;
Shall faith refuse the bitter draught
When Jesus holds the cup."

MRS. F. M. JOHNSON.

God in His wisdom has called from our midst one whose absence will long be felt, and whose place can never be filled; for a true mother in Israel today is in full possession of a heavenly home.

She was born February 11, 1835, and died May 8, 1918. She was married to W. W. Johnson on April 17, 1850, who preceded her to the grave five years and three months, lacking nine days. Unto them nine children were born—five daughters and four sons. Three daughters and two sons survive her. She was baptized by Elder W. C. Cleveland at Mt. Carmel Church, Crawford County, Georgia, on August 18, 1877; and on March 5, 1918, she fell and broke her shoulder, from which she suffered until death. She never murmured nor complained, took her afflictions patiently, always trusting in God. The funeral services were conducted by Elder I. Grant at Mt. Carmel Church, and she was buried at the family cemetery at the old Johnson home.

Written by her daughter,
Culloden, Ga.

MRS. LIZZIE PIERSON.

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Miss Ethel P. Davis50
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The book has been printed; but, as it contains 108 pages (instead of only 90), the cost is increased.

S. HASSELL.

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Vol. 40

No. 11

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

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NOVEMBER, 1918.

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MOST IMPORTANT NOTICE TO ALL THE SUBSCRIBERS OF THE GOSPEL MESSENGER.

The United States Government, on account of its great need of print paper, and the increasing shortage of such paper, has ordered publishers, not only to decrease the size of their periodicals, but also to quit giving copies to any one, and to discontinue sending copies after the subscription expires. If publishers do not obey this order, they can get no print paper at all. Because of this terrible war for human rights and liberties, I AM, THEREFORE, MOST RELUCTANTLY COMPELLED TO QUIT SENDING FREE COPIES OF THE GOSPEL MESSENGER TO HUNDREDS OF OUR POOR MINISTERS AND MEMBERS (UNLESS THEY OR SOME FRIENDS PAY FOR IT), AND TO DISCONTINUE ALL SUBSCRIPTIONS WHEN THEY EXPIRE. I hope that all paying subscribers will be careful to keep their subscriptions paid in advance. The payment of One Dollar a Year is almost nothing in these times of the extreme abundance and cheapness of money.

SYLVESTER HASSELL.

Please keep your subscription paid in advance; if you do not, the Government will not allow me to send you the Messenger.

S. H.

The Gospel Messenger

NOVEMBER, 1918.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

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No. 11

PURE RELIGION.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."—James 1:27.

I

Religion is a glorious treasure,
Diffusion of our Saviour's love,
The Spirit's comfort without measure,
It joins our souls to those above;
It calms our fears, it soothes our sorrow,
It smoothes the way o'er life's rough sea,
While endless ages are onward rolling,
This heavenly portion ours shall be.

II

While journeying here through tribulations,
In phalanx firm we'll march along,
Contentions may divide the nations
But Christ shall be our theme and song;
For pure religion knits together,
It binds in love yet makes us free,
While endless ages are onward rolling;
This heavenly portion ours shall be.

III

How vain, how frail, how transitory,
This world with all its fleeting show.
Its mighty names renowned in story,
We'll gladly leave them all below;
A glorious object us enraptures,
In Christ alone we beauties see,
While endless ages are onward rolling
This heavenly portion ours shall be.

IV

This earthly house is fast dissolving,
And mortal life will soon be o'er;
The cares within us now revolving
Shall soon afflict our hearts no more;
But pure religion lasts forever,
In death our souls shall vict'ry see,
While endless ages are onward rolling
This heavenly portion ours shall be.

AUTHOR UNKNOWN.

Copied from memory for Elder Jas. H. Oliphant by John N. Taylor. A good old song long since out of print.—S. H.

REVELATIONS 19:10.

And I fell at his feet to worship him, and he said unto me, see that thou do it not; I am thy fellow-servant and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy.

Although there are many thoughts contained in the text which may well engage our earnest and prayerful attention, yet we propose, on this occasion, to present this principal one—

WORSHIP GOD.

We conceive this admonition as addressed not only to the Revelator, but to all who hear; pursuant to which the following heads will be considered:

1. Man always worships something; his nature and his environment make this inevitable. That which he worships is always that which he conceives to be the highest, the mightiest, or the most immediately necessary to his well-being or that which best answers his desires.

2. There are a true and a false worship, and these are determined by their objects.

3. True worship is the worship of God as He is revealed in the Scriptures, and this after the manner which He has commanded, and all other worship, by whatsoever name it may be called, is false.

4. Both bear their proper fruit—the false being unto death—moral and spiritual,—the true being unto eternal life and blessedness.

5. Who are they who are called to worship God, and how their acts are made acceptable to Him.

But before we proceed to a consideration of these thoughts let us glance briefly at the person who received this admonition first; also at the time, place, and circumstances.

He was that John, the son of Zebudee the fisherman, who sat mending his nets aboard his ship riding at anchor upon the Sea of Galilee when Jesus called him to follow Him, and who immediately rose and followed Him, as his loving disciple, through evil and good report, "through many dangers, toils, and snares"; who also became his apostle, and his witness to all men and all ages; who was one of the three who were eyewitnesses of his majesty in the holy mount, and heard the voice of God bear testimony to his Sonship, amid a scene of such brightness and glory as prefigured his final exaltation and triumph. It was he that leaned upon the Saviour's breast at the last supper; who had not feared to stand near the cursed tree, and receive that last command from the dying Son of Mary, and who afterward, in common with a cloud of witnesses, beheld that he had indeed arisen from the dead, and who after that beheld the Crucified One ascend bodily into the heavens till a cloud received him out of sight.

The time was some sixty-six years after the great expiation upon Calvary; for twenty-two years the once great and populous city of Jerusalem had lain in ruins; the shoutings of the captains, the clash of arms, and the thunder-strokes of the battering ram had all rolled away, and naught was there save silence, ashes, and desolation, undisturbed save by the jackal's tread, the cry of the owl, and occasionally the voices of mourners, too poor, few, and insignificant to be noted, who came at a stated time to wail—as they yet do—over the spot that had once witnessed the triumphs of David and the glory of Solomon. Of all the disciples who had heard the gracious words of the Master as they fell from his lips, not one that has been named was yet living—even Paul, "born out of due time," as he declared, had fin-

ished his course, had kept the faith, and had passed to the presence of Him he loved. Of all the number who had received the command, directly or indirectly, to go into all the world and preach the Gospel, and who had accomplished that work in the thirty years next succeeding, but one remained, and he was more than ninety years of age, and only waiting to give his final testimony, receive the gracious permission of his Master, gather up his feet, and depart.

In some way, this gentle, loving, old man had incurred the displeasure of the Roman government, and had been carried in banishment to the little island of Patmos, where with deep and anxious solicitude he watched the fulfillment of those prophecies which were first spoken by the Master, and repeated by his disciples and apostles—the appearance in the church of false Christs, false prophets, deceivers, seducers, wolves in sheep's clothes, bringing in damnable heresies, and degrading customs, deceiving and leading away many, yet, in the midst of all, he could perceive the pure flame of truth which burned, as did the Shekinah of old, over the ark of the covenant and between the extended wings of the cherubim, and so seeing he rejoiced.

He was "in the Spirit on the Lord's day"; that is, the miraculous and prophetic influence of the Holy Spirit was upon him in such degree, the tabernacle of flesh had so nearly removed, that the eyes of the spirit beheld what is hidden from those of the flesh—just as there appeared to the young prophet who was with Elisha at Dothan, when he looked up, the army of the Lord with its horsemen and chariots covering all the hills round about; as Moses, Aaron, Nadab, and Abihu, with seventy of the elders of Israel, beheld the Lord upon his throne at Sinai; and as Stephen, the first of the Christian martyrs, saw him, and as Paul also doubtless beheld him; so John saw one like unto the Son of Man walking in the midst of the golden candlesticks, who declared "I am Alpha and Omega. I am he that liveth and was dead; and behold, I am alive for evermore, and have the keys of hell and of death." From him he had received the messages to the seven churches; he had seen the open door in heaven, and heard the voice saying, "Come up hither"; then, whether in the body or out of the

body, God knoweth, he passed into the presence of Him that sitteth upon the throne, and saw things which Paul might not utter, but which John, the revelator, was commanded to write in order that his brethren might be warned of that which should shortly come to pass. Then there passed before him that tremendous and sublime allegory exhibiting God's providence over the Church, His judgments upon her adversaries, and the exaltation of the Crucified One high above all thrones and dominions, and the gathering of the redeemed of the Lord; and when he heard the voice of a great multitude as the voice of many waters, and with thunderings proclaim that the marriage of the Lamb had come, and that the bride that had come through great tribulation was now to be presented to him arrayed in fine linen, clean and white, and that these spotless garments were the righteousness of the saints, and when he heard the voice of the angel who talked with him declare, "Blessed are they which are called unto the marriage supper of the Lamb," and knew and felt in his heart that all the leagued powers of hell had not destroyed nor could not destroy the Church, even as the Master had said, but that at the end she was indeed to be presented to the Lamb radiant and beautiful and clothed with the pure garments of white, and that these were the righteousness of the saints, which is the reflected righteousness of Christ. Overwhelmed by a sense of God's infinite wisdom and mercy, he fell at the angel's feet, as the text declares, to worship him; but was quickly admonished to worship God, to whom alone belongs reverence, worship, adoration, and the true heart service of all creatures.

Thus having as briefly as possible, and in the most imperfect manner, spoken of the person of him to whom this admonition was first addressed, together with the time, place, and circumstances, we will now consider the several thoughts which the text suggests to us, pausing to say, however, that this admonition, first addressed to John, also applies to all who feel the burden of sin, and the desire of pardon, and who trust in the righteousness of Christ for their salvation.

Crawfordsville, Ind.

DR. JOHN N. TAYLOR.

(To be continued.)

AT HOME, Nov. 17th.

COUSIN SUE AND MR. S. W. OUTTERBRIDGE, HAMILTON, N. C.—No doubt you will be surprised to receive a letter from one who lives so close to you, but I have seen so much trouble of late about my ingratitude to you, who have been the best friends that I ever had beside my father and mother, that I feel bound to write and ask you to forgive me, and I will try to do better in the future, God being my helper. Cousin Sue, I awoke up the other night crying about you and Mr. Outerbridge; I thought of you as being about the last friends that I had in the world, and it seemed to come to me, How can they love such a sinner as you are, and especially as undutiful as you have been to them? And it has been on my mind ever since, and tonight I just feel that I can never be forgiven of God without I ask your forgiveness. For, Cousin Sue, I feel that I am a lost and undone sinner, without hope and without friends in the world, for I am such a sinner that it seems that no good person can have any fellowship for me; and, if I am saved, it is but an act of God's sovereign mercy; and, if I am damned, it is but just. Yet I can't feel willing to the latter. Cousin Sue, you know I am Baptist all over in belief, yet I am afraid that I will never be one; but, if I am never one of them, I have no desire to be any other, for I believe that is the true Church of God, and that which Christ came here on earth to establish; and I believe that God has always had a people in this world (an elect), and always will have, and I believe they were every one chosen in Christ before the world was, and that He will save every one that was then chosen, and not another one. And if I am not one that was chosen I am satisfied that where God and Christ is I can never go, and that I have no right to hope, and, therefore, I conclude that I am lost forever; for I know that all works that I can do from now until death, instead of saving me, would but bring me in debt the more.

Cousin Sue, I beseech you and Mr. Outerbridge to forgive me if you can, for your little boy will try and never do anything undutiful again. I want you both to pray for me, a poor sinner. I could not have asked

this by mouth, Cousin Sue, for it would have almost broken my heart. Write me soon and excuse all mistakes. I remain, as ever,

Your undutiful but loving little boy,

THOMAS.

The above touching letter was written, in his youth, by our lovely brother, Elder M. T. Lawrence, late clerk of the Kehukee Association, to his teachers, Brother and Sister S. W. Outerbridge.

S. H.

DISCONTINUANCE OF FREE AND DELINQUENT SUBSCRIPTIONS AND OF EXCHANGES.

In accordance with the law of the United States Government, I have been most reluctantly compelled to discontinue sending out free copies of THE GOSPEL MESSENGER (except for actual services rendered, and to Government Libraries), and to quit sending the MESSENGER to those persons whose subscriptions have expired, and to other periodicals in exchange.

I am glad to say that, by the liberality of some kind-hearted members, I have been able to credit about a hundred of our poor ministers and members to January, 1920 (before which time it is to be hoped that this dreadful war will be ended), and to continue sending the MESSENGER to them; and I would be glad if some generous friends would thus enable me to continue the MESSENGER to one hundred and sixty others to whom I have been sending it free.

I hope that all of our subscribers will pay in advance, and thus not miss a copy of the MESSENGER.

If my exchanges pay for THE GOSPEL MESSENGER, I am willing to pay them for their papers.

S. HASSELL.

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

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The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

THE SOVEREIGNTY OF GOD—ITS UNIVERSAL, WISE, HOLY, MERCIFUL, AND UNSEARCH- ABLE CHARACTER.

God is the only eternal, uncreated Being. He created all things out of nothing, and upholds and governs them. He made them for His pleasure, and to manifest His glory. He does as He pleases in heaven and earth, and none can stay His hand. He works all things after the counsel of His own will. Not even a sparrow falls to the ground without Him. The very hairs of our head are numbered by Him. He makes the wrath of man praise Him, and He restrains the remainder of it. Of Him, and through Him, and to Him, are all things. The sun, moon, and stars, the heavens and the earth, the land,

sea, and air, and all things therein, are under His absolute control.

His understanding is infinite. All things are naked and opened to Him. The wisdom of the world is foolishness with Him. He is perfectly wise, and the fountain of all true wisdom.

He is the Holy, Holy, Holy Lord God of Hosts, the Most Holy, holy in all His ways, and righteous in all His works, of purer eyes than to behold iniquity, the Sun of Righteousness, the source of all purity, the Father of lights, in whom is no darkness, no ignorance, no sin at all. He can do all things else but wrong. It is impossible for Him to treat any of His creatures with injustice.

He is merciful and gracious, long-suffering, and abundant in goodness and truth, forgiving iniquity and transgression and sin, plenteous in mercy, good to all, and His tender mercies are over all His works, kind even to the unjust and the unthankful, to evil men and even to evil spirits, not yet inflicting upon them the righteous judgments of the last day. And He is graciously nigh to humble and contrite sinners, to all that call upon Him in truth, to the penitent who beg Him for His mercy, to all who hunger and thirst after righteousness. For them He has given His Son to live a holy life, to die a sacrificial death, and to rise for their justification, and to them He has given His Holy Spirit, to impart to them a new and heavenly life, to teach and guide and keep and sanctify them, and to prepare them for everlasting blessedness.

And yet the dealings of the almighty, wise, holy, and merciful God of the universe with His creatures, in creation, providence, and redemption, are beyond the possibility of our finite minds to understand. We do not know why He made the sun brighter than the moon, and every star different from every other star in glory; why He kept some angels from falling, and did not keep others; why He made one creature a slimy worm, and another a shining angel; one a dull stone, and another a sparkling diamond; one a pricking thorn, and another a lovely lily; one a poisonous serpent, and another a gentle dove; one human being die before its birth, and another live nearly a thousand years; one a deformity, and another a beauty; one an idiot, and another a genius;

one a pauper, and another a millionaire; one frail and feeble and full of pain, and another robust and strong and never or scarcely ever feeling pain; why, of millions at war, some fall in battle, and others receive all sorts of wounds, and others are never injured; why some nations and times are afflicted with war, pestilence, and famine, and others are not; why He made the Jews, and no Gentile people, a priestly nation; and why some of our sinful race are saved from their sins, according to the purpose of the Father, by the redemption of the Son, and the regeneration of the Spirit to the glory of the grace of God, while others are left to continue and perish in their sins, to the glory of His justice. The Apostle Paul well exclaims, "How unsearchable are His judgments, and His ways past finding out" Rom. 11:33. And the Lord Jesus Christ, the Saviour and the Judge of men, says, "Even so, Father, for so it seemed good in Thy sight" (Matt. 11:25, 26). Poor sinners are saved by the free, sovereign, and unmerited grace of God, who will deserve and receive all the glory of our salvation (Rom. 11:6; Eph. 2:1-10; Rev. 1:5, 6).

S. H.

THE 153D ANNUAL SESSION OF THE KEHUKEE ASSOCIATION.

The 153d Annual Session of the Kehukee Association was held October 5th, 6th, and 7th, 1918, with the Church at the Falls of Tar River, two miles west of the Atlantic Coast Line depot at Rocky Mount, N. C.

I learned Monday night, September 30th, that there were perhaps two hundred cases of the so-called Spanish Influenza in Rocky Mount; and that all the schools there had been closed. Therefore, as Moderator of the Association, I, on Tuesday morning, September 30th, telegraphed to the Mayor of Rocky Mount: "The Kehukee Association is appointed to be held next Saturday at the Falls. Do the town authorities forbid the meeting?" He replied Tuesday afternoon: "City does not object to holding Association." But on Thursday night, October 3d, I saw it stated, in *The Rocky Mount Evening Telegram* of that day, that there were about a thousand cases of influenza in Rocky Mount. For that reason I

spent nearly three hours Friday morning, October 4th, in the Central Telephone and the Telegraph Offices in Williamston, N. C., inquiring of the Health Officers at Rocky Mount and Raleigh, N. C., and of some of our leading ministers and of the members of the Primitive Baptist Church at the Falls of Tar River, whether the Association should be held with that Church at the appointed time. The Health Officer at Rocky Mount was so busily engaged in attending his patients that I could not find him; the Health Officer at Raleigh advised that the meeting should not be held. One minister said that he could not advise me what to do; another said that the members of the Church at the Falls should be consulted. I tried to consult them, but I could not reach them. I thought it best, therefore, to go to Rocky Mount Saturday morning, October 5th, and to begin and end the Association that day. But when the messengers met, it was agreed to have this matter decided by a vote of the churches; several of them were represented only by letter, and did not vote; of those that voted, eight (including some of our oldest and largest churches) voted to close the Association Saturday, but eighteen voted to continue it Sunday and Monday. As Baptist Churches and Associations are *democracies*, the majority ruled, and the Association, beginning at 11 a. m. Saturday, closed about 11:30 a. m. Monday.

The preaching was in the open air, in the large and lovely park west of the Falls of Tar River, away from the houses and dusty streets of the city; and it was sound, able, harmonious, and edifying; the weather was pleasant; and the congregations, though not as large as usual, on account of the epidemic, were quiet, orderly, and attentive. Six ministers of the Kehukee Association, and about thirty from other Associations from Maine to Texas, were present. Out of forty Churches, thirty-six were represented.

The next session of the Association was appointed to be held, D. V., with the Concord Church, two miles from Creswell, Washington County, N. C., the first Sunday in October, 1919, and Saturday before and Monday afterwards.

S. H.

"THE PRIMITIVE PATHWAY."

We have had the pleasure of reading Elder G. W. Stewart's most excellent pamphlet, *The Primitive Pathway*, which sets forth the sound Scriptural principles upon which the dear old Baptist Church was organized, and for which our able gifted fathers have ever contended. These principles are sound and safe, and, if all had contended for them in the past, there would have never been any division among us, and if God's children who have departed will repent and return to gospel order, accepting those sacred principles, peace will be restored among all lovers of the doctrine of grace. All who have the love of God shed abroad in their hearts by the Holy Ghost which is given unto them, and who love the doctrine of sovereign grace in their salvation, should be united in love, and should not want any new unscriptural path, but should all want the old or Primitive Pathway. The practice of the Church should fully accord with the Scriptures as well as the fundamental principles of the doctrine of grace. How inconsistent to preach grace and have Arminian practice! To preach that salvation is by grace alone, then engage in the effort system of Sunday schools, fleshly revival meetings, or look to men and money for the salvation of human beings, or unite with religious oath-bound secret orders that claim to save their membership by loyalty to their heathenish worship! How inconsistent to claim to trust in God for our preservation in providence and in grace, and then unite with a worldly so-called benevolent secret order to do that work for us! It is inconsistent to claim to believe that the Lord most build the house and keep the city and perpetuate our existence as a Church, and then bring a Babylonish practice into the Old Baptist Church to keep our children from going to other people. If Old Baptists were to use the same machinery that the Methodists use to augment our numbers, we would soon be no better than Methodists. Like causes will produce like effects. Conditionalism preached by an Old Baptist is no better than if preached by a Methodist. Sunday schools, assessing the membership, ladies' aid societies, instrumental music, Arminian fleshly revivalism in an Old Baptist Church could not possibly be any better than

if conducted by the Methodists. If people depart in practice they will on the fundamental principles of doctrine. A corrupt doctrine will bring a corrupt practice. We do not want to be as the Pharisees, worship God with our lips when our hearts are far from Him. We should love the truth in faith and practice, and adhere strictly to it. We should not trust in an arm of flesh, for it is written, "Cursed be man that trusteth in man, or maketh flesh his arm." We may expect strong opposition, and to be unpopular with the world if we turn neither to the right nor to the left, but speak the truth in love, yet uncompromisingly contend for the truth. No fowl knows this path, the vulture's eye hath not seen it, nor has the lion's whelp trodden it. The redeemed of the Lord are the only ones who can walk in it. The only way we can truly walk in the "Primitive Pathway" is to be followers of God as dear children, and walk in love. It is then we can walk worthy of the vocation wherewith we are called with all lowliness and meekness, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. I love the memory of those godly and sainted old soldiers of the cross who have gone to their eternal home. I love their sweet writings. I trust every lover of truth will send to Elder Stewart, Akron, Ala., and get the book. It will do them good. I humbly pray that God may raise up strong young men who will earnestly and uncompromisingly contend for the dear and precious faith. They should beware of pride, egotism, a spirit of bossism or lordship, self-importance, restlessness; and do not become exalted and feel you are superior to others because people brag on your preaching. They will speak the same way to other ministers. I love and sympathize with our true young ministers. If you are faithful you will have many hardships to endure. My little work is nearly done. How good the Lord and His people have been to me!

L. H.

ELDER J. L. JOYNER.

Elder J. L. Joyner, of Morton, Scott County, Mississippi, was born May the 9th, 1856, and died of typhoid fever September 3, 1918. He had just before under-

gone two surgical operations, and before recovering was attacked by the fever.

He united with Mt. Olive Primitive Baptist Church in September, 1884, and was baptized by Elder A. J. Stewart; was ordained to the work of the ministry 1888. Was pastor of Mt. Olive Church thirty years; New Hope Church, Rankin County, twenty-six years; New Chapel Church twenty-five years, and Union Church eleven years. Baptized 117 persons, married 141 couples, etc., and he was for a number of years the efficient, humble, unassuming, and beloved Moderator of the Good Hope Association, of about fifteen churches.

Elder Joyner was a gifted and able minister of the Lord Jesus, and of blameless, upright, and irreproachable character among men, and of good report of them who were without. He was highly esteemed and dearly loved by all the Baptists that knew him, and especially by those of the Good Hope and Bethany Associations, consisting of about thirty churches, and with them all I deeply sympathize and sincerely mourn the loss of our noble and humble brother, but at the same time fully believe that our loss is his eternal gain. Last May, by request, I visited Elder Joyner's home church, New Chapel, and when their deacon, Brother Searcy, and I came in sight of Elder Joyner's field, the beloved old deacon said to me: "Brother Joyner is one of the best and nicest farmers we have in this country. He seems to keep up with his work so easily, and keeps his crop in such splendid condition." And so far as I could see that was all so, and when we went on a little further we saw him plowing, but when he saw us, he took out his animal and came to the house at once. He traveled abroad but little, and nowhere except where he was invited. He had by special request for the last six or seven years visited us here at Old Five Mile at the time of our annual three-days' meeting, and was much beloved by all the brethren, sisters, and friends here, who keenly mourn his loss.

As I have not full data of his life, I am not prepared to say when and whom he married, but I know of myself that he leaves a faithful wife, Sister Joyner, and a number of children and grandchildren to mourn his loss. May it please the Lord to comfort and sustain them in this sad hour of sorrow and affliction.

The passing away of this noble and lovely minister reminds me of the following true and touching poem, and tears of sorrow have bedewed my cheeks while preparing this notice:

TOO LATE.

BY NORA PERRY.

"What silence we keep year after year,
With those who are most near to us and dear!
We live beside each other day by day,
And speak of myriad things, but seldom say,
The full, sweet word that lies just in our reach,
Beneath the common-place of common speech.

"Then out of sight and out of reach they go,
These close, familiar friends, who loved us so;
And sitting in the shadow they have left,
Alone with loneliness, and sore bereft,
We think with vain regret of some fond word,
That once we might have said and they have heard.

For weak and poor the love that we expressed,
Now seems beside the vast, sweet, unexpressed;
And slight the deeds we did, to those undone;
And small the service spent, to treasure won,
And undeserved the praise for work and deed,
That should have overflowed the simple need.

This is the cruel cross of life—to be
Full-visioned only when the ministry
Of death has been fulfilled, and in the place
Of some dear presence is but empty space;
What recollected services can then
Give consolation for the "might have been"?

G. W. STEWART.

QUESTIONS AND ANSWERS.

1. Q. Who are the beast-worshippers that are to be tormented forever (Rev. 14:9-12)? A. Those who hate God and His truth, and who persecute His people, and who really worship the Devil (the Dragon), as represented by the First Wild Beast (the persecuting World-Power), and the Second Wild Beast (the false or apostate, persecuting Church-Power), and the Image of the First Wild Beast (idolized statues or pictures or money or science or sin in any form or some vain ceremony or human invention). These idolaters receive the mark

of the Wild Beast in their foreheads (are his manifest worshippers) or in their hands (actively serving him); and they despise and oppress the suffering saints, who keep the commandments of God and the faith of Jesus. And, without God-given repentance, they will soon be consigned to awful and everlasting punishment.

EXTRACTS.

BURTONSVILLE, MARYLAND, September 15, 1918.

DEAR BROTHER HASSELL:—I have been anxious to tell you how we all enjoyed your sermon on Sunday of our Union meeting at Columbia meeting-house. For some time before our meeting I felt probably that would be about our last Union meeting, for several different reasons; but I really feel quite different since that time. I would not have missed that message for anything. That one sermon more than repaid me for what little trouble and expense the meeting cost me. I have heard numbers who listened to your message speak of it in the highest terms of praise. Brother Hassell, every time I hear a discourse that strikes me so forcibly I can but exclaim with the poet. "Why was I made to hear His voice and enter while there's room, while thousands make a wretched choice, and rather starve than come?" I hope I'm not deceived. When it's said, "Let's go up to the house of the Lord," I hope I am glad. There are some things I'm sure I'm not deceived in: one is love for the brethren, and another is God's protecting care over me all my life. At the age of fifteen years I was left without father, mother, sister, or brother. When I recall my past, I can but exclaim, What love, mercy, and grace it has pleased the Lord to bestow on so an unprofitable life as mine seems to have been! I surely can say with truth I feel to be the "chief of sinners." Although I enjoy preaching, yet so much of the time my mind is carried away with the things of this life to the exclusion of more valuable things. We attended our little meeting this morning, and listened to a fine sermon by Elder E. E. Oliver. We are greatly blessed, as we have meeting twice each month, preaching by our beloved brethren E. E. Oliver and C. H. Waters.

Brother Hassell, I would love a line from you, but do not expect an answer from one who I imagine is so busy. I just wanted to tell you of the comfort you brought to so many lives away off here so far from your home. We feel you were sent on this special mission. Dear brother, I hope you will make us another visit in the near future. I hope the Lord has another message for you to deliver to us. Remember a poor unworthy sinner in your prayers, and if we meet no more in this life, may we meet and sing praises to our blessed God in that better land.

Your brother, I hope,

W. P. WATERS.

GRAHAM, TEXAS, August 21, 1918.

Elder Sylvester Hassell—

DEAR BROTHER:—I am sending check for \$2, which please accept as a little gift to assist you in your burdens. I thank you that you have sent the MESSENGER free to me for years, and I shall continue

to send such subscribers as I can get, and help you more than I have been doing, especially if times go on as they have been lately. We are in the midst of a third terrible drouth, which is threatening the lives of both people and stock. All stock all over West Texas are dying or being shipped away, and people are leaving by the thousands. Over half of Texas is practically destitute. Many towns are almost destitute of but three or four people. Rivers are dry; wells also, and no living vegetation. The Lord is just and holy, and we try to bow in reverence to His holy will.

Your poor brother in afflictions,

J. H. FISHER.

GALVESTON, TEXAS, 2011 32d Street, September 4, 1918.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST:—I heartily thank you for your continued kindness to us. I feel myself unworthy of such favors as receiving THE GOSPEL MESSENGER regularly and reading the editorials and good experiences. Spiritual minded letters have all been of great comfort, edifying and instructive to us poor troubled and sorrowing ones. It is delightful to us, when favored with the grace of God, to read the joys and sorrows of God's poor afflicted children; it is food from above that cannot come from any source except from the bountiful hand of our God, who is ever mindful of His poor hungering and thirsting saints.

I herewith enclose a one-dollar money order as a little gift to you. The good Lord is blessing us with very good health for people of our age, and something to do for a livelihood, and we feel it to be a gracious favor bestowed upon us. God bless you, dear brother, from day to day, in your faithful labors, which I believe are ordered of the Lord, to preach Jesus to the poor and broken-hearted, and send out THE GOSPEL MESSENGER to many dear kindred in Christ who do not have the sweet privilege of hearing the blessed gospel preached from the sacred stand by the dear servants of God.

Unworthily your poor brother,

ROBT. S. FARROW.

OXFORD, MISS., October 9, 1918.

DEAR BROTHER HASSELL:—I take notice that the Government of the United States requires that editors do not send their periodicals free to any person. I've been reading THE GOSPEL MESSENGER from its beginning, and have ever held it one of our most worthy periodicals. I'm sure its purpose has ever been to set forth the truth in such a way and in such a manner as to cement, unify, and keep our people together, and not divide them. And I for one feel duty bound to help you and myself; help you bear the financial burden and help myself to a magazine to read that always makes me feel better, since everything I see in its pages is lovely, tender, and Christ-like. No paper I read do I appreciate more. I appreciate it greatly because its doctrinal sentiment is scriptural, and its manner so humble, kind, and brotherly. Fifty-two years have passed since I began in my feeble way to speak the truth as I see and believe it, and I feel it is sweeter to me now than at the first. Find one dollar enclosed to help you. May His beneficent hand uphold you and sustain you to the end, to send out to its many readers the truth they prize so highly.

With gratitude and in love,

A. B. MORRIS.

STATESBORO, GA., October 9, 1918.

DEAR BROTHER HASSELL:—Please find three dollars (money order) enclosed, which I desire that you place to my credit to subscription for THE GOSPEL MESSENGER. I wish that I was able to send you a great deal more. I and my dear wife don't want to miss getting a single number. We are poor old feeble people, but we have been favored to have enough money to send you the amount above stated. May the good Lord continue to bless you in the publication of the dear old MESSENGER to the benefit of His humble poor and His glory.

Your brother in hope,

H. TEMPLES.

MOUNT GREENWOOD, ILLINOIS, October 21, 1918.

Elder Sylvester Hassell—

MY DEAR BROTHER IN THE LORD:—I suppose before this you have learned about the Contentnea Association. The sheriff was there, and virtually, by the authority of the Board of Health, forbade the assembly. So, in a few words, the Association adjourned to meet next year (God willing) at the same place. I then preached to the small gathering (about 150 persons) in the open air. The influenza is spreading in Chicago and the outskirts (like Mount Greenwood), but they have not yet closed the schools; all places of amusements are closed, churches also. Truly in many ways we are living in momentous times, but all the times are in the power of our gracious God, and in Him I would have my soul's repose.

Had it not been for this influenza I purposed to have continued in North Carolina until after the Black Creek Association, but, as preaching appeared to be altogether suspended, I felt for the time then present I had no more place in those parts. I look back over the long visit that I made among the Churches in North Carolina, beginning with the Lower Country Line Association, with considerable pleasure. Most of the time God graciously gave me liberty in preaching, and I trust that some of the dear people of God were edified. After so continuously preaching, the past week that I have been at the home of our daughter Ruth has appeared strange to me, and a number of times I have wished I was back among the Churches in North Carolina preaching "Christ, and Him Crucified." Somehow I do not feel that I shall return to Maine for this coming winter. The winters there are so severe, the roads so often blocked with snow, that in consequence there can be but very few meetings in the winter months, and I do not feel at ease in my mind to put in my days in such a manner. While I do not know what the mind of the Lord is concerning me, where he would have me, where I should live, yet I feel my sojourn in Maine had about come to a close, and my mind is very much inclined to live among the Churches in North Carolina. I am writing this freely to you because I know you will suffer me to do so. Day by day I am asking the Lord to direct my goings. But, my brother, I will not further burden you with my anxieties. The God of our mercy is, I hope, our Friend, and on Him I would cast all my cares, and my heart shall still be imploring that he will guide me with his counsel. I hope these few lines may find you in the enjoyment of a measure of health, and that he will sustain you in your labors of love toward his sacred and glorious name.

I am your brother in our sweet Lord Jesus,

FREDERICK W. KEENE.

REMARKS.

Elder Keene is a native of London, and is a sound, able, spiritual, experimental, and edifying minister of the gospel. Thousands of

the Primitive Baptists of North Carolina would be rejoiced if he should be led of the Lord to settle among us.

S. H.

WASHINGTON, N. C., October 21, 1918.

DEAR BROTHER HASSELL:—I am so full tonight it feels almost like my heart will burst, and I feel like I must commune with some one, and as you are on my mind more than any one else, I am writing to you. Oh! the world is so full of sorrow everywhere it seems, and while I have so many of my own, my heart is in such sympathy with all who in this hour of grief and woe, that I am in such a strait at times that I hardly know what I am doing. War, pestilence, and I do wonder if there will be famine also? It looks to all thinking people, it seems to me, that all evil in every sense of the word will fall—yes, come down, for our God is angry. I know He is at the helm and will be sure to make all things work together for good to them that love Him. I had a telegram from Mr. G. H. Hale, of Plymouth, who married my niece, Annie L. Thigpen, saying that she had died the night before and would be buried today at Brother Ben Shelton's. Nellie is nursing a case of influenza in Bethel, and Alice went up there to go with her to the burial at 2:30 this evening. Dr. S. T. Nicholson's daughter Carlotta, who married a Mr. Washburne, and lived in Ossining, N. Y., died yesterday. Dr., Mrs., and Miss Winnie Nicholson were all with her when she died, and the *Daily News* said this evening that her body would be brought here for burial. So many are sick and dying with this awful plague everywhere, but we know such is according to God's word. None of my family so far, through the mercy of God, have taken it. I heard from my youngest son, Kenneth, day before yesterday; he was in New York. Heard from Benjamin last Monday; his letter was dated 21st of September. Oh! how anxious I do feel about them most of the time, but I desire to be submissive to the will of God. Pray for me and mine continually. With love to your household and much to yourself.

Affectionately,

BETTIE Z. WHITLEY.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.
Rev. xiv. 13.

DEACON G. F. WHATLEY.

(Church Memorial.)

Whereas it pleased our Heavenly Father, on August 3, 1918, to remove from earth to a "better country" our dear Brother G. F. Whatley, Chambers Co., Ala.; and whereas we feel that it is such a loss to us and to the whole country in which he has lived for so many years; and whereas he was such an example of prudence, charity, faithfulness, and stability: be it therefore,

Resolved by his church, Mount Pisgah, that we cherish and keep in memory such examples, and profit by his examples, exhortations, and admonitions while among us; and that we give earnest heed to his timely teachings and not let them slip.

Resolved second, That we cheerfully submit to this dispensation of God's righteous dealings with us in taking away His servant, and though we feel it a loss to us, we believe he is happy and at rest, which rest he so long desired to enter into many months before he died. Also,

Resolved. That we record in our church book this sketch and furnish his bereaved family a copy when published in THE GOSPEL MESSENGER.

The subject of this sketch was born in Troup County, Ga., April 28, 1833. Joined the church of Christ at Beulah, Troup County, Ga., at the age of 21. On May 3, 1884, he and his wife, Sister E. A. Whately, joined the Mt. Pisgah Church by letter, and he was soon chosen clerk and deacon, and filled these places with great satisfaction until too feeble to do so. He was a faithful Baptist, earnestly contending for the faith once delivered to the saints. May God bless his numerous offspring is our prayer.

Done by order of Mt. Pisgah Church, in conference, August 31, 1918.

ELD. J. T. SATTERWHITE,

J. E. SMITH,

J. C. OMALIE,

Committee.

DEACON JOHN H. ADAMS.

On the beautiful night of July 16, 1918, at 8 p. m., God in His wisdom saw fit to call to his eternal home the spirit of our beloved brother, John H. Adams. He was born November 16, 1869, and was married to Miss Nettie O. Smith on November 17, 1895. To this union there were seven children born, all living except one, who preceded him to the great beyond. He has a father, mother, four brothers, five sisters, and a host of relatives and friends to mourn his death. He united with the Primitive Baptist Church at Shiloh on November 18, 1893, and was baptized by our dearly beloved Elder S. T. Bentley, and lived as an humble and obedient member until April 28, 1906, when the Church saw fit to recognize what God had given them, and he was set apart as Deacon of Shiloh Church, and filled this office faithfully until his death. We as a Church feel that we have sustained a great loss in his death, but we trust that we are submissive to God's will and can say, "Thy will be done, and not ours." It seems hard to be separated from him here in this old world, but we feel to hope that God, who is rich in mercy, has a greater use for him in that upper and better world beyond than He had for him down in this low-ground of sorrow. We feel that he is enjoying and abiding in that celestial home prepared for him of our Father. He was sick only about two weeks of typhoid fever. Everything was done for him that loving hand and medical skill could do, but of no avail. The dear Lord, who does all things well, saw fit to call him from this unfriendly world of sin and sorrow to that beautiful home above, where all is peace and love, where sickness and sorrow are no more, but where pleasure never ends. We feel that our dear brother is resting in the arms of our blessed Saviour. May we as a Church meet him in that upper and better world where parting will be no more. We pray God's richest blessings upon his dear family and loved ones. We know it is hard to give him up; but only think that he has gone on only to await your coming, where no chilly winds nor poisonous breath can reach that peaceful shore, and sickness, sor-

row, pain, and death are felt and feared no more. Our home and Church indeed is a lonely place without Brother John's smiling face, but we all know while on earth we dwell, that God in heaven doeth all things well. God called Brother John, called him in earthly bloom; now his form is lying in the cold and silent tomb. He is gone but not forgotten; never will his memory fade; sweetest thoughts shall ever linger around the grave where he is laid.

By committee of the church.

F. R. PURVIS and W. C. CHILDS.

J. R. YOUNG.

Father was born March 22, 1832, in Wake County, N. C., the oldest son of Ezekiel and Patsy Young. He was married February 21, 1856, to Martha J. Peacock. To this union were born eleven children, six girls and five boys, of whom three boys died in infancy. His wife and two daughters preceded him to the grave, leaving two sons and four daughters to mourn the loss of a dear good father to us. The agony of pain he suffered the last five years of his life no one knows. He had rheumatism in his right knee, and for several months it was in his hands so that he lost the use of them so much that we fed him for over three months. He bore his afflictions with so much Christian fortitude and was so thankful to us all for what we did for him. No one would do him the least little favor but what he would say "Thank you" for it, and often with tears in his eyes. I am sure no man ever had more affliction in his family than father did; and then for him to be so afflicted that we had to care for him as we would for a baby, he would often melt down in tears and cry, and say, "When we are well we can't know what we will come to before we die." Father joined the Church at Middle Creek, Wake County, N. C., in 1883, and was baptized by Elder J. S. Dameron, a man he greatly loved for Christ's sake. Father lived to see five of his daughters join the Primitive Church, which church he loved so well, and was so faithful to serve his church in any way he could. He met and conveyed preachers to and from church far and near, and had lots of preaching at his own home. He was a man to labor with his own hands on the farm. He was so industrious that it can truly be said that he ate bread by the sweat of his brow. Father was such a straightforward man in his walk in life that it can truly be said that he lived good works, yet he didn't believe he was saved by good works, but "saved by grace through faith, and that not of yourselves but the gift of God!" I was the only one of his children by his side when the end came. It was so easy and peaceful that we could hardly tell when he passed away. No one can know how heart-rending it is to lose our earthly parents until we have to give them up. He had been our constant care for about two years, and it was my delight to do everything I could for his pleasure and comfort. He died November 10, 1916, which made his stay on earth 84 years, 7 months and 19 days.

"Asleep in Jesus; blessed sleep,
From which none ever wake to weep!
A calm and undisturbed repose,
Unbroken by the last of foes.

Written by his baby daughter,

IRENE M. YOUNG.

MRS. HARRIET ALENIA SEWELL.

The wife of (Deacon) James W. Sewell (her maiden name was Watson), was born in Haralson County, Georgia, December 8, 1850, and was married to James W. Sewell, December 30, 1869. To this union were born seven children, four sons and three daughters. The children are all living at this time except the youngest one, a daughter, who died in infancy. Sister Sewell was baptized upon a profession of her faith in Jesus Christ into the fellowship of the Baptist Church of Christ of the Primitive faith and order, at Cane Creek Church, Cleburne County, Alabama, on the first Sunday in October, 1885, by Elder Robert T. Speight, and lived a consistent, faithful, and devoted member, ever ready with willing hands and a warm and loving heart to render service to her brethren and sisters, always ready to share her home with all of its comforts, and exerted herself to make them feel free and welcome to her home. She was one who earnestly contended for the faith once delivered to the saints, by a pious walk and a godly conversation, until May 11, 1918, when it pleased the Lord to call her hence away to her reward, she being afflicted with cancer of the breast. For months her suffering was great, and all faithful, earnest efforts of the family, together with the aid of a skilled physician, having failed to give relief, she fell asleep in the arms of her blessed Saviour, and on Monday the 13th, following, after funeral services by her beloved pastor, Elder J. C. Chandler, and William Kidd, in the presence of a large concourse of friends and relatives at her home at Weavers, Ala., her mortal remains were conveyed to the cemetery at Mt. Moriah Church, of which she was a member when she died, and were laid to rest in the silent tomb to await the coming of the Lord Jesus, believing that the Spirit that raised up Christ from the dead will also quicken our mortal bodies and make or fashion them like unto His holy body.

Sister Sewell was a faithful and devoted wife to her husband, a companion and helpmeet in deed and in truth, and a careful, loving mother to her children. Now while we mourn over our loss, and deplore her death, we should not mourn as those that have no hope, knowing that if this earthly house of our tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens. Now, dear brother and children, cheer up under your afflictions, knowing that tribulation worketh patience, patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost, which he has given unto us; knowing that our loved one had a strong hope in Jesus, that entereth within the vale where Jesus has entered for us, and is set down at the right hand of God, a high priest forever to make intercession for His saints. Now, dear sorrowing ones, to you children we would commend you to consider the good examples that your dear mother set; let them become the law of your mother; bind them as a golden chain about your neck. Now, in the midst of our sorrows, we commend you to God, that doeth all things well, and pray that you may find in all your afflictions that His grace is sufficient for you. We realize that not only the family has lost the most precious jewel and stay, but that the community has lost one of its best citizens and an unexcelled neighbor, and that in her death that the Church has sustained an irreparable loss; but we bow in humble submission to His divine will, feeling assured that He doeth all things well, and that our loss (it being momentary) is her eternal gain. And further, we pray God that, when we are afflicted, He, by His

saving grace, may enable us as good soldiers to bear our suffering (as she did) without murmuring, as becometh the saints of God.

Written by request of her family by

And her loving pastor,

ELDER WILLIAM KIDD,

ELDER J. C. CHANDLER.

THE PRIMITIVE PATHWAY—BY ELD. G. W. STEWART.

CONTRIBUTIONS.

Already reported	\$ 179.25
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J. J. Stapp, Jas. M. Stephenson, and Mrs. J. T. Finley, \$1 each	6.00
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J. W. Stewart.....	2.50
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	\$ 194.75

The cost of printing and mailing the 1,000 copies has been about \$230. Besides his labor in preparing *The Primitive Pathway*, and his own subscription of \$20, *Elder Stewart has had to spend about \$30*, which I hope that the members and friends who appreciate the work will make good to him; for this defense of our faith and practice is of great and permanent value. Send the money either to him or to me for him.

S. HASSELL.

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Vol. 40

No. 12

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

=====
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DECEMBER, 1918.
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MOST IMPORTANT NOTICE TO ALL THE SUBSCRIBERS OF THE GOSPEL MESSENGER.

The United States Government, on account of its great need of print paper, and the increasing shortage of such paper, has ordered publishers, not only to decrease the size of their periodicals, but also to quit giving copies to any one, and to discontinue sending copies after the subscription expires. If publishers do not obey this order, they can get no print paper at all. Because of this terrible war for human rights and liberties, I AM, THEREFORE, MOST RELUCTANTLY COMPELLED TO QUIT SENDING FREE COPIES OF THE GOSPEL MESSENGER TO HUNDREDS OF OUR POOR MINISTERS AND MEMBERS (UNLESS THEY OR SOME FRIENDS PAY FOR IT), AND TO DISCONTINUE ALL SUBSCRIPTIONS WHEN THEY EXPIRE. I hope that all paying subscribers will be careful to keep their subscriptions paid in advance. The payment of One Dollar a Year is almost nothing in these times of the extreme abundance and cheapness of money.

SYLVESTER HASSELL.

Please notice the date on your MESSENGER, and renew your subscription a month or two in advance, so that you may not miss a copy.

S. H..

The Gospel Messenger

DECEMBER, 1918.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 40

WILLIAMSTON, N. C., DECEMBER, 1918.

No. 12

PRAISE FOR DELIVERANCE.

Num. 23:23.

“What hath God wrought!” might Israel say
When Jordan rolled its waves away,
And gave a passage to their bands
To march secure across the sands.

“What hath God wrought!” might well be said
When Jesus, rising from the dead,
Scattered the shades of Pagan night,
And blessed the nations with His light.

“What hath God wrought!” let mankind see,
Freed from the plague and tyranny,
We should be thankful to our God,
Who hath withdrawn His chastening rod.

“What hath God wrought!” O blissful theme!
Are we redeemed and called by Him?
Shall we be led the desert through?
And safe arrive in glory, too?

The news shall every harp employ,
Fill every tongue with rapturous joy;
When we shall join the heavenly throng,
We'll swell the triumph and the song.

I. GIBBONS (1784)—slightly altered.

A FAITHFUL MINISTRY.

No. 301 SCALES ST., DANVILLE, VA., Sept. 10, 1918.

DEAR BROTHER HASSELL:—Enclosed you will find P. O. order for \$1.50, which will pay my subscription to THE GOSPEL MESSENGER for another year. The 50 cents extra is to help to bear your expenses, as I know they must be more than usual during these strenuous times. I think THE GOSPEL MESSENGER is one of the best papers that is published by our people; and the more I read it, the better I like it. It takes a firm and uncompromising stand for the truth. I have read a few old copies of THE MESSENGER, before you became its editor, when it was edited by Elders J. R. Respess and Wm. M. Mitchell. They were great men; the grace of God made them great. Their editorials were good, as were also the writings of their correspondents. I have a few of those old copies on hand now, and at times I delight to review them, for they contend for the same doctrine, the same glorious truth, that those taught of the Lord throughout all ages love, and which I love if not deceived. It is the faith of God's elect, the faith "once delivered to the saints." These dear men of God "fought the good fight of faith" that they might "lay hold on eternal life." But they having run their race, have laid their armor by, having departed from these scenes of strife, to "be with Christ, which is far better." But THE GOSPEL MESSENGER abides with us. God, in His wisdom and mercy, has fitted and prepared you for the great and high calling, to preach the blessed gospel of the Son of God, and to edit the pages of THE GOSPEL MESSENGER. And I firmly believe that it measures up to the same standard of truth as in days gone by. I trust, if according to the will of God, that He will be pleased to spare your life many years, to the comfort and edification of God's people, and to the glory of His dear name.

I believe it is highly essential to the peace, welfare, and upbuilding of Zion that we have a faithful ministry. Not extremists, for men of extreme views are not "apt to teach" (the truth); but their preaching has a tendency to mystify, rather than edify. And if continued will

overthrow the faith of some (who are not thoroughly established in the doctrine), and the Church will ere long become puny and sickly for the want of proper nourishment. These are perilous times in which we live; therefore we need a sober ministry. And when I say sober, I do not simply mean men who abstain from intoxicating liquors (that is all right), but it has a broader and deeper meaning than that, if we understand it rightly and spiritually. It means be sober in our daily life in the world; be sober before the Lord's people; be sober in the Church of God; and in the sanctuary of God; be sober in conversation with His people; be sober in the pulpit, in rightly dividing the word of truth; in a word, it becomes us to be sober in all things; and to live honestly and soberly before God every day, for we know not what a day nor an hour may bring forth. A sober and faithful servant of God will "not shun to declare all the counsel of God." The Apostle Paul in his charge to the Elders (Acts 20:28) says: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers; to feed the Church of God, which He hath purchased with His own blood." Notice how this verse reads, "Take heed therefore unto yourselves, and to all the flock"—not a portion of the flock, but to all the flock. Some can feed upon strong meat, while others desire, or have need of, the milk of the word. "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:14). Some brethren who are well established in the faith, and in the doctrine of God our Saviour, can feed and thrive upon "strong meat," but there are other brethren (babes in Christ) that need the "milk of the word," "for they are unskillful in the word of righteousness" (Heb. 5:13). Therefore, those brethren who are skillful in the word of righteousness, and are well established in the doctrine of God our Saviour, can receive and thrive upon "strong meat" (the doctrine of predestination and election), while on the other hand, if nothing else was preached, the weak brother would perish, "for whom Christ died." I do not mean that the weak brother would perish eternally,

but in a spiritual sense, he would perish here in time, for the lack of proper nourishment. Our dear Lord commanded Peter, not only to "feed My sheep," but also to "feed My lambs." And so, the faithful and wise minister, not only preaches predestination and election, the calling and final preservation of the saints, but he also preaches the "milk of the word" (experience of grace), things we have seen and felt, "which we have looked upon, and our hands have handled, of the word of life. In short, he shuns not to declare all the counsel of God; and, in doing so, he not only feeds the sheep, but the lambs also; and they grow up together "unto an holy temple in the Lord." Now, the Church cannot grow unless she is in a healthy condition; and in order to be healthy, she must have wholesome food to feed upon.

I believe we have a type of this in Deut. 14:6-7. National Israel was a type of spiritual Israel (the Church). They were a holy, chosen, and peculiar people unto the Lord. Therefore, they were not allowed to eat any abominable thing. They were not allowed to eat of any beast but those that parted or divided the hoof and chewed the cud. All others were unclean unto them. Now, Paul, in his admonition to Timothy, writes: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2d Tim. 2:15). Therefore, it is of the utmost importance that an elder should have all the qualifications that are mentioned in 1st Tim. 3: 2 to 7, inclusive; also in the Epistle of Paul to Titus, beginning at the 1st chapter and 6th verse. For without those qualifications he will not be "apt to teach." Neither will he rightly divide the word of truth. And if not rightly divided, it is not good food, and if some should eat that which is not rightly divided, it will cause an evil disease to break out in the camp which if not stamped out or cured, will scatter the flock and play havoc with the Church. But when the word of truth is rightly divided, God is glorified, and the dear saints edified. The true and faithful minister of Jesus Christ will not preach that which will puff men up in the flesh, for filthy lucre's sake; but he will be careful to give God the glory in all things. He will "render unto Cæsar

the things which be Caesar's, and unto God the things which be God's." Luke 20:25.

Now, we notice in the type that there was one other qualification mentioned, viz., the chewing of the cud; and this appears to be just as essential as the parting of the hoof. One is just as necessary as the other, and they seem to be so closely allied together that they cannot be separated. Now, in order that we may understand this, we notice that in Solomon's Song the Church is set forth as a beautiful woman, very graceful; and in the fourth chapter and second verse we read, "Thy teeth are like a flock of sheep even shorn, which came up from the washing; whereof every one bears twins, and none is barren among them." Now, all the Church are not teeth, but the teeth are just one of the graces that adorn this beautiful woman, the Church. To my mind, these teeth are the ministry. Teeth are for chewing; therefore, the gospel preacher, in rightly dividing the word of truth, chews the cud also. While we believe the meat, or the message is from heaven, yet it comes through the preacher, these spiritual teeth, and the cud is chewed, thoroughly masticated, so that it may be received into the body, the Church, with impunity. And it is healthy food for the children, easily digested, and they grow in grace, and in the knowledge of God. No danger of contracting any hurtful disease by eating this meat, because the teeth are clean, they came up from the washing, and are even shorn. Now, the word shorn is the past participle of shear, and means or signifies that they have been cut off or separated. They have been washed in regeneration and cut off or separated from the world, chosen out of the world, and sanctified or set apart for the special work of the ministry. "Whereof every one bears twins, and none is barren among them." That is, they come bearing precious fruit. They are burdened with the word of truth, also they are equally burdened with a feeling of unworthiness and unfitness. They do not feel equal to the occasion; they feel to be an empty blank. They know that of themselves they can do nothing. Therefore, they come with fear and trembling, bearing precious fruit, and "none is barren among them."

In hope of eternal life, J. E. HERNDON.

VIDALIA, GA., Oct. 28, 1918.

DEAR BROTHER HASSELL:—I received your good letter and appreciated it so much. I was so sorry to hear of the feeble condition of dear Elders Gold and Henderson. They are two great men and will be missed so much. It makes me feel sad when such faithful old soldiers are called to their eternal home. It is hard to give them up, but the dear Lord knows best. He makes no mistakes. I have been down with influenza for some time. I am still very feeble, but can sit up some. Several of my family have had it. I hear of many sad deaths. "Death is the gate to endless joy," to the children of God, yet we cling to life, and want to stay in this cold, wicked world of trouble. What a sweet home awaits us! It is so sweet to have foretastes of Heaven and immortal glory. The dear Saviour has been so good to us. He has been such a dear, precious friend in times of need. When our dearest earthly friends have forsaken us, He has taken us into His loving arms and given us many assurances that we are His children. We find much in our sinful nature that we detest. We often murmur and complain at our lot, and are so forgetful of His wonderful love and mercy. But, thank God! He is merciful to our unrighteousness. He commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more, then, being justified by His blood, we shall be saved from wrath through Him. As unworthy as I am, I have a sweet hope that Jesus died for me, and that Heaven will be my home. We, as a people, have most glorious principles. My heart's desire is that God may raise up young men who will preach the truth in love, and make no compromise with the innovations of men. God's ways are as high above man's ways as the heavens are above the earth. May we all be satisfied with the goodness of His house. Pray for me and mine.

Yours in affliction,

LEE HANKS.

R. 3, MACON, GA., Oct. 20, 1918.

Eld. Stylester Hassell—

MY PRECIOUS BROTHER IN THE LORD:—You will please find enclosed check for \$5, with which you will credit

my account for THE MESSENGER. I learned through Elder Stewart of Alabama that your health was better than for a long time, and I hope to thank the dear Lord for sparing you in health of body and mind to the Old Baptists. I certainly enjoyed meeting and being with Elder Stewart once more in life. I feel him to be like yourself, a true, tried, and faithful one; of whom this old world is not worthy. I visited the same meeting place that we went to at the Bethel Association in 1913. I met a large crowd of Old Baptists there, many of whom mentioned our visit at that time, and spoke in loving remembrance of you. How sweet it is to be loved by God's humble poor! more precious than gold, yea, than much fine gold. My dear brother, I crave nothing more; my fondest ambition in this world is to continue in the love and fellowship of the Lord's people; but, knowing my many imperfections and my sinful nature, oh, how I daily fear I will fall and be a castaway! Pray for me, my dear brother, that I may abide in His love and walk humbly, meekly, and faithfully before Him. May His merciful hand continue to guide you, and may He preserve and keep you many years yet to feed and comfort with both tongue and pen His little ones, is my prayer.

With much love, I am, I hope, your brother,

WALTER J. HEARD.

STRATTON, Miss., Oct. 2, 1918.

Eld. Sylvester Hassell—

DEAR BROTHER HASSELL:—I have been reading THE MESSENGER for about forty years, the most of the time a subscriber. I hope I am not biased in mind when I say that I think it is one of the best and most ably conducted Primitive Baptist periodicals I have known, and I don't want to be without it. May God bless and keep you, my dear brother, to continue the publication of THE MESSENGER many more years.

This is indeed a perilous age of the world. The selection for September, "The Bible Will Come Back," has, somehow, particularly impressed me in a weighty manner, likely because I have been impressed for many years that I would live to see great calamities come on the people, and I feel like the time has come. The article,

"The Bible Will Come Back," is very striking on the line of things about which I am impressed. Great famines or calamities otherwise will likely follow after this war is ended. May the Lord shield and protect His people through the perils.

Yours in hope,

T. J. STAMPER.

ANGIER, N. C., Oct. 28, 1918.

Elder S. Hassell—

DEAR BROTHER IN CHRIST:—I will write a few lines for THE GOSPEL MESSENGER, complying with many requests of dear brethren, sisters, and friends in the east, as I journeyed on from the Kehukee Association to the Contentnea and White Oak. The Contentnea and White Oak met only on Saturday, but were called off on account of the influenza epidemic. I will say I was blessed all the way round and enjoyed the meetings, specially the Kehukee: I thought the meeting on Saturday was as lovely and joyful as I ever saw, or felt. The preaching was good, able, and sound. The congregations on each day were orderly and attentive. I felt surely the Lord was with His people and His ministers, and blessed them to preach His word with great and humble boldness. The closing exercises on Monday were specially interesting. Eld. C. T. Denny's sermon on the resurrection was wonderful. Elder Hardy's remarks, and your closing remarks, were deeply interesting. I felt that the Lord blessed me with an ear to hear and a heart to understand. It was a meeting that will be long remembered by many who were there. I filled appointments on to the Contentnea, and though not many turned out, I enjoyed speaking to them of the goodness and mercy of God to such poor, unworthy, sinful mortals as we are. From the Contentnea I went down to Newport, Carteret County, N. C., and remained till Thursday morning, visiting among them; went out to Brother Newton McCain's; had service at his home at night; a good many came in. We had a lovely meeting. I spent most of the time with that dear brother's wife and sister—Cicero Mann. I don't think there are a more lovely band of brethren and sisters anywhere. They were all kind and good to me, as all the brethren and friends

were. From Newport I went to Jacksonville, Onslow County. I was met by Elder E. F. Pollard, who took me to his home, where I met his good and kind wife and son. Brother P. took me out to Southwest, where I met a good lovely band of brethren and sisters and was much favored in preaching Jesus to them—the way, the truth, and the life. I spent Friday, part of the day, with Brother Aman and his dear afflicted wife; Friday night with that dear afflicted Sister Walton. She is a precious sister in the Lord, and notwithstanding she is so afflicted she seems humble and much resigned to the Lord's will. Her son and wife took me Saturday morning on his machine to Maple Hill, where there was a small congregation. Elder Beaman preached a good sermon and I talked a while, and Bro. C. W. Brown, from the Mill Branch Association, closed. Eld. Isaac Jones was not able to be out, his family being sick with the disease which is raging most everywhere. The meeting was dismissed Saturday. I was taken from there to Burgaw, Pender County. Stopped with friend John B. Davis, son of Elder Aaron Davis, who was well known among the Baptists—a highly esteemed and beloved elder and brother. I returned home Wednesday, found the disease, influenza, raging here—in about ten families—no deaths as yet. It is critical. The Lord, the great Physician of soul and body, is the only one who has power to rebuke diseases—as He did while here. We should put our trust in Him as our only refuge and strength.

Well, Brother Hassell, I have received a few copies of *The Primitive Pathway*, compiled by Eld. G. W. Stewart, and have read it and consider it one of the ablest defenses of Old or Primitive Baptist principles I have seen—would be glad if it could be in every Baptist family.

In conclusion, will say to all the readers of THE GOSPEL MESSENGER, Let us stand fast in the liberty wherewith Christ has made us free, and not be entangled with any of the new things which have crept in among some. Furthermore, let me say, Let us sustain THE GOSPEL MESSENGER and its dear editor, Elder Hassell. Finally, dear brethren and sisters, farewell in the Lord. The grace of the Lord Jesus Christ be with you all. Amen.

J. E. ADAMS.

HAWKINSVILLE, GA., Oct. 8, 1918.

DEAR BROTHER HASSELL:—That you may continue to send THE MESSENGER to some of the Lord's humble poor, I enclose check for \$25, and request that you use it for that purpose. Remember me in your prayers.

Your brother in hope, J. M. W.

REMARK.

For this twenty-five dollars I have credited, for THE GOSPEL MESSENGER, up to January, 1920, fifty of our poor ministers and members to whom I have been sending it free.

S. H.

PLEASE NOTICE THE DATE ON YOUR MESSENGER, AND KEEP YOUR SUBSCRIPTION PAID A MONTH OR TWO OR MORE IN ADVANCE, SO AS NOT TO LOSE A COPY.

It is the present law of the United States Government, on account of the scarcity of print paper and of the materials and labor used to make such paper, that publishers shall not send their periodicals to persons whose subscription has expired; and, therefore, it is necessary that subscribers, who desire to continue to take THE GOSPEL MESSENGER, should notice the date when their subscription expires, and renew it a month or two in advance, so as not to lose a copy. Some are paying for two to five years in advance. In this way they save trouble and expense both for themselves and for me. Never before, since the close of the War between the States, has money been so abundant and so cheap.

S. H.

DEATH OF ELD. S. H. DURAND.

While correcting the proof of this number of THE GOSPEL MESSENGER (Nov. 15), I learn, with sorrow, that Elder Silas H. Durand, of Southampton, Pa., one of our ablest and most esteemed ministers, died November 12th, in his 86th year.

S. H.

EDITORIAL.

EDITORS :

SYLVESTER HASSELL, WILLIAMSTON, N. C.
J. E. W. HENDERSON, GLENWOOD, ALA.
LEE HANKS, VIDALIA, GA.
J. H. OLIPHANT, CRAWFORDSVILLE, IND.
G. W. STEWART, AKRON, ALA.

Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want THE MESSENGER, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

CLOSE OF VOLUME XL.

With this number the 40th volume of THE GOSPEL MESSENGER closes.

The present year is one of the most eventful in the history of the world. On the eleventh of November the signing of the armistice by Germany virtually ended the war of Twenty-Five Nations, which began August 1, 1914—the greatest and worst war since the beginning of the world. It is estimated that during this most awful war ten millions of human beings have been slain, and fifteen millions have died of famine, and about a million have died of pestilence during the present year. But the Lord, not because of our worthiness, but in the infinitude of His mercy, has removed or mitigated these dreadful scourges; and all mankind, and especially His children, should be profoundly thankful to Him, and should live in more humble obedience to Him and in greater kindness to their fellow creatures.

By the Divine blessing THE GOSPEL MESSENGER will continue to advocate the great principles of eternal truth, righteousness, and mercy which are set forth in the Scriptures and which it has always maintained.

S. H.

CHURCHES AND ASSOCIATIONS.

"If I seek to please man I am not the servant of Christ" (Gal. 1:10). And the faithful Apostle of the Gentiles asks, "Am I become your enemy, because I tell you the truth?" Gal. 4:16. And he says, "We can do nothing against the truth, but for the truth" (2 Cor. 13:8). God is the God of truth (Deut. 32:4). Christ is the Truth (John 14:6). His Spirit is the Spirit of truth (John 14:17). The children of God, the children of light, desire to know "the truth, the whole truth, and nothing but the truth." The truth makes us free (John 8:32).

In my *Church History* and in THE GOSPEL MESSENGER I have told the truth, so far as I knew it, and I have tried to tell it in love, without the fear or the favor of men, whose faces of clay must soon moulder into dust.

The word "Church" or "Churches" occurs one hundred and fourteen times in the Bible; the word "Association" does not occur once in the Bible. The Church is an assembly of people called by God out of the world, and was established by God in the wilderness (Acts 7:38), or on the day of Pentecost (Matt. 16:18; Acts 2:47); but the first Baptist Association was established by men in Wales in 1651; the first Baptist Association in America (the Philadelphia) was established in 1707; and the first Primitive Baptist Association (the Kehukee) was established in 1765; and, since the death of my father, Elder C. B. Hassell, in 1880, I have been, nearly all the time, its unworthy Moderator.

Associations and Union Meetings were founded by men, in modern times, simply for the meeting of the people of God for His public worship in praise and prayer and preaching, and for mutual acquaintance, conversation, and edification. When confined to these objects, these general meetings seem to me delightful and profitable. And I have advised that, as in the beginning of these assemblies, they should be a kind of enlarged Church Meetings—the pastor and clerk of the Church being the moderator and clerk of the Association or Union Meeting (if necessary, he could call to his assistance any brother whom he desires); and I am glad to

say that some of our Associations, both North and South, have adopted this practice. And the Church, which entertains the meeting, should decide which of the ministers she wishes to preach. While the most of our Associations meet on Sunday, several, both North and South, meet only in the week to avoid the crowds that go on Sunday for mere worldly enjoyment and that prevent many from hearing preaching, and that burden the community to entertain. One Association in North Carolina gives to the Church that asks for the Association the privilege of deciding whether, at that time, it shall be held on Sunday or only in the week.

An Association can neither make nor destroy a Church, and does not have the slightest authority over its own Churches or over other Churches or Associations. A gospel church is not only the highest but the only ecclesiastical authority on earth (Matt. 18:15-18).

Thus Associations, while desirable, if not seeking to exercise authority over Churches or other Associations, are not essential, otherwise they would have been established by Christ or His apostles; and, if a dangerous contagious disease occurs in the neighborhood (as in Northern Virginia in 1917, and in Eastern North Carolina this year), or, if no Church asks for the next session, Associations may be postponed for one or more years; or they may be discontinued altogether, as was done a few years ago by the Chemung Association in New York, and the Olive Association (by the strong, personal, scriptural influence of Elder Wm. M. Mitchell) in Alabama.

S. H.

SCRIPTURAL REFUTATION OF ARMINIANISM.

Arminianism (salvation by grace and works) seems to me to be essentially equivalent to Pelagianism (salvation by works), because it bases the real salvation of the sinner upon his own work. And Pelagianism is the root and soul of Roman Catholicism and Heathenism. Since the Protestant Reformation in the sixteenth century, all the Protestant communions have been gravitating back toward the Catholicism from which they sprang; and nearly all who are called Baptists have, for

a century, been descending into the depths of that ruinous medieval darkness.

For these strong reasons, I desire, if the Lord will, for His glory and for the good of this generation, to publish, in THE GOSPEL MESSENGER during the coming year, a scriptural refutation of Arminianism; first presenting the texts of the word of God that plainly prove the doctrine of salvation by sovereign grace; and then the texts that Arminians quote to prove their doctrine of salvation by the works of the sinner, with what I believe to be the true explanation of these texts.

"The truth of the Lord endureth forever." Psalm 117:2.

S. H.

EPH. 1:18.

"The eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of his inheritance in the saints."

Men do not understand divine things by the use of any faculty given us by nature, nor by any training or culture we receive from men. "Neither can he know them, for they are spiritually discerned."

This is true of our loved ones—our children and companions while unregenerated. Their eyes must be opened before they can see. The sinner's case is beyond our power. We may educate and train the mind, but they must be born again before they can see or enter the kingdom of Heaven. We can pray for them, and we do. We can live exemplary in their presence; and they, too, may be blest with eyes to see and ears to hear and hearts to understand, and then they will remember our teaching to profit. One who "knows what is the hope of his calling" knows much what the hope is, and what it is in—"hope in Christ," not in self or men, but it is in Christ.

"The riches of the glory of his inheritance in the saints." We feel poor and that we are but worms, and we are nothing and less than nothing till grace's work is done. As God sees us in Christ, we are esteemed as "riches of His inheritance." The value of a painting is in the work of the artist when the last touch of the

artist is laid on ; so, when we are finished by the skill of the great Workman, we will be the “glory of His inheritance in the saints.” We love and admire men on whom the work of grace is begun. We know that all these graces are given them and wrought in them and imputed to them by the Lord; yet we love their beauties as well as if they had earned them. Gentleness, humility, love, holiness are jewels placed on poor sinners by the hand of God. We love to see them; we love the society of saints, knowing that all of their excellence is the gift of God.

“What the exceeding greatness of His power to us ward.” Paul puts words on words to intensify his teaching. It takes the exceeding greatness of God’s power to save us. If we fully know what or who makes us differ from others, or from our former selves, in this way God is glorified, and we rejoice. No Christian was ever made sad by feeling sure the Lord had done it all; but, on the other hand, if we have feared the Lord has not wrought this change in us, we have felt sorrowful. It is the exceeding greatness of His power. He speaks not merely of the power of God, but the greatness of that power, and more, the *exceeding greatness* of it; and when we can apply it to ourselves this way, we rejoice in Him.

A friend of mine found fault of preaching because it had too much humanity in it. He wanted a religion with Divinity in it, of which Divinity is the author.

“Who believe according to the working of His mighty power.” This tells how we come to be believers, by “the mighty power of God.” This is what made us to be believers. I call attention to the mighty power of God “which He wrought in Christ when He raised Him from the dead” What great power was present when Christ was raised to life! This is the power that makes saints. Christ was dead; so sinners are dead in sin. The power that raised Christ is the power that makes believers. “And set Him at His own right hand far above . . . every name.” It is sweet to hope that such a power as this is engaged to bring us to a final rest. This is not a dry and uncomfortable doctrine; it is full of consolation; it honors God and consoles the tired children of God. Nearly fifty years ago I felt a hope that the Lord

had opened the eyes of my understanding to see His mercy and my need. The thought of these truths still quickens me in duty.

J. H. O.

THE PRIMITIVE PATHWAY.

"The Primitive Pathway—Its Mile-Post and Sign Boards" consists of 108 pages of good, large, clear type in the main, like the larger type of THE GOSPEL MESSENGER. It has the portraits of Elders W. M. Mitchell and J. R. Respess, and contains numerous extracts from their writings on Secret Societies, Sunday Schools, Church Labor, Protracted Meetings, Organs in Church Service, Miscellaneous Subjects, etc. And besides those elders, Old Baptists, from the days of Andrew Fuller and before, are quoted, especially from 1837 to 1841, all of which tends to show clearly and unmistakably the true or genuine Old School or Primitive Particular Baptists.

I am now sending them out, free of charge, to brethren and friends, wherever it is thought they will do most good, and while they last they will be sent to any brother or friend that applies to me for them, by letter or otherwise.

Brother E. P. Welborn, of Cynthiana, Ind., says: "I am delighted with the way you have presented the facts. I feel sure that it will prove of great value to many of us—not only as a stay and prop to the right, but as a reference work."

Elder W. M. Mitchell's youngest son, V. D., of Opelika, Ala., says: "I believe the brethren all will appreciate it more and more each time they read it, or at least that is my experience."

Elder J. T. Satterwhite, of Lafayette, Ala., says: "It is worthy of all, and more than ordinary people will realize. It comes up fully to its title, and the Lord, who is praised in every line, has and will reward you for this labor of love shown toward His name in that you have ministered to the saints and do minister."

Brother D. F. Byrd, of Ozark, Ala., says: "I have read it and think it a most glorious defense of the Primitive or Old School Baptists."

Elder Lee Hanks, of Vidalia, Ga., says: "I wish every Old Baptist and friend had one and would read it carefully. It is so well gotten up and contains so much useful information. The good Lord has greatly blessed you and raised you up and brought you to the kingdom for such a time as this."

Elder E. R. Robinson, of Jonesboro, La., says: "I think the book is fine. Your visit here lifted us up and we are yet rejoicing over it. You will be long remembered and never forgotten by us, and we are in hopes you will visit us again. We love the doctrine and order that you have so faithfully contended for. May God bless you and spare you yet many years to comfort God's people."

Sister J. T. Finley, of Columbiana, Ala., daughter of Elder W. M. Mitchell, says: "I haven't words at command to tell you just how grateful I am of your remembrance of me in this noble work. Many of the extracts I had read and enjoyed, but it is good to have our minds refreshed by those loving and venerable leaders in Zion, as well as strengthening and comforting to know there are others of this day who are contending for the same principles laid down in Holy Writ."

The foregoing is sufficient, I think, to show that the work is appreciated by our people; but I do not forget, and I trust our brethren and friends generally will carefully bear in mind, that many of the most important and strong and valuable features of "The Primitive Pathway" are from the able and consecrated pen of our noble brother, S. Hassell, and before him from many of the noble and faithful servants of God in different ages and sections of the world, including Elders Mitchell and Respass, princes and great men in Israel. "Other men labored and ye are entered into their labors." John 4:38.

If the Lord will kindly and graciously suffer me to enter with you, dear brethren and sisters, into the labors of His faithful servants that have labored before, I shall be abundantly rewarded, and unto the great name of God be all the glory, now and forevermore. Amen.

G. W. STEWART.

REMARKS.

Besides his labor in preparing "The Primitive Pathway," and his subscription of twenty dollars, Elder

Stewart has spent, in publishing and distributing the book, about forty dollars, which I hope that those who have received and appreciate the book, and have paid nothing for the cost of its publication, will make good to him. The money may be sent directly to him, or to me for him.

S. H.

QUESTIONS AND ANSWERS.

1. Q. In Gen. 6:3 we read: "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years"; what is the meaning? A. That God's Spirit in His prophets Enoch and Noah would not strive forever with that carnal and wicked generation, but that God's long-suffering would wait with them a hundred and twenty years in the days of Noah, while the ark was a preparing (Neh. 9:30; 1 Pet. 3:18-20; 2 Pet. 2:5; Jude 14, 15; Acts 6:5; 7:51. See, also, Acts 5:9; 1 Pet. 1:11). As God is the author of all good, the striving of His Spirit with that evil generation may represent (not His effort to regenerate and sanctify them, for He is almighty, and makes no effort to do anything, but) His moral suasion of them in their natural consciences against their wickedness (James 1:17; John 16:7, 8; Rom. 1:18-32; 2:1-16).

2. Q. In the account of the Flood what is meant by the statement that "the windows of heaven were opened" (Gen. 7:11)? A. The word rendered "windows" means apertures, orifices, flood-gates; and the remark that they were opened is a figurative way of saying that the rain was exceedingly abundant.

3. Q. What is meant by the statement in Rev. 13:18, that the number of the beast is the number of a man, and that his number is six hundred and sixty-six? A. The Beast of Rev. 13:1-8, rising up out of the sea, the First Wild Beast, is the World-Power persecuting the saints of God, especially in its last, autocratic, tyrannical, civil head; and the Second Wild Beast, rising up out of the earth, of Rev. 13:11-18, is the false, apostate Church-Power, especially in its last ecclesiastical head, and is believed to be the same as the little horn of Dan.

7:8, 20-26, and of the man of sin, the son of perdition, the wicked or lawless one, of 2 Thess. 2:3-10, the last personal Anti-Christ, the Rival and Enemy of Christ, "earth's last and most awful tyrant, Satan's fell instrument of wrath and hatred against God and the saints, to whom Satan will give the power which he offered to Christ (Matt. 4:8, 9; Rev. 13:4)." In some ancient languages letters denote numbers, and the sum of the numerical values of the letters of a name was called the number of that name. The sum of the numerical values of the letters in *Lateinos* (Latin or Roman) is 666; so is the sum of the letters *E. Latine Basileia* (the Latin kingdom); and *Italihe Ekklesia* (Italian Church); *Vicarius Filii Bei* (Vicar of the Son of God, a blasphemous title assumed by the Pope); and *Vicarius Generatis Bei in Terris* (Vicar General of God on Earth); and the word *Romiith* (Roman) in Hebrew. The only two Greek nouns in the New Testament, whose numerical value is 666, are *Paradosis* (Tradition) and *Euporia* (Wealth); Tradition is the great corruptor of *doctrine*; and Wealth is the great corruptor of *practice*. Roman Catholicism has by far a greater mass of corrupting tradition, and by far a greater amount of corrupting wealth than any other religious organization on earth. "Mystery Babylon, the mother of harlots and abominations of the earth, arrayed in purple and scarlet, and decked with gold and precious stones and pearls, and drunken with the blood of the saints and of the martyrs of Jesus, is apostate Christianity, headed up under the Papacy of Rome (Rev. 17:3-6, 18). And I believe that the sum of the numerical values of the letters of the last, worst, autocratic, self-deifying, persecuting Pope of Rome will be six hundred and sixty-six. Six is the world number, and, in hundreds, tens, and units, represents the Dragon (the Devil), the First Beast (the persecuting world-power), and the Second Beast, a Mystical Babylon, or False Prophet (the persecuting church-power). Seven is the Divine number; and, though six is next to seven, it can never be seven. Man, though made in the likeness of God, is not God, and never will be.

4. Q. What do you think of the statement that no person except a member of the Primitive Baptist Church

will be saved in Heaven? A. That it is utterly unscriptural and untrue. It is the horrible doctrine of Rome that no one, even infants, outside of her communion will be finally saved; such is not the doctrine of the Scriptures, nor of the Primitive Baptists. While we hold that the Primitive Baptist is the Church of Christ, we believe that all the elect and redeemed and regenerate will be saved in Heaven; and that this number includes all truly humble, penitent, and believing human beings, and all who die before natural birth or in infancy, and idiots and lunatics, and some of every nation and family, vast numbers of whom have never seen a Bible nor heard a human preacher, but were taught directly of God by His renewing, illuminating, and sanctifying Spirit, without whose direct work in the heart, no matter what may be the outward advantages and teaching, no human being will be saved in Heaven. Adam and Abel and Seth and Enoch and Noah and Abraham, Isaac and Jacob, and Moses and all the prophets and apostles were taught directly by God, and so are all His children (Isa. 54:13; John 6:45).

S. H.

SELECTIONS.

WHAT THE OLIVE TREE TEACHES.

The Mr. Alexander Robertson, the famous pastor of Venice, Italy, has been enabled through the Protestant Alliance to go on a lecturing tour through England. In one of these lectures in London he drew lessons from the olive tree, with which he is personally familiar. He described graphically the effects of the olive leaf in its perpetual verdure, the emblem of immortality in its vivid and unfading greenness. There was no autumnal decay to be noticed in an olive grove.

Few evergreen trees bore fruit, the olive being one of the exceptions, and the most remarkable one. Its average crop was greater than that of any other tree, and it would flourish on the poorest soil. Its quality actually increased by the struggle for life, wringing oil out of the flinty rock, and better oil for the hard fight. The olive never became unfruitful. It would never stop bearing. Many olive trees were bearing richly after living 500, 600, or 700 years.

Every part of the olive is useful; its berries are wholesome, and are used as a staple food in the East, not as a mere relish, after the English fashion. Olive oil is the only oil spoken of in the Bible, and it is also spoken of in connection with hallowed purposes. Its culinary properties are unrivaled. The beautiful, hard olive wood is of the utmost utility. The roots and leaves are useful also. The

leaves by their shade promote the growth of other plants, which cannot be said of any other tree.

Ruskin said that the olive leaf was for beauty without rival, and the blossom, though minute, was equally lovely. Nothing could be more exquisite than the shimmer of the myriads of leaves in an olive plantation, changing in hues with the color of the sky. So might human character be attractive under the influence of the Sun of Righteousness. But most important of all considerations was that of the grafting process. All olive trees, of which there were forty varieties, must be subject to grafting. The good bud must be inserted in the wild oleaster, a small, thorny shrub, bearing only a few poor berries. The secret of David's character was that Divine life had been engrafted on his natural life. So must we all, as wild olives, with meekness receive the engrafted life.—*The Olive Tree*, Aberdeen, Md.

HEAVEN.

Heaven is character as well as location. A man who loves the things that God loves is in heaven even now, and heaven is in him. Thomas Halyburton, of Scotland (1676-1712), wrote: "I shall shortly get a different sight of God from what I ever had, and shall be made meet to praise Him forever. Oh, how I wonder at myself that I do not love Him more, and that I do not admire Him more. What a wonder that I enjoy such composure under all my bodily pains, and in the view of death itself. What a mercy that having the use of my reason, I can declare His goodness to my soul. I long for His salvation. I bless His name. I die rejoicing in Him. Oh, that I was where He is. If there be such glory in His conduct towards me now, what will it be to see the Lamb in the midst of the throne? *Blessed be God that I ever was born.*"—*The Olive Tree*.

HELL.

A man who hates the things that God loves is in hell even now, and hell is in him.

Voltaire, the false but assumed name of Francis Marie Arouet, of France (1694-1778), wrote: "In man there is more wretchedness than in all animals put together. He loves life, and yet he knows that he must die. He spends the transient moments of his existence in diffusing the miseries which he suffers, in cutting the throats of his fellow creatures for pay; in cheating and in being cheated; in robbing and being robbed; in serving that he may command; and in repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the globe contains carcasses rather than men. I tremble at the review of this dreadful picture, and *I wish that I had never been born.*"—*The Olive Tree*.

THE EARL OF BEACONSFIELD.

It is known to most people that the late Lord Beaconsfield, Benjamin Disraeli, of London (1804-1881), was by birth and early education a Jew, he having been baptized at the age of twelve. But his

mental attitude towards Christianity is not so generally known. This can be well seen from the following passage from *Sybil*, which a writer in *The Guardian* of January 25th quotes "as exhibiting the author's power at its best": "Christianity is completed Judaism, or it is nothing. Christianity is incomprehensible without Judaism, as Judaism is incomplete without Christianity. What has Rome to do with its completion, what with its commencement? The Law was not thundered forth from the Capitolian mount; the Divine Atonement was not fulfilled upon Mons Sacer. No; the order of our priesthood comes directly from Jehovah, and the forms and ceremonies of His Church are the regulations of that supreme intelligence. Rome, indeed, boasts that the authenticity of the second Testament depends upon the recognition of her infallibility. The authenticity of the second Testament depends upon its congruity with the first. Did Rome preserve that? I recognize in the Church an institution thoroughly and sincerely Catholic [universal], adapted to all climes and to all ages. I do not bow to the necessity of a visible head in a defined locality; but, were I to seek for such, it would not be at Rome. I cannot discover in its history, however memorable, any testimony of a mission so sublime. When Omnipotence deigned to be incarnate, the ineffable Word did not select a Roman frame. The prophets were not Romans, the Apostles were not Romans. She who was blessed above all women, I never heard that she was a Roman naiden. No; I should look to a land more distant than Italy, to a city more sacred than Rome."—*The Olive Tree*.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.—Rev. xiv. 13.

MRS. EMILY HESTER HANSON.

Mrs. Emily Hester Hanson, wife of J. C. Hanson, and daughter of the late Eld. W. M. and Elizabeth Mitchell, was born November 23, 1846, and departed this life August 8, 1918, at the age of seventy-one years, eight months and fifteen days. She was married to J. C. Hanson, October 10, 1865. To this union were born five sons and three daughters. Two sons and two daughters preceded her in death, leaving three sons and one daughter with the heartbroken father and husband, five brothers and three sisters, with a large number of relatives and friends, to mourn her departure. She joined the Church at Mt. Olive, Lee Co., Ala., and was baptized by her father, Eld. Wm. M. Mitchell, July 21, 1866. She lived a consistent and devoted member of this church till early in the year 1917, when the church passed some very drastic resolutions [published in THE GOSPEL MESSENGER of February, 1917] which she and her husband with others could not endorse, for which cause they withdrew from the church, and at the time of her death was not a member of any organized church, but was strong in the faith and hope of God's elect. All during a life of bodily afflictions and many trials, whatever they might be, she was always patient and trusting, exemplifying in her life that charity that vaunteth not itself, endureth all things, and beareth all things, etc. Much could be said about her noble life and Christian virtues, but only those who knew her well can know the power thereof.

In company with her husband and Eld. W. W. Riner, she visited the writer's home on July the 27th, and attended our meeting, which lasted from Sunday till Thursday. She attended day and night, and I don't think I ever saw any one enjoy a meeting any better, which was evidenced by her words and looks, for she carried an expression of joy in her countenance. I shall never forget how, on the last day of the meeting, her soul seemed to be overflowing with joy. Little did any of us think then that was the last meeting on earth for her to attend. The Psalmist said, "Mark the perfect man, and behold the upright, for the end of that man is peace." Surely! it was the case with her.

At the home of a friend and brother near the church, where we stopped for dinner, and about two hours after the meeting closed, she was taken sick, but went home that evening, and after one week's suffering she quietly and peacefully passed away. A short while before the end came, in a feeble but distinct voice, she sang a verse or two of one of her favorite hymns, as follows:

"Oh, when shall I see Jesus,
And reign with Him above,
And shall hear the trumpet sound in that morning," etc.

The funeral services were held at the family residence in Opelika, August 10, 1918, in the presence of a large number of sorrowing friends and relatives, Eld. W. W. Riner officiating in a brief but appropriate service. At the conclusion of the funeral service her husband, Bro. J. C. Hanson, asked all to be quiet for a few minutes, as he wished to sing a few verses as he looked upon her lovely face for the last time. He then called upon a brother to come and stand by him, and he sang the following verses:

"Beyond these pangs that parting brings,
Beyond all this earthly vale,
We'll meet where joy eternal springs;
And love there shall never fail."

CHORUS:

"We'll meet, yes we'll meet on that happy shore,
We'll meet in that home of love,
We'll meet, yes meet to part no more;
We shall meet in heaven above."

His voice was clear but emotional, that bespoke a soul in sorrow but buoyant with hope of a life of joy and peace beyond the grave. We, with many other relatives and friends mourn with the husband and children, but in this sadness we give thanks to God for such a noble life as was hers, and for such evidences of peace and triumphant faith in Christ in the moment of death. May God, who comforts those who are cast down, comfort the bereaved husband and children. May the memory of mother ever be an inspiration in the lives of the children to noble living. May the grace of God abide with them, comfort and direct them through life, and sustain them in death.

ELD. W. C. HANSON (a nephew).

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GOVERNMENT RESTRICTIONS ON PERIODICALS WITHDRAWN

As the war is ended, and the United States Government has withdrawn its restrictions on all periodicals except daily and Sunday papers, I expect, D. V., to continue to send THE GOSPEL MESSENGER, as heretofore, to those subscribers who are only a short time in arrears, and to those to whom I have sent it free, and who appreciate it. With this number I send to them also the November and December numbers, so that they may not miss a copy. I request those who are in arrears to remit as soon as convenient, and to renew their subscriptions.

SYLVESTER HASSELL.

The Gospel Messenger

JANUARY, 1919

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 41

WILLIAMSTON, N. C., JANUARY, 1919.

No. 1

CHRIST OUR PEACE.

Micah 5:5.

Peace by His cross hath Jesus made,
The Church's everlasting Head;
O'er hell and sin hath victory won,
And with a shout to glory gone.

Then why, dejected saint, dos't thou
Thy sorrows nurse, thy head thus bow?
Eternal truth declares to thee,
This glorious Man thy peace shall be.

While o'er thy head the billows roll,
And shades of sin obscure thy soul,
When thou cans't no deliverance see,
Yet still this Man thy peace shall be.

In tribulations' thorny maze,
Or on the mount of sovereign grace,
Or in the fire, or through the sea
This glorious Man thy peace shall be.

Yea, when thine eye of faith is dim,
Rest thou on Jesus, sink or swim;
And at His footstool bow the knee,
And Israel's God thy peace shall be.

JOHN KENT (1803).

REVELATIONS 19:10.

(CONTINUED)

1. Man, by reason of his nature and environment worships something. The Creator has endowed him with perceptive faculties through the use of which he takes cognizance of material things; also certain powers of reflection and reasoning, by the operation of which he forms conclusions relative to the things perceived. God has given him a being in the midst of a universe that is boundless and unfathomable, where is manifest an infinitude of created things, that range from the smallest to the greatest, from the feeblest to the most powerful. In this universe are manifest elemental forces such as the rush of the cyclone, the shock of the earthquake, the lightnings, the blight of the pestilence that wastes at noontide, either of which is capable, if unrestrained, of sweeping the human race from the face of the earth; besides these he perceives the vicissitudes of fortune, the fleeting unsatisfactory character of human life, and how full of sorrow, disappointment, fear, and anguish it is, and so reasoning thereupon he finds himself in the midst of perils from which foresight and prudence cannot long protect him. Fain would he seek protection and safety with solace and comfort from some power mightier and wiser than himself; but able of himself to employ only those faculties that are designed for the gross and material things which lie about him, he gropes in darkness and finds naught but the things that love darkness. "Can a man by searching find out God?" "For what man knoweth the things of man, save the spirit of man which is in him? even so, the things of God knoweth no man but the Spirit of God."

2. There is a true and a false worship, and the character of these is determined by the object to which they are addressed. In heathen lands, idols, the creatures of human hands, are worshipped—things that having eyes, see not; ears, and hear not, and they that make them are like unto them, and so is every one that trusteth in them. In Christian lands the Roman church divides the worship that belongs alone to Almighty God with

Saints and Angels, notwithstanding the prohibition of both. But it is not of these we desire to speak, but rather of that false and perverted worship that is common among us—man-worship and that of power and wealth.

The first has many phases, some of which are manifest in civil and ecclesiastical government, and others in the various affairs of man. In the first, in some Christian countries men exalt their fellows to thrones, place upon their heads golden crowns symbolic of the glory of kings, and in their hands scepters that signify authority and power, and they apply to these poor perishing worms of the dust the titles of “highness” and “majesty” which belong alone to God, and they bow the knee before them, and pay reverences to creatures that like themselves are dying every moment, but know not of either life or death. In ecclesiastical life the same fatuity is manifest—there are popes, cardinals, archbishops and bishops; boards, presidents, and committees, all claiming of their brethren submission and reverence—thus lording it over God’s heritage and exacting tribute. When the sons of Zebidee desired of the Master the places of honor upon his right hand and upon his left when he should come into his Kingdom, he rebuked them, showing for all time who is the greatest in this spiritual Kingdom which He set up upon earth against which the gates of hell shall not prevail until it becomes merged into the eternal Kingdom; until that which is now militant becomes triumphant. He said “Whosoever will be great among you, shall be your minister; and whosoever will be chiefest shall be the servant of all.”

It is great service to mankind, the doing of something that abides and brings forth fruits—it is these and not the possession of wealth, and a show of power that make men great, even in worldly affairs.

But this sort of worship is that of the mere outward trappings and symbols of power. Irrational and puerile as it is, it is not so fatal in its tendencies as is hero-worship, which endows one’s fellows with all moral and intellectual excellencies, and then falls down and adores this figment of the imagination. History, biography, current literature, the everyday intercourse of men is full of this kind of worship. Would you know the truth concerning the character, the deeds and thoughts

of men; seek it not from these sources, but turn rather the pages of the Scriptures of divine truth, where alone man is exhibited as he was and is, in order that we may learn the lesson of humility. David was and is the peculiar hero of the Jewish nation; his wars, his victories, his greatness as a statesman, his accomplishments, his piety, and other excellencies were and are themes upon which they loved and do love to dwell. Yet the sacred record sets him forth as he was—better perhaps than contemporary Kings, better than many of his nation—yet how base, ignoble and criminal, when measured by the standard set up by God's holy law! Jacob or Israel, next after Abraham, was looked upon as the father of his people, who throughout all generations have paid peculiar reverence to his name, yet cupidity, falsehood, and deception to a degree were manifest in him with other blemishes of character. The ages have admired the purity and nobleness of character exhibited by Joseph; and truly, in many things, he was distinguished above his fellows; his tender care and filial reverence for his aged father, the brotherly affection and forgiveness manifested toward those whose conduct merited neither the magnanimous forgetfulness of a bitter wrong received at their hands, nor the unwearied assiduity with which the once victim of their jealousy and hatred now heaped favors upon them, all contribute to make his a character, such as shines like a bright light in the midst of darkness; yet the sacred book tells us the pitiful and miserable story of his treatment of the helpless people of Egypt with inexorable fidelity, which compells us to cry "There is none that doeth good, no not one." Knowing that the seven years of famine were approaching, he bought all the grain that was to be had in the land, and stored it in the King's granaries, during the seven years of plenty; and when the rains began to fail, the streams to dry up, the heat to wither and the earth refused to answer back the husbandman's toil with her beneficent fruit, the people came to buy of the king and he referred them to Joseph, as to one whose shrewdness knew how to wring from their circumstances the ultimate farthing. He fixed the price they were to pay, and in one year he had all their money. The famine waxed, their sufferings increased, and

earth yet lay dormant, all of their cattle went to swell the king's herds. Yet another year of barren fields, scorching heats, and cloudless skies, and they are compelled to surrender to the king the lands that for generations had yielded them a subsistence, and to make his hold secure he, or Joseph his factotum, removed them from their ancient holdings to those to which they had no claim, even the most remote. At last in their sufferings and desperation, they sold their liberties for bread, and with their wives and little ones became the abject slaves of the king. What misery, what suffering what deep degradation are bound up in that brief narrative of Joseph's dealings with the Egyptians? The end of which was the setting up of a despotism upon the ruins of the liberties and rights that the people formerly possessed, the immediate fruit of which was a vast increase of taxation on them, the payment directly into the treasury of the king of one fifth of all they produced. It is fair to suppose that Joseph connived at the infamy in order to establish himself in the favor of the king—possibly to use that favor in behalf of his brethren, who were then settled in the land of Goshen, but shall one do evil that good may come of it? The inspired writer has not sought to explain away the repulsive features of this transaction nor to extenuate or color this act of Joseph's in any way, as it is the manner of men to do. God is not a respecter of persons; he has no favorites whom he shields from the reproach that justly belongs to them because of their acts; it is in accordance with His purpose to have us know how weak and imperfect the best of human kind are in order that we may not trust in the flesh for righteousness, but wholly in Him who was without spot or blemish.

[See my Remarks, as to Joseph, at the close of this article.—S. H.]

What pictures of fallible and corrupt human nature do the scriptures present, and these appear because the standard of measurement is always at hand, and we know that the witness is true. When we gaze upon them and then look inward upon ourselves, how are we humiliated to the dust, and constrained to cry "Unclean, unclean. Lord, be merciful to me a sinner"; then are we brought where faith begins and grace comes down to meet it.

If you would learn what is the perfection of earthly wisdom, do not turn the pages of history to find what is said of its sages and philosophers, its scientists, its scholars and statesmen, for the purblindness of hero-worship will have given superhuman proportions to the characters dealt with, but turn rather to where insight more than mortal has indited the story of Solomon, the wisest of all the sons of Adam, the master of every known art and science, from whose lips pearls of wisdom dropped with every utterance as the dew distills upon the tender herb; whose smallest acts challenged the applause of fame. Whose throne was so resplendent with earthly glory as to cast its beams to the ends of the world; who built the temple, and altars and palaces and cities; who like a mighty fountain, showered ivory and silver and gold as his predecessors had not brass; whose bodyguard numbered twelve thousand men, whose horse stalls were forty thousand, whose men at arms, chariots, horsemen, servants, officers were thousands; whose royal palaces blazed with the splendor of silver, ivory, gold purple and fine linen; whose ships and caravans poured a continual stream of gold and merchandise at his feet—this man so richly endowed intellectually that he turned the tides of commerce and the homage of men to himself, and made his court the scene of perpetual triumphs, did not guide his own household aright—his sons grew up haughty, intolerant and incapable; his wives and concubines led him to forsake the worship of the living God for that of gross images of wood and stone, compounded of the likenesses of man and brute after the example of the disapproved and licentious Zidonians, Moabites and Ammonites; he indulged his luxuriousness, sensuality, and love of pomp to that degree that their gratification plunged his people into financial ruin; and hardly had the grave received his body when they were clamoring for relief from their intolerable burden of taxation, and were being answered by his vain and haughty son and successor that he would make his finger thicker (in compelling them) than his father's loins had been—so armed rebellion arose and the kingdom was rent asunder and will not be reunited until about the time of Christ's second personal coming + the world.

How weak is the very highest of earthly wisdom, how unproductive of any substantial good unless guided from above! "The wisdom that descendeth not from above is earthly, sensual devilish—but the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

Hero-worship covers the world with costly monuments that perpetuate the names and deeds of men who were once captains of marching hosts, that slew and ravaged and destroyed, with pale terror for heralds of their coming, and wailing desolation to tell where they had been. It sheds such glory upon these names that age delights to recount their prowess, and youth yearns to emulate their deeds, while the page that bears the bloody record is illumined with its false beams which crown with an aureole the brow of the corrupt statesman and the ambitious usurper of power. "These be thy gods, oh Israel!"

Crawfordsville, Ind.

DR. J. N. TAYLOR.

(To be concluded.)

REMARKS

The Spirit of Truth, in the Scriptures of Truth, speaks the perfect truth, and flatters no man. Patriarchs, prophets, and apostles, though sinners, were greatly blessed of God, and were made by Him great blessings to their own and succeeding generations. Joseph and Daniel, though Jews, were exalted, by the God of Israel and providence, to high positions in the heathen courts of Egypt and Babylon, and were eminently useful to the kings and the people of those countries; and, excepting the Lord Jesus Christ, our only perfect exemplar, we find no more faultless characters in human history: yet they were not, and did not claim to be perfect. The dealings of Joseph with the Egyptians during the seven years of famine have for centuries been severely criticised. But I will present some justification of his conduct from the inspired narrative and highest human authorities. After Joseph had in-

terpreted Pharaoh's two dreams, as forecasting seven years of plenty to be followed by seven years of famine, and had advised him to save food during the years of plenty for the years of famine, even Pharaoh was enabled to see that the Spirit of God was in Joseph (Gen. 41:38). And, at the close of the famine, the Egyptians, instead of complaining of Joseph as the destroyer of their liberties, applauded him as the preserver of their lives (Gen. 47:25). By his God-given wisdom he was enabled to save millions of lives in Egypt and the surrounding countries. Kemi, the native name of Egypt means *Black Land*, because of the rich blackness of the soil, brought down regularly every year, between June and October, nearly four thousand miles from the highlands of Abyssinia (The Blue Nile) and those of equatorial Africa (The White Nile), caught by dams, and held in basins and reservoirs, and conveyed by canals all over the land, making it the richest in the world, and the most densely populated, yielding from thirty to one hundredfold, and, in some parts two or three crops a year. On ten thousand square miles ten million people live—a thousand to a square mile, (see the Encyclopaedia Britannica, 11th edition, Vol. 9, page 31). The irrigation is carried on by colossal and costly government works. When the overflow of the Nile is small, a famine follows; and, in ancient times, when there were few or defective government works for irrigation, the scarcity of food was so great that the people ate cats and dogs and carrion and offal and the bodies of dead human beings. As the soil was highly productive (without any artificial or commercial fertilizers), and famines were rare, the people were childish, careless, and improvident. Though Egypt was the most highly civilized and literary land of antiquity, the university of the ancient world, to which the wise Greeks resorted for education, and though on that account, Joseph's prediction of the seven years of plenty and then seven years of famine must have been well known by the Egyptians, they seem to have made no provision during the former years for the latter, and the king, called by them their "father," stored up in cities by Joseph's counsel one-fifth of the superabundance of the seven years of plenty, "like the sand, and with

number," to feed the people during the coming seven years of famine. The fifth may have been collected as a tax, which the people hardly felt. During the early years of famine, they paid their money for the food; and when their money was all gone, they bartered their cattle for food (and the cattle, which would have starved, were thus kept alive by Joseph); and, when they had nothing else, they, of their own accord, offered themselves and their land, not only for food, but also for seed to sow the land, and Joseph accepted their offer. His previous removal of them to the cities (of which, in this small country there were 20,000) where the food was stored, destroyed, without war or bloodshed, the bondage of the people to numerous petty extravagant and turbulent feudal barons, a haughty hereditary nobility, who acted like kings, and it made them direct subjects of a greater and fatherly king, as the Pharoah of Joseph was; it was wise and kind in Joseph to give the people a better tenure of their lands. (See John Urquhart's *New Biblical Guide*, Vol. 3, pages 54 and 55). It has just taken four years of the most dreadful war ever known to destroy the feudalism of Germany. Joseph did not make the Egyptians slaves, but let them go back to live on and cultivate their lands, for a rental of one-fifth of the crop, or 20 per cent of their income, which was small for that fertile land and much less than that charged in some other countries, and less than the amount paid in direct and indirect taxes, in free, civilized nations now. The Payne-Aldrich Tariff of 1909, in the United States, was reduced, in 1913, in the Underwood-Simmons Tariff, from 40.05 per cent to 33.43 per cent; and in addition to this more than one-third price for goods, we have to pay heavy direct taxes, town, county, State, and Federal. (See Nelson's *Perpetual Loose-Leaf Encyclopædia*, kept up to date, Vol. 11, page 617). The Lord gave the people of Israel the land of Canaan to live in, while they obeyed Him, but told them that the land was His, and should not be sold forever (Lev. 25:23); and, besides numerous sacrifices and offerings, they had to pay each year a tithe or tenth of the produce of their land and flocks (Levit. 27:30; and every third year a tenth to the Levite, the stranger, the fatherless, and the widow. (Deut. 14:10)).

The taxation of land only and of nothing else, called the Single Tax, is now urged by leading economists in all civilized countries, as tending to have all land occupied and intensely cultivated, and to cheapen food and clothing, and to promote the health, comfort, morality, and happiness of all mankind, and it has been partially adopted in Western Canada, Australia, New Zealand, Brazil, Argentine and Uruguay (See Nelson's Encyclopædia, Vol. 11, pages 231A and 231B).

Joseph's feigning not to know his brethren, and to use divination was, of course, sinful (Gen. 42:7; 44:15). But his course, in general, was wise, righteous and merciful; and excepting his imperfection, he was the completest type of Christ in the Old Testament. See Scofield's Reference Bible, Gen. 37:3. All types are imperfect.

S. HASSELL.

NO LONGER FORBIDDEN BY OUR GOVERNMENT, I NOW RESUME MY FORMER RELATIONS WITH OUR SUBSCRIBERS.

From the first of this month the War Industries Board cancels all the restrictions which it had imposed upon business. I am, therefore, at liberty to continue sending THE GOSPEL MESSENGER to our subscribers as long as I think proper, as I have done heretofore; and to send it to the poor, who desire it, and are not able to pay for it; and to exchange it with other periodicals. If in arrears, please remit, and renew your subscription. If you do not wish the MESSENGER continued to you, please pay for the time you have received it, and order its discontinuance.

S. HASSELL.

EDITORIAL.

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BEGINNING OF VOLUME XLI.

With the present number the forty-first volume of THE GOSPEL MESSENGER begins.

The year 1918 closed the most dreadful war in the history of the world. It is estimated that, during this war of about four and a quarter years, ten millions of human beings were slain, and perhaps as many more were mutilated for life, and fifteen millions died of famine, and during the past year more than a million died of the influenza. Next to the deluge in the time of Noah, the world was visited with the greatest judgments since its creation. The almighty and righteous Maker and Governor of the universe has thus suffered our fallen race, for its increasing wickedness, with all of

its boasted advancement in civilization and religion, to bring upon itself the terrible scourges of war, famine, and pestilence. Men given up to the Devil, begin and continue insane and bloody wars upon each other, and war produces famine, and famine causes pestilence. And it will require wisdom from God to enable the ambassadors of the warring nations to form and conclude and execute the terms of a just and lasting peace. Without Divine enlightenment, all the labors of the conference will be in vain. May it please the Lord, for the sake of His elect Son and people, to endow them with heavenly wisdom, which is "pure, peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17). But the leading instigators of this horrible war should be tried by an International Court, and severely punished, and made incapable of repeating their devilishness. (Rom. 13:1-4).

Meanwhile the famine and the pestilence continue, and multitudes die, and it is said that America and Australia and New Zealand must feed starving Europe, not only for humanity's sake but also for their own sakes; because, as in the past, long famine will cause revolution, and revolution will cause anarchy, which is the most contagious of all evils, and, in the form of Russian Bolshevism, may spread and desolate the whole world. And Mr. Herbert Hoover says that, under the best conditions, it will take at least six years to regulate the world's food conditions. And unless the Lord blesses the earth with fruitfulness, we shall all live together, or die by pestilence, and anarchy. Life, peace, plenty and health, both natural and spiritual, come from Him. May He teach us this great lesson, and enable us to look up to Him for these rich blessings, and to thank Him for them.

S. HASSELL.

SCRIPTURAL REFUTATION OF ARMINIANISM

No. 1.

The grace of God may be in the heart and life, and yet error may be in the head. Even a child of God may be in darkness. (1 Cor. 13:12).

The Scriptures plainly teach that all human beings, both infants and adults, are by nature sinners, and that those who reach heaven are saved, not by their own works, but by the free or unmerited grace of God, and that this grace produces living works of obedience and submission to God, and of justice and kindness to man.

I will first quote some Scriptures that God saves us, and we do not save ourselves. They are so plain that they need no explanation, and that a wayfaring man (one traveling in the way of holiness), though a fool (a person of very little natural understanding), shall not err therein. (Isa. 35:6).

God said to the serpent (the Devil) in the garden of Eden; "I will put enmity between thee and the woman, and between thy seed and her seed; it (he) shall bruise thy head, and thou shalt bruise his heel". Gen. 3:15.

In Ur of the Chaldees, God said to Abram; "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee; and curse him that curseth thee; and in thee shall all families of the earth be blessed." Gen. 12:1-3. "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand that is upon the seashore; and in thy seed shall all the nations of the earth be blessed." Gen. 22:17, 18. And God repeated this unconditional promise to Isaac. (Gen. 26:3-4), and to Jacob (Gen. 28:13-15).

S. HASSELL.

(To be continued.)

PARENTAL TRAINING.

Even in Adam's Kingdom people are under moral obligations to teach their children to be truthful, honest, sober, chaste, shun profanity, and wicked associates. It is true that children used to obey their parents, but now parents often obey their children. This is a sad mistake and the cause of the increase of crime. Parents should strictly moral themselves, and be ensamples to their

children. It is a blessing for all people in Adam's Kingdom to obey the moral law. No person will ever regret living right, but the wrong acts will cause us trouble and sorrow of heart. Morality is a great blessing to any community. When I was a little boy my mother taught me to be strictly moral, shun bad company and all immoral acts. She taught me that there is a God that governs all things and to whom we are responsible, and that there is an eternal Heaven and an endless hell. I cherish her memory today. While she did not profess, at that time to be a Christian, her moral teaching was good. While no old Baptist believes that the carnal mind of the child can be taught spiritual things, but it is right for parents to take their children to meeting, and see that they go where they can hear in the letter the truth.

The Lord has enjoined this duty upon parents and not upon Sunday Schools to do this teaching. I wish to state here that Primitive Baptists, as a general rule, have the best and most moral children that I see, and they do not learn it in a Sunday School. The mistake of the world is they seem to think that if they bring up their children right morally they will be Christians as the result. Parents can teach children in the sphere in which they exist. A man can be a gentleman, or a woman a lady morally in Adam's Kingdom, but that will not make them Christians. We should labor hard to elevate our children to the highest sphere of morality, but do not teach them that they can purchase Heaven as a result. Saul was strictly a moral man, but he needed more than any acts of his own to qualify him for the spiritual service of God or Heaven. No flesh is justified by the deeds of the law. One might observe all the ten commandments and commit the Bible to memory, but he must be born again before he can see the Kingdom of God. No person young nor old can element himself from the natural to the spiritual realm. God alone can take an alien sinner from his corrupt depraved condition and fill his heart with love and holy aspirations. The most moral boy and girl realize when born again that it is by grace they are saved. I was such a moral boy that I expected to reach Heaven as the result. But how sadly mistaken I was! I was brought to see,

saved, it was the sovereign efficacious grace of God that did it and not my works. Good parental training has saved many a boy and girl from shame and disgrace and made their parents proud of them. Hence they could see the fruit of their labor. All in nature are corrupt; a corrupt tree cannot bring forth good fruit—make the tree (sinner) good and his fruit will be good. The corrupt tree is wholly passive in being made good. "Who then can be saved?" "With man it is impossible." It is impossible for a man to save himself, or his children eternally.

L. H.

GOD OVERRULES HUMAN DESIGNS.

I desire to rejoice with my brethren, sisters and friends everywhere over the ending of the terrible world war, and in our rejoicing let us not fail to ascribe praise, greatness and adoration to Him who rules in Heaven above and in the earth beneath.

One great preacher of the day, a bishop of the Methodist Church, says that the preachers and Sunday School teachers, more than any other single element have won this war. Vain presumptuous man! There is a mighty and invisible Hand that rules the nations of the world. We do not believe God works sin or wickedness in man, but we believe that He overrules and controls it to the accomplishment of His own wise and holy purposes, even as he did the acts of Joseph's brethren in Egypt. See Gen. 45. Beside, note the following Scriptures: "A man's heart deviseth his way; but the Lord directeth his steps." Proverbs 16:9.

"*There are* many devices in a man's heart; nevertheless, the counsel of the Lord, that shall stand." Prov. 19:21.

"Man's goings *are* of the Lord; how can a man then understand his own way?" Prov. 20:24.

"*There is* no wisdom nor understanding nor counsel against the Lord." Prov. 21:30.

"O! Assyrian, the rod of mine anger, the staff in my hand is mine indignation. I will send him against hypocritical nation, and against the people of my wrath 'll I give him a charge, to take the spoil, and to take

the prey, and to tread them down like the mire of the streets. How be it he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and to cut off nations not a few." Isa. 10:5-7.

"O! Lord, I know that the way of man is not in himself; *it is* not in man that walketh to direct his steps." Jer. 10:23.

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts. 2:23.

"Remember the former things of old; for *I am* God, and *there is* none else; *I am* God, and there is none like me, declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure; calling a ravenous bird from the east, the man that executeth my counsel from a far country; yea, I have spoken *it*, I also will bring it to pass; I have purposed *it*, I will also do it." Isa. 46:9-11.

I desire to rejoice with the Jews, because God, in fulfillment of His ancient promise, is about to restore or regather them to their own holy land of promise, the ancient Canaan. See Deut. 30:3-6, Isa. 11:11-13; Jer. 23:3-9. And after this regathering or restoring them to the land, will then regenerate them and cause them to become believers in Christ, and true spiritual worshippers of God. See Ezek. 36:24-29 and that Jerusalem will cease to be trodden down on by Gentiles because "the times of the Gentiles" are fulfilled. See Luke 21:24; Rev. 11:2. And it appears that the Lord is now using the Gentile-world Powers to release a people to restore Israel, and causing kings to become their nursing fathers and queens to become their nursing mothers. Isa. 49:22, 23.

But I greatly fear that America as a nation is far from being humbled by this great war, for it seems to me that a spirit of boastfulness is apparent everywhere, and that too much reliance is placed upon man-power and money-power, little upon God.

Some of the leading teachers and recognized exponents and interpreters of the times and great issues of everyday say, that after the war the Church will do great things—things by wholesale as it were—things stupendous.

dous, colossal, even as the Government has done during the war.

Leaders of a certain great Sunday School Association say that the organization is now more firmly established than ever, and surer of success because it has *business men and bankers for a basis*, and says it aims to teach the people and prepare them for the coming of the *modern religion*. A great bishop of the Methodist church says: "The Sunday School is the foundation of Christianity." Now let us lay down here by the side of this declaration the teachings of the *ancient religion*.

LISTEN: Other foundation can no man lay than that is laid, which is Jesus Christ! 1 Cor. 3:11—Paul. Blessed be the name of Jesus.

Another great preacher of the day, of national fame, says: "Democracy is Christianity—Nothing more, nothing less." Now, if such teaching as the foregoing in connection with the popular Prohibition and Woman Suffrage movements do not indicate trouble ahead for all true worshippers of the Lord God, the development of anti-Christ, and the final down-fall of this Government, then I am much mistaken.

G. W. STEWART.

REMARKS

See Prov. 16:18; Jer. 17:5-9; 46:25; 2 Thess. 2:1-12; Rev. ch. chapters 1-19. That pride goes before destruction is well proved in the cases of Satan, Pharaoh, Goliath, Babel...keh, Haman, Nebuchadnezzar, Xerxes, Caesar, Napoleon, and the Kaiser. The Lord Jesus Christ says, "Every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." (Luke 18:14).

S. HASSELL.

QUESTIONS AND ANSWERS.

- Q. In Luke 17:9 Christ says to His disciples—"Behold ye yourselves friends of the mammon of unrighteousness, that, when ye fail, ye shall receive into everlasting habitations"; what does He mean? There are many fanciful and far-fetched interpretations of this advice of our Lord to His people which I never could approve. As shown by the parable of

the unjust or unfaithful, but prudent, steward immediately preceeding (Luke 16:1-8), and by Matt. 6:20, 21; 25:31-40; 1 Thess. 1:3-5; Tim. 6:17-19; Heb. 6:10; and Rev. 14:13, I believe that Christ, our Savior, here teaches His true disciples to make a wise, unselfish, and godly use of the worldly substance that He had given them by loving ministrations to their poor and needy and afflicted brethren and sisters, that, when they themselves had passed away from this world, the latter, who had preceeded them to the better world, might, with their Lord, welcome them to their Heavenly and eternal Home. Mammon means wealth; and wordly property is called "the mammon of unrighteousness" because it is *generally* acquired and used unrighteously.

2. Q. What effect will this war have upon the interests of the Roman Catholic "Church?" A. She claims about 275 millions of adherents (including infants); and, while her votaries have lost heavily, in both numbers and property, in Belgium, France, Italy, Austria, and Germany, and while millions of them have been fighting against each other, she is so cunning and pretentious and persistent that it is likely she will reconcile them, and regain her lost wealth, and, in the final apostasy and autocracy, for a while dominate the world (2 Thess. 2:1-12; Rev. 17).

S. HASSELL.

EXTRACTS.

Elder Sylvester Hassell— RIPLEY, Miss., November 27, 1918
 MY DEAR BROTHER:—On the 4th day of this month we received notice of the death of our dear Oran boy, September 28, somewhere in France. This seemed to be more than we could bear. He was just past twenty years old and the youngest of the three we had in the war. He graduated at the high school here, in Ripley at eighteen, and at our State University in a law course at twenty. He was so kind and true that all who knew him love him. This is a hard stroke indeed. And to add to our sorrow see in the *Commercial Appeal*, of Memphis Tenn., a notice of the death of our noble brother, A. S. Morris, of Alcorn, Miss. The paper says he died Saturday. This was a heavy stroke to the Baptists. Bro. Morris was one of the ablest preachers in the State, and was so kind and gentle in preaching that almost everybody loved to hear him preach. How we will miss him! I loved him as a father. Thank God, I had the pleasure of entertaining him three nights in my humble home this fall. Little did I think when he left my home two weeks ago that I would never meet him again in this life.

looked so well for a man of his age I thought he bid fair to live a long time yet to comfort and instruct us. But he is gone to the glory world. How sad our poor hearts are! This world seems to be draped in mourning. But I desire to bow in humble submission, and say, "Thy will, O Lord, be done, and not mine."

One by one the attractions of this life are taken from us, and we are made to feel our need of Him who holds our destiny in His own hand. Lord, prepare us to be reconciled to Thy will, and at last receive us up in glory to rejoice with all the blood-washed throng that have gone before. We want to be reconciled; we want to do Thy will, O God. Please pray for us poor heart-broken sinners.

Yours in hope,

JAMES DUNCAN.

ROOM 3, WASHINGTON BLOCK,
MACON, GA., November 13, 1918.

Elder Sylvester Hassell—

MY DEAR BROTHER HASSELL:—I would be glad if I were able to send you something to aid you in the publication of the MESSENGER, but owing to the high cost of living and the fact that lawyers are unable to increase their fees along with the general increase of every other service or product, it has made it unusually hard on us. It may be that the profiteers are not rejoicing much at the dawn of peace, but those of us who have really felt the sting of the war as well as those who have suffered from exposure and anxiety in the trenches, feel that it is time for real thanksgiving. May God be praised for His intervention in behalf of humanity in so great a struggle, and now may he save us from greed and selfishness in the hour of victory.

Your paper has truly been a benediction to the dear people of God, and I hope you may be spared many years yet to publish the good news of salvation through Jesus Christ.

Yours in hope,

J. A. MONSEES.

NSTRU VE AND IMPRESSIVE DREAM.

Acts 2:16-21.

HOBGOOD, N. C., November 15, 1918.

DEAR BROTHER HASSELL:—I know you will be surprised to get a letter from me, knowing I cannot write myself, but I had a dream last Saturday night, and when I awoke from my dream it was forcibly impressed on my mind to send it to you. I went to the Lord in prayer in my weakness, and asked Him to give me six days to prove whether it be of Him or not, and asked Him, if it was of Him, to let the impression continue, and if not, to let it be banished from my mind. And today is the sixth day, and this morning about 3 o'clock I was aroused from my sleep with the dream, and the impression thereof, forcibly, and I told it to my dear wife, and she said she would write it for me.

Now this is the dream. I saw the world and the Church, and the world was shrouded in darkness, and they were in Convention, the world, and at the same time heard a soft, still voice of the Church. And when I stopped I heard a voice, a still voice, in the Church unto the world, saying "Send a certain man to Convention, for he is the very man for you to send, for we do not afford to send one without you were to send right much money over here; then I do not know how it would be." When I heard these words, it filled my soul with the love of God, so I rose

and ran right into the middle of the Church. When I did, I looked upon the world, and it was shrouded in complete darkness so I could not behold a man, and that darkness had run into the Church about a little over half-way, and these men that were talking with the world were sitting in that darkness in the Church, and when I went in, they looked at me with contempt and a smile of scorn on their faces against me. I turned and looked to my right, and I saw an humble people clothed in white, sitting with their heads bowed down. Then it seemed that I was forced to speak, and I said: "Brethren, sisters, and friends, I am not mad, but for the love of my God and for the cause of Jesus Christ, His Son, I want to speak and correct that word that is wrong in this Church. The Church of God is not ruled by the followers of money or the followers of men, but by the grace of God through our Lord Jesus Christ. And the Church has never been numbered with the world, for she was chosen in Christ Jesus the Lord; and Christ himself came down into these low-grounds of sorrow, and suffered and bled and died to redeem her from under the law of sin and death, and now has called her by His grace to the knowledge of this great salvation into a Church compact to serve and worship Him." And about this time these noble men had bowed their heads between their knees so I could not see anything of them but their backs and shoulders. Then I looked upon those poor humble ones that were bowed down at first, and they had revived and were sitting erect, and their countenance shone as though they were praising God, and I awoke.

Now, Brother Hassell, I have written this just as near as I possibly can, and I leave it to your judgment to do as you please with it.

Your humble brother, saved by grace, if saved at all,

W. B. STRICKLAND.

OBITUARIES.

Elder Strickland is one of the most humble, spiritual, faithful, and esteemed ministers in the Shiloh Association. He was almost miraculously taught to read the Scriptures after he was called to preach. In both the Old and the New Testament, the children of God were often taught by the Lord in dreams, and so it is they now. Thus the Lord has all the glory of the land, and the people are directed in the paths of righteousness (Jude 14-17; 1 Thess. 2:27). The world is in gross darkness, spiritually, and so is the world, the professing Church. All those who are thus blind look to man and money and human means for salvation, instead of looking to God, and beseeching Him to save them by His grace, through the blood of His Son and the power of His Spirit. Elder Strickland's call was Saturday night before the anniversary was agreed upon by the warring nations Monday morning November 11th. The World Conference in Paris needs above all else the wisdom and the grace of God to guide its members in the way of true righteousness and a lasting peace. May they look to Him for such guidance. S. H.

OBITUARIES.

"He cometh to us ad which are in the world from his birth; he cometh into the world, that he may rest from his labors; he cometh to follow the Rev. xiv. 13.

ELDER JESSE BROWN.

The many friends and brethren in North Carolina and elsewhere will regret to hear of the death of Elder Jesse Brown,

occurred at his residence at Chancellor, Ala., on the night of November 21, 1918. Elder Brown was born in Duplin County, N. C., September 30, 1846; was married to Mary C. Smith, July 21, 1867. To this union were born seven children. He is survived by Sister Brown and six children. He joined the Primitive Baptist Church at Muddy Creek Church, in North Carolina, in early life, and was baptized by Elder James Cavenaugh. He was ordained to the full work of the ministry by Elders I. J. Taylor, John Williams, and J. B. Hardy in 1889. Elder Brown was an able defender of the doctrine of salvation by grace, and eternal and particular election. By request of Sister Brown, the writer read the 14th chapter of Revelation and sang Hymn No. 639 in Lloyd's Hymn Book, after which the remains were laid to rest to await the resurrection, when this mortal shall have put on immortality, and death shall be swallowed up in victory, and he shall come forth in newness of life, and shall see Christ as He is, and be like Him.

J. C. WILKES.

Chancellor, Ala.

SHELBY BAUCUM.

Mr. Shelby Baucum, of New Ramah Church, Haynesville, La., died at his home on Friday, May 29, 1914. He was survived by his second wife and six children, four boys, S. B., of Haynesville, La.; W. H. and S. J., of Emerson, Ark., and T. J., who is now in the military service of his country in France, and two daughters—Mrs. T. B. Saunders and Aubry Baucum, Haynesville, La. Our dear father was 89 years old when he died, having served four years as captain in the Civil War. He was a faithful Primitive Baptist and a true Christian. He was honored and loved by all who knew him. He was born in North Carolina, May 29, 1823. He was sick almost a year before God saw fit to put an end to his sufferings. All of his children were ab' to be near him while he was dying. He could not talk, for his legs were paralyzed, but he passed away with a smile on his face, and I believe some day that I shall meet him in heaven.

Wth y his ba illd,
Ith e, La.

AUBRYN BAUCUM.

DEACON M. M. TOMME.

Monday morning, October 28, 1918, at 10 o'clock, at his home at McGinty, Ala., this precious child of God died suddenly, sitting in the door of his home where he had gone to attend to some work, as he appeared to be in fairly good health for some weeks before his death, and felt unusually interested in his home affairs as he was always diligent in his business. His wife, missing him from the house, went to look for him, and found him lying backward in a position as if asleep. Apparently he died without a struggle. He was in his 75th year, and had been an active member in the Church for quite a while, having joined the Lebanon Church, Troup County, Georgia a young man. The funeral services were conducted by the pastor, assisted by Rees Prather, cho. m. as residence in the presence of a large conc. of friends neighbors, thus s^t the high esteem in which they held him. During our visit we said, "he dearly loved Christians," afterwards his sis. W said, "And you could have said truly 'oved his enemies.' He is survived by his second wife (who had children) and one son, Mr. John Tomme, of Dry Branch, Ga., and

five daughters: Miss Ella Tomme, Mrs. Mollie Simmons, Mrs. Annie Pratt, Mrs. Parmelia Hardy, and Mrs. Belle Taylor; one brother, Mr. A. T. Tomme, of Troup Texas; two sisters, Mrs. C. V. Upchurch and Miss M. E. Tomme. Saturday and Sunday before he died he attended his Church meetings, and in the absence of the pastor he read well-selected lessons from the Scriptures, and made strong and comforting comments, and engaged in fervent prayer to the Lord, as he often did. He possessed more than ordinary gift in this particular, and his public talks were listened to with great attention. He contended earnestly for the faith, and strove to edify the body of Christ.

Truly, his family, his community, and especially his Church have lost a useful member, but he has gained a rest where the wicked cease from troubling and the weary are at rest. Want of space forbids us from saying but little of this good man, but his works do follow him, and we cheerfully resign to the will of Him who is too wise to err and too good to be unkind.

J. T. SATTERWHITE.

ELDER A. B. MORRIS.

Elder A. B. Morris was born near Lexington, Miss., October 15, 1846, and departed this life on November 23, 1918, at the age of seventy-two years one month and nine days. He obtained salvation in his sixteenth year, and united with the Primitive Baptist Church at Loosacoona, Yalbusha Co., Miss., in 1866, and began to preach the same year, and was ordained to the full work of the ministry in 1870. He lived a faithful and devoted Christian life. He was true to the Church, sound in doctrine, unbending earnestly in plain speech for the principles of the doctrine of Christ, yet with so much love that he was not offensive in word or deed. He could truly say that 'I have fought a good fight, I have finished my course, I have kept the faith' until the end. A great and sad loss has fallen in Israel. He was one of the ablest defenders and advocates of salvation by grace and practical godliness in the Primitive Baptist Church. He was so kind and gentle in his preaching, and who knew him loved him of all denominations; they in their love and love the sentiments that he preached. Now him we see him. He preached 52 years, was clerk of the Bell Assoc. for 25 years, and moderator for 25 years, attended forty-nine conventions, served from 4 to 10 churches all the time; his zeal grew cold; it was his meat and drink to do his Master's will. He is gone from the evils to come, and is at rest with his blessed Saviour that he preached so long. In 1866 he was married to Miss Anna Pyron, who has been a help-mate to him in labor and in truth, and it can truly be said that he had a preacher's wife. Unto this union were born nine children, eight of whom survived him—four sons and four daughters: Mr. William Morris of Lula, Ark., Texas, Mr. Jas. A. Morris of Birmingham, Ala., Mr. Chas. E. Morris of Marietta, Okla., Mr. Walter E. Morris of Castle Rock Colo., Mrs. Mattie Wilson, Mrs. Laura McCharen, Mrs. Annie Poone of Oxford, Miss., and Mrs. Jessie Clark of Memphis, Tenn. We say to Mr. Morris, his dearest wife, "more days, meet him again." At the meeting will be a service, and to his wife, to follow in the steps of your salvation, and we hope to give of God, that you too will meet him again where it will complete united family. At the time of his death he was pastor Shiloh Church at Coffeeville, Miss., Bethel at Ford's Well, Miss., Hollywood at Memphis, Tenn., and so forth, at Oxford, Miss., and

dicea at Lafayette Springs, Miss., in connection with Elder W. L. Smith. These Churches have lost a pastor indeed. The Churches where he traveled will miss him, and the cause of truth has sustained a great loss, and especially Hopewell Association. May the good Lord, who gave him to the Old Baptists over a half-century ago, fill his place with some one of his choosing.

Funeral services were held at his home in Oxford, Miss., Sunday at 2 p. m., November 24, by Elders W. L. Smith, Oxford, Miss., E. M. Verell, Houston, Miss., and J. N. Wallace, Providence, Ky., and the pastor of the Methodist Church, W. W. Woppard, made an appropriate talk in honor of Brother Morris. A large number of brethren and sisters from the Churches he served attended the funeral, with many Oxford friends. His body was laid to rest in the cemetery at Oxford, Miss., Tuesday morning to rest from all his labors until the resurrection, when God shall call his sleeping dust and fashion it like unto his Saviour. The beautiful flowers that completely covered his grave bespeak the high esteem and love of many friends.

Written by

J. N. WALLACE AND W. L. SMITH.

THE PRIMITIVE PATHWAY—By ELD. G. W. STEWART.

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After Stewart all the cost of printing and distribution of the *Pathway*, including his own subscription of \$1.00, and the cost of postage, I am happy to inform my friends to send him any more money for books have now been distributed.

S. HASSELL.

**THE COST OF PRINTING THE MESSENGER IS
NEARLY TWICE WHAT IT WAS THREE
YEARS AGO.**

On account of the increase in the cost of labor and materials the cost of printing the MESSENGER, although reduced one-fourth in size, is about double what it was in 1916. I have not increased the price, before I hoped that the great war would soon end (as it has), and because I thought that the prices of all things would soon be lowered, and because, while perhaps the most of the subscribers could easily pay more than a dollar a year for it, some find it hard to pay even that amount.

S. HASSELL.

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Vol. 41

No. 2

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

FEBRUARY, 1919.



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Money should be sent by money order or registered letter.

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The Gospel Messenger

FEBRUARY, 1919

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 41

WILLIAMSTON, N. C., FEBRUARY, 1919.

No. 2

THE CROSS.

'Tis my happiness below
 Not to live without the cross;
But the Saviour's power to know,
 Sanctifying every loss.

Trials must and will befall;
 But with humble faith to see
Love inscribed upon them all—
 This is happiness to me.

Did I meet no trials here,
 No chastisement by the way,
Might I not with reason fear
 I should prove a castaway?

Trials make the promise sweet;
 Trials give new life to prayer;
Bring me to my Saviour's feet,
 Lay me low and keep me there.

WILLIAM COWPER (1779).

WORSHIP, TRUST, AND OBEY GOD, AND BE AT PEACE WITH ONE ANOTHER.

ROOPVILLE, GA., Jan. 5, 1919.

Elder Sylvester Hassell—

DEAR BROTHER:—We are blest to live to see another year ushered in with great blessings upon the people generally, especially the farmers. The good Lord has prospered those who have been industrious and have tried to do their bit in helping themselves and humanity. It has been troublous times, and very many bereavements, it seems, all over the world, yet the Lord has been good and merciful and a stronghold in the day of trouble to them that put their trust in Him. It may be necessary for our people to suffer a great deal more than we have yet to wean and convert us from trusting in an arm of flesh for deliverance, both politically and spiritually. The whole world seems to be trusting in and worshipping a few great men, while many others who were called great and greatly worshipped by their people have fallen to rise no more. Herod fell because he took the honor that belonged to God only. “The race is not to the swift, nor the battle to the strong, but it is of the Lord.” If the Church of God was one, and all following God as dear children, and walking in love, *endeavoring* to keep the unity of the spirit in the bond of peace, I believe our nation would prosper. Christ said to His disciples, “Ye are the light of the world; a city set upon a hill cannot be hid”; and, “If the light that is in you be darkness, how great is that darkness.” It seems to me like that since the terrible war commenced our people in many places have hid their light under a bushel of confusion, and if I may say so, disorder—leaving the right way of the Lord, and serving men to the destruction of the peace and prosperity of our beloved Zion. These things ought not to be so. I believe the organization that Christ called “My Church” will stand till He comes again. But on account of disobedience in many places the candlestick has been and will yet be removed unless there is a repentance.

Oh that the Lord would visit His people, and give us the *earnest* of His Spirit in our hearts, so that it might be

our meat and drink to do His holy will, and live in peace for Christ's sake.

Brother Hassell, my mind has scattered about. I wanted to write a line in the way of endorsement of the way you are conducting THE MESSENGER. I have been reading it for about forty years—don't think I have missed a number. You sent it free for a long time; the last few years I have been paying for it, and, since the Government's ruling, I see my time is out this month. Just keep my name on the list for I expect to pay my subscription the rest of my life, the Lord willing. I herewith send money order for \$1.25 for this year.

May the grace of God be with and in the hearts of His children to enable us all, both by precept and example, to earnestly contend for the faith of God's elect, and live right in His sight this year and throughout our lives, for Christ's sake. Amen.

W. P. MERRELL.

"TURNING THE WORLD UPSIDE DOWN."

Acts 17:6.

You remember of old that Christ and His apostles were accused of being "the people who have come to turn the world upside down" (Psalm 146:9; Acts 17:6). While this was an accusation from their opponents, it was "very nigh the truth." Every day I am reminded of the truthfulness of this saying; and I see the world, turning to the extent that it will ere long be to the reverse of what it heretofore has been. The millionaire will be brought down, the poor will be exalted, the proud will be humbled, and the humble will occupy the highest seat. "But," says one, "how do you know?" Because God has said: "I will bring down the high tree, I will dry up the green tree, I will exalt the low tree, and cause the dry tree to flourish" (Ezek. 17:24). Now when God says He will do a thing it WILL BE DONE. Because He has "Endured with much long-suffering the vessels of wrath fitted to destruction," is no sign that it will always be so. The time of "Big I and little you" is soon to be known no more forever. Every one who humbleth himself shall be exalted, and he that exalteth himself shall be abased." Is not this a turning upside down of former things?

That "Great City," spoken of in Revelation 18, is to FALL. The "merchants of the earth" shall weep and mourn over her: for no man buyeth their merchandise any more." The time is close at hand when all kings and princes shall have to give up their kingdoms. God has said they SHALL: for He has said: "In the days of these kings shall the God of heaven set up a kingdom that shall stand forever." "It shall break in pieces and consume all these kingdoms" (the ten kingdoms that Daniel saw in chapter 2). They are undergoing their consummation now; after which will be the setting up of a kingdom that will "STAND FOREVER."

The stone that Daniel saw, "Cut out of the mountains without hands," which "smote the image upon the feet of clay and ground it into powder, and carried it away as chaff before the wind," is smiting the nations, and grinding them into powder, and carrying them away as chaff before the wind. People go on in wickedness, forgetting that there is a God that rules all things; and many who pretend to believe in Him deny His power, when they say He is trying to save people and they "won't let Him." The idea of a God of all-power and all-knowledge trying to do something! The God I hope I worship never tried to do any thing. "He speaks, and it is done; commands, and it stands fast." He never changes, but is the "same yesterday, today, and forever." O how secure I feel while trusting in Him! The God that saved Daniel from the lions, and the three Hebrew children from the fire in the furnace which was heated seven times hotter than need be, is able to save all who fully trust Him.

O people, I am not worrying about this war, for I think I see at a distance one of the most glorious times the world has ever known. God is overruling it all to the good of all who trust Him. The Kaiser may think he will rule, or some other king may think the same of himself, but he is only the devil's agent whose evil deeds are overruled by the God of heaven to His own glory and the benefit of His people. It is only bringing about the most glorious time the world has ever known, when "They shall learn war no more; nation shall not lift up sword against nation any more." For "They shall beat their swords into plow-shares, and their spears into pruning hooks" (Isa. 2:4). "They shall build houses and inhabit

them, plant vineyards and eat the fruit of them. They shall not build and another inhabit, plant and another eat" (Isa. 65:21, 22). There will be no drunkards there and no prohibitionists, for there will be nothing to prohibit. Plenty of the "Fruit of the vine," but no one will get drunk, for "There will be nothing to hurt or destroy in all my holy mount" (Isa. 11:9), saith the Lord. I am just foolish enough to think I'll be there, and that I will enjoy the "Fruit of the vine" with all the saved in "MY FATHER'S KINGDOM." For Christ said: "I will drink no more of the fruit of the vine till I drink it ANEW WITH YOU IN MY FATHER'S KINGDOM" (Matt. 26:29).

MINNIE B. ZASTROW.

Chehalis, Wash., October 10, 1918.

"FOR THE MAN IS HEAD OF THE WOMAN EVEN
AS CHRIST IS HEAD OF THE CHURCH."

Eph. 5:23.

There is, no doubt, no Scripture more wrested from its real meaning than the one at the head of this paper. While this language is addressed to Christians only, it is thrown broadcast to all who ever want to marry; and the first "row" they get into this is used as a club to beat the woman over the head. Women are fools nowadays for tying themselves to the first man they come across who is hunting a place to board and some one to be his slave.

Be it remembered that the man referred to in our heading is to be the head of the woman AS, what? just like Christ is the head of the Church. Christ is LOVE. All that He does for His Bride is done in LOVE. He bore her sins in His own body on the tree. He was not like our father Adam, when God asked him if he had not eaten of the fruit that He forbid him to eat of—"The WOMAN thou gavest me," she did it. This characteristic has followed the Adam-man down to the present time. The woman's shoulders are broad, they are a good dumping-ground for all his short-comings, and instead of his "bearing her sins," she has to bear his or have "war in the camp." Where our REVERED HEAD is there is love and harmony. Where our earthly head is there SHOULD

be, but how often do they forget. Christ is LOVE; His presence illuminates our souls (lives) and the whole atmosphere becomes one continuous glow of love. I know, for "My soul doth magnify the Lord." For her (his Bride) He gave up His own life, and that in the most cruel manner. Show me a man who answers this description and I'll show you a woman who lives in Paradise.

MINNIE B. ZASTROW.

Chehalis, Wash.

GLENWOOD, ALA., Jan. 6, 1919.

DEAR BROTHER HASSELL:—Your favor of the 2d inst., enclosing five dollars as a present to me, and many kind words of sympathy for me in my affliction and consequent deprivations, is at hand, for all of which I sincerely thank you.

I am feeling easier and stronger today, and my sight is better, so that I can trace the guide-lines and write a little at a time without glasses but not with them. Now, while I can see, I will try to write you a few lines just to tell you how I am. I have a good, healthy appetite and am able to sit up all day, and, but for the severe cold and wet weather, I could take some exercise on my feet each day in the open air.

I have not been to our church meetings since last August; in fact, we have had but few services at our meeting-house since that time owing to bad weather and sickness. These conditions still prevail. But we have had several short services at the home by my son, on regular meeting times, and one by Elder B. M. Jowers. Those meetings were attended by only a few, but were much enjoyed by the few. To me, those little meetings were like spots of bright sunshine on a dark, cloudy day, outside of which, time with me has dragged heavily, and I have suffered many weary hours of mental darkness and gloom as well as of physical pain and privation.

It is now after noon, and has become cloudy, and my sight grows more dim, so I feel admonished to relieve the strain on my eyes, feeling thankful that I have been favored once more to write you this very imperfect note, any part of which you are at liberty to publish in the

next issue of THE GOSPEL MESSENGER, which continues, under the blessing of God, to bring sunshine into our humble home. Here I must stop, as my sight fails.

Yours in hope,

J. E. W. HENDERSON.

EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

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THE LORD ALMIGHTY REIGNS OVER ALL IN RIGHTEOUSNESS FOREVER.

The Lord created all things, visible and invisible, out of nothing, and upholds and governs them by His almighty power, and could, in a moment, if He chose, remand them into their original nothingness. But He created the universe for the everlasting manifestation

of His glory—the glory of His wisdom, holiness, mercy, and power. He does all His pleasure in heaven, earth, and hell, and none can stay His hand.

He reigned in righteousness when He, for the disobedience of Adam and Eve, condemned and expelled them from the Garden of Eden; and when He destroyed, by the flood, the corrupt and violent antediluvians; and when He rained fire and brimstone on the filthy cities of Sodom and Gomorrah; and when He sent the ten plagues upon the Egyptian oppressors of Israel, and drowned their proud army in the Red Sea; and when He punished the murmuring Israelites with pestilence and fiery serpents, and suffered their enemies to conquer them so many times, for their idolatry and wickedness in the land of Canaan, and to carry the ten tribes into Assyrian, and the two tribes into Babylonian, captivity, and let the Romans conquer and destroy Jerusalem and the temple, after they had rejected and crucified their Messiah, and scatter them over all the world; and God has reigned in righteousness when suffering the proud and wicked Gentile nations to wage wars against each other and to endure the horrors of famine and pestilence. But God has reigned in mercy rejoicing over judgment, in the promise and the sending of His sinless Son to atone for the sins of His people by His awful death, and to justify them by His glorious resurrection, and in sending His Holy Spirit to renew them and wash them in the Saviour's blood; and to bless them with faith, hope, and love, and peace, and health, and to guide and strengthen and prepare them for a holy and everlasting home in heaven.

The Lord Almighty, reigning in righteousness and mercy, will finally give all His people a triumphant victory over sin and death and hell, and crown them as kings and priests in the bright and loving and holy city of eternal rest.

S. H.

SCRIPTURAL REFUTATION OF ARMINIANISM. No. 2.

“God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And the Lord said, I will destroy men whom I have created from the face of

the earth. The earth was corrupt before God, and was filled with violence; for all flesh had corrupted his way upon the earth" (Gen. 6:5-12). Although Noah preached righteousness a hundred and twenty years to that wicked generation, he did not, at least outside of his own family, make a single convert (Gen. 6:3; 2 Pet. 2:15), and all human beings out of the ark were destroyed (Gen. 7:23). And, even *after* the flood, the Lord, who knows all things, testified that "the imagination of man's heart is evil from his youth" (Gen. 8:21). And God's unconditional and everlasting covenant of His preservation of all flesh from another flood of water, of which His rainbow in the cloud of the retreating storm is a beautiful and appropriate token (Gen. 9:9-17), is declared by Him to be a type of His unconditional and everlasting covenant of peace and salvation with His chosen people (Isa. 54:5-17).

In his dying address to his children, Jacob said: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh (the Peace-Giver) comes, and unto Him shall the gathering of the people (the nations, the Gentiles) be" (Gen. 49:10). The Lord, by His Spirit, would certainly gather the Gentiles to Christ, the son of Jesse and David, to find peace and rest in Him, when Herod, the last natural king of the Jews, ceased to reign (Isa. 11:1-10; 42:1-7; 45:22).

Just before Joseph died he said to his brethren: "I die; and God will surely visit you, and bring you out of this land (Egypt) unto the land (Canaan) which He swore to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence" (Gen. 50:24, 25). Thus Joseph showed his faith in the certainty of the fulfillment of the promises of God to His people.

S. H.

COME AND WELCOME.

The Church of God is a home, a sweet loving home, for all those whose hearts are fashioned alike. When we extend an opportunity for members it is not because one is finely dressed, or educated, or a moralist, or a man of good environments, a man who holds a high office politically, not because he is a doctor, lawyer, president, king,

emperor, or of great wealth. We invite beggars; yea, paupers, bankrupts, the vile, poor, and needy wretch that has no righteousness of his own to plead. Is this your condition? Do you feel it? Do you abhor yourself as a vile sinner in the sight of God? Do you hate your sinful nature? Do you abhor the liar, thief, murderer, drunkard, profane swearer, the dance, evil associates? Do you love God, love His people, love holy conversation, love the house of prayer, seek Christian associates, and feel a longing desire in your soul to follow the blessed Saviour in baptism, in eating His broken body and drinking His spilt blood, meeting often with the saints at the house of God, caring for the poor and the minister, a willingness to forsake the world with sinful pleasures and societies for a home in the Church of God? Do you humbly hope that God for Christ's sake has pardoned your sins, and if you were to die that heaven would be your home? If these are your feelings, come and welcome into the Church of God. You may say, I have been such a great sinner, and feel yet to be unworthy of membership in the Church; but to all such we can say, Come and welcome. We know there is no fitness nor worthiness in you, but Jesus is your worthiness or righteousness. While you feel to be a great sinner, to all such Jesus is a great Saviour. His precious blood cleanses from all sin. Your heart may have been a sink of sin, a cage of unclean birds, deceitful above all things and desperately wicked, but Jesus can purge the conscience from dead works to serve the true and living God. He gives his people a new heart and new spirit, and takes away the hard and stony heart and gives you a heart of flesh. Faith, repentance, consciousness of sin, fervent prayer to God are evidences of a gracious state and are fruits of a renewed heart. You may not understand languages, science, the anatomy of the human system, but if the work of grace has been wrought in the soul, come and welcome. Literary advantages cannot make children of God, born the unborn, or prepare one for heaven. If you have this blessed hope in Jesus and do not know the alphabet, come and welcome to the Church of God. If you are in a pauper's home, penniless and friendless in this world, but have a sweet hope in Jesus, you are rich, you are the son of a King, you are an heir of God and joint-heir with

Christ. Come and welcome. Grace reaches all classes of sinners. None too rich or too poor, too wise or too ignorant. Grace brings down the mountains, and exalts the valleys—making all one in Christ Jesus. If grace operates in the heart of a millionaire, he is brought to feel poor enough to wash his servant's feet. All of God's people feel to be poor and needy. They are made to feel little. The Apostle Paul felt to be less than the least of all saints. His wonderful literary advantages did not count. He felt in his very soul that it was by the grace of God he was what he was. God's people are an afflicted and poor people who trust in the Lord alone for salvation. God has chosen the foolish things of the world to confound the wise. With all your wretched feelings of poverty, unworthiness, depravity, remember your blessed Saviour never turned away a poor beggar empty. He says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." This is a sweet and loving call or command from the precious lips of Jesus to poor, burdened, mourning souls. What a precious rest is given in Jesus! You cease from your labors, you enter a sweet sabbath of rest, you work no more to procure to yourself eternal salvation. How welcome you feel! How sweet to feel that the Lord is your Saviour! You are not yet satisfied; you cry out, "Lord, what wilt Thou have me to do?" You desire to obey Him. To all such we bid to come to the Old Baptist Church and find a loving, welcome home. There is room for the poor, maimed, halt, and blind, and to all such we can extend the hand of fellowship, welcoming you home. If you love sin, and the pleasures of the world, and feel that you can save yourself and do not need Jesus, and love the proud and fashionable religions with all their worldly societies, we do not want you. Such characters are yet of the world, and the world loves its own. "My kingdom is not of this world." Yea, grace humbles your pride, makes the wise feel ignorant, the rich feel poor, the great official feel to be a poor, needy servant, the man of wealth becomes a beggar; the wisdom of this world is foolishness with him; the doctor is so afflicted he goes to Jesus, the only Physician that can heal his poor sick soul; the proud boasting Pharisee would be glad to have a poor African pray for him. What a change!

Things he once loved he now hates; things he once hated he now loves. Grace elements him to live in the spiritual realm; old things have passed away, and behold all things become new. His desires are heavenward. He loves the meek and lowly in heart, and his soul is aglow with love for the precious grace of God. He hates his sinful nature, and often mourns because he cannot live as close to God as he desires. Such poor needy ones will always find a sweet welcome home with the Lord's people. Such humble souls are satisfied with the goodness of the Lord's house.

L. H.

THOSE "VERY DRASTIC RESOLUTIONS."

A certain Retrogressive Elder, in writing a certain obituary published in THE GOSPEL MESSENGER for December, 1918, page 358, speaks of certain resolutions passed by Mt. Olive Church of Lee County, Ala., as being "very drastic." This is the church with which Elder W. M. Mitchell was identified as member and pastor for nearly half a century. The word *drastic* means "acting rapidly, violently," and denotes an extreme in opposition to mildness, smoothness, and moderation; and to begin with, it seems to me that this Retrogressive Elder has adopted a "*drastic*" method of attacking old Mt. Olive Church, for to the mild and moderate it does appear that a man in preparing an obituary should refrain from censuring and attacking churches or individuals.

Mt. Olive Church, in the so-called "very drastic resolution," referred to such heresies and practices as organs, or instrumental music, in church service, protracted meetings, Sunday schools, and, in instances, toleration of secret orders, etc., and declared non-fellowship for them, and in so doing, instead of resorting to things "drastic," the old Church is merely standing by and asserting the very principles and practices upon which she was constituted.

It is a well-known historical fact that the Primitive, or Old School, Baptists in 1832 protested against and declared non-fellowship for modern Missionism (which had its origin in Papal Rome) and all of its appendages, and these appendages were Sunday and Theological Schools, Protracted meetings, toleration of secret oath-

bound societies, etc. See Old School Address of 1832, and the minutes of Associations, Churches, Church constitutions, etc., for the last 85 years. But within the last fifteen or twenty years, I am sorry to relate, a number of our Elders in Georgia and other States became restless and discontented with the practice of the old Church, and, desiring to be more like the popular denominations around them, favored church organs, protracted meetings, Sunday schools, under the specious name of Bible Classes, toleration of secret societies, etc., and have for a number of years practiced these Arminian inventions, and yet claim to be Primitive or Old School Baptists, and want others to recognize them as such, and all rules against them they call *drastic*, hence the Elder's charge against Mt. Olive Church. But let us see about that; and, to begin with, let us quote what Elder W. M. Mitchell, the able and beloved pastor of Mt. Olive Church, had to say about church organs, etc. Listen:

"They deny the power of godliness or that there is any power to save their own to produce godliness; and their organ worship, together with inscriptions and other ornamental things on the white walls of their temples of worship, very well answer in their character to what Paul calls 'dumb idols' in 1 Cor. 10:2.

"True spiritual prayer and praise must be with the spirit and with the understanding, also, but the poor dumb organ is as dead and helpless as the dumb idols are till the operator comes and makes it groan, grunt, and squeal out its unconscious melody with neither spirit nor understanding. These dumb idols are objects of worship, and held in higher esteem and will draw larger congregations than the preaching of the gospel of Christ will. Gospel preaching is a stumbling-block to the self-righteous—it is his way, it hinders his progress, and it is foolishness to the polished and learned Greek, while that other gospel, which is a perversion of the gospel, consisting largely of dead forms and 'dumb idols,' like an organ, which can only speak as it is made to speak by men, women, or children, and can only move as it is moved by the skill, the power, the wisdom, and the money of men is a great gospel in the eyes of men and highly esteemed by them, though it is an 'abomination in the sight of God.' Luke 16:15."—*M., September, 1898.* See GOSPEL MESSENGER, September, 1898.

A writer in the same publication for October, 1890, on difference between Missionary and Primitive Baptists, said: "The Missionaries believe in organs and choirs and such other things. THE PRIMITIVE BAPTISTS DO NOT."

Benedict, the Missionary Baptist historian, speaking of the peculiarities of the Baptists before the division, says: "Staunch Old Baptists in former times would as

soon have tolerated the Pope of Rome in their pulpits as an organ in their galleries." But of the Missionaries he says they introduced Sunday schools and Bible Classes and organs as a part of their church service.

Concerning Protracted Meetings, Elder J. R. Respass, the yoke-fellow of Elder Mitchell, owner and editor of THE GOSPEL MESSENGER for a long time, and one of the ablest, wisest, and humblest ministers of our day, and in perfect accord with Elder Mitchell in doctrine and practice, said:

"Protracted Meetings are almost universal in this country, or at least are generally so amongst the Methodists, Missionary Baptists, and Presbyterians. We have known a few meetings amongst Primitive Baptists that protracted themselves, but were not appointed as protracted meetings; they are not in vogue with them in this country."—*R., December, 1881.*

Again, in April number for 1885, referring to such things, Elder Respass said:

"We deem it best not to reopen the issues that were settled by the Church some fifty (now 86) years ago, when the Arminian institutions, those altars on the high hills and under the green trees, were torn down; that is, the Church denounced them as unscriptural, and would have nothing to do with them. FOR TO ACCEPT ONE IS TO ACCEPT ALL THE MACHINE WORK. Nor are we intolerant; we prefer to stand by the word of God as we have been doing for fifty years, and if brethren are tired of trusting in God and prefer to go away, why they can go; we have no disposition to force them to remain with us. There will be some left, and let us lift up our prayer for the remnant that is left."

In harmony with this sentiment are the expressions of that valiant soldier of the cross, Vachal D. Whatley, 1838. Notice:

"They have met on the half-way ground, each with a bundle of sticks, and have kindled their fire and have warmed themselves by the fire (protracted or, as some of the brethren call them, distracted meetings) that they have kindled, the flames of which rose to a prodigious height. But, as the cooling season is gently rolling round their blazing zeal appears to be gradually freezing up in the icicles of winter, or, in other words, has taken winter quarters. PROTRACTED MEETINGS ARE A BRANCH OF MISSIONISM AND ARE OF ISHMAELITISH PROGENY. They remind me of the Sumach shrub. There are sometimes fifteen or twenty sprouts, which shoot out from one root; if you find one of these shrubs standing off to itself, pull it up, which you can easily do, for the roots only run in the surface of the earth. You will find the roots running back and connecting with the mother stock. Thus the whole host of Missionism had their origin in Catholicism. Pull them up, for their roots are just running in the soil and surface of nature, and you will find them centering in modern priesthood."—*Vachal D. Whatley.*

Elder C. B. Hassell, in full accord and sweet fellowship with Elders Mitchell and Respass, referring to protracted meetings, says:

"Mr. Benedict now tells them of the origin and motive of these meetings, the first of which is *recent* (1799) and the second of which is *shameful*, so that no sound, upright man should feel willing to fellowship such things any longer. Old School Baptists, it is well known, reject such things altogether, and yet are ready to receive to their communion all those who renounce them and are sound in the faith." See *Hassell's Church History*, page 768.

On the subject of secret oath-bound societies Elder Respass said:

"No member of the Church has the privilege of identifying his brethren with a worldly, oath-bound, secret institution, the benevolence of which, though it be a worldly good, robs Christ of the praise and gives it to a lodge of worldly men; a society diametrically opposed in spirit to the Church; because it is composed, in great part, of unregenerate men; its membership restricted to those able to pay the initiation fee and other dues, and its benevolence restricted to a special class; and its membership tied together by voluntary oaths, that is, oaths not required by the law of the land, and therefore forbidden by Christ; and its meetings held in secret chambers, in violation of Christ's teachings; yoking unequally together with unbelievers, and whatever else there may be, it is, in a member of the Church, to defile himself, to distrust God, to go back to Egypt for help, and to forsake God."—*R., June, 1892.*

In June, 1888, Elder Mitchell said:

"It seems to me that if members of our churches voluntarily choose to separate themselves in this carnal way from their brethren in the Church, and cannot be reclaimed from their error, the Church should expel them from her fellowship.

Again in GOSPEL MESSENGER in August, 1899, just a short while before he died, Elder Mitchell said:

"So, also, we would admonish Church members to make good and useful members by obedience to the law of Christ, which regulates fellowship among Christians; and if they prefer the privileges and fellowship of any society or fraternity outside of the Church, Primitive Baptist churches will always relieve them of all Church responsibility by excluding them from Church fellowship. Then the Church is no longer responsible for their conduct, whether secret or public, and such members can have the full enjoyment of their choice and preference without being amenable to the Church or encumbered with its laws."

The late Elder Harvey Wright of Indiana, one of the ablest and most faithful of our ministers, in what Elder

R. W. Thompson says was probably the last he ever wrote for the press, said :

"And I have recently learned that those are such as seem disposed to allow a brotherhood and fellowship with worldly organizations, such as Free Masons, Odd Fellows, etc., and I fear this disposition is extending.

"Now it seems to me that such cannot be regarded as Old Regular Baptists. For I have been with them for more than fifty years, and *this has always been regarded as disorder*. The commandment is, 'Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of our God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Almighty.' 2 Cor. 6:14-18. Therefore, it seems that those who will not come out from among them and be a separate people should be separated from us, unless we intend to set up a new order of Baptists, and forsake the commandment of the Lord and turn our backs upon Him to follow after our own selfish lusts."

The old Kehukee Association declared non-fellowship for secret societies in October, 1827, and the Philadelphia Association, before the division, declared membership in such societies *disorderly*.

So now let us recapitulate a little. Taking Elders W. M. Mitchell, J. R. Respass, and C. B. Hassell, in full accord concerning the doctrine and order of the Church of God, with just a few others with them, and let us consider what they believed and wrote.

They denounced church organs as *dumb idols*, an *abomination* and more intolerable in the church service than the *Pope of Rome*, and that *Primitive Baptists* do not have them. They denounced Protracted Meetings as a branch of *MISSIONISM OF ISHMAELITISH ORIGIN*, as shameful and as one of the antitypical altars of Baal, and Elder Respass asserts that to accept one of them is to accept all the Arminian machinery of Missionism, etc.

They denounced the idea of *Primitive Baptists* becoming members of secret societies and Churches allowing or tolerating such practice, as diametrically opposed in spirit to the Church—of robbing Christ of the praise due Him—as being carnal, worldly—defiling to church mem-

bers, going back to Egypt for help, forsaking God, etc., and that for so doing members should be expelled from the Church, and that they that go into such and tolerate it cannot be Old Regular Baptists.

From all this it is evident that Mt. Olive Church, in passing what the Retrogressive Elder called "*drastic resolutions*," was only standing by her ancient record and upon the principles upon which she was constituted and those held by her old and venerable pastor, Elder Mitchell, and the fact is, if those resolutions were *drastic*, then the sentiments expressed by Elders Mitchell, Respess, and orderly Old Baptists generally, were *more drastic*. May it please the Lord to continue to preserve the old Church in the same good old way.

G. W. STEWART.

A BEAUTIFUL AND SIGNIFICANT VISION.

On the fourth Sunday in last June, after Elder A. J. Moore, of Whitakers, N. C., and I had attended a quarterly meeting at Great Swamp, Pitt County, N. C., and had dined at Mr. Marcellus Fleming's, in Greenville, Mr. Fleming took us in a car three miles into the country to visit Elder Henry Tucker, who has been sorely afflicted with rheumatism for many years, and has long been confined to his bed, suffering with pain and fever, and unable to move. He is blessed with wonderful patience and humility and with strong faith in God. He told us that on the previous Friday morning, about 10 o'clock, he had a beautiful dream or vision of an airplane flying among the stars over his house, going north, and a man in spotless white standing in the plane, and unfurling a large white flag on his right in the direction of the Great War in Europe. I told him that the man was Christ, the Prince of Peace, who was going to bring peace to the warring world. And it is truly remarkable that, during that very year, the Lord did, to the astonishment of mankind, make peace between the Entente Allies and the Teutonic Nations, as He showed His suffering servant that He would (Psalm 46:9).

S. H.

QUESTIONS AND ANSWERS.

1. Q. Is the fig-tree a figure of false religion? A. No; but a barren fig-tree is, having abundant leaves of profession, but no fruit of righteousness (Matt. 21:18-20; Mark 11:12-14).

2. Q. Do such Scriptures as Isa. 6:9, 10; Matt. 13:11-16; Mark 4:11, 12; John 12:40; Acts 28:26, 27; and Rom. 11:8; 2 Cor. 4:3, 4, prove that God blinds, hardens, and damns men irrespective of their sins? A. No indeed; they prove just the reverse, namely, that He sends judicial blindness upon men as a punishment for their previous wilful blindness. All these Scriptures, taken together, prove that the Devil blinds men to the truth, and they, in their wickedness, are perfectly willing to be blinded, and then God righteously blinds them because of their determined wickedness. The sense of the word "*lest*," in these passages, is "to prevent." The righteous and merciful God of the universe never condemns and punishes His innocent creatures.

3. Q. What text or texts would you give in support of the position that all who die before natural birth, or in infancy, and idiots, and lunatics, will be saved in heaven? A. There is no Scripture that directly affirms the salvation of all these persons; but I am led to believe that they will be saved because of their condition of utter and pitiful helplessness and of the infinite mercifulness of God, and because of the following Scriptures: Gen. 12:3; Exod. 34:6; Levit. 30:6; 33:29; 2 Sam. 12:23; Psalms 8:2; 72:4; 103:8, 17, 18; 145:9; Isa. 11:9; 45:22; 58:21; Mal. 1:11; Matt. 1:21; 11:25; 18:3; 21:15, 16; Mark 10:13-16; Luke 1:15; Acts 2:39; Rom. 11:6, 26; Philip. 1:6; 1 Tim. 1:15; Heb. 11:12; Rev. 1:5, 6; 5:9, 10; 7:9, 10. Certainly these poor creatures can do nothing to save themselves, neither can any other creature do anything to save them; and we must and should most hopefully leave them to the tender mercies of their infinite Creator.

4. Q. Is it good order for a Church to receive a member of a sister Church on confession of faith before the sister Church has been lovingly labored with in gospel order? A. It never has been considered orderly by Primitive Baptists.

5. Q. Is singing a part of the worship of the Church of God? and, if so, should very worldly and wicked people engage with a Church in it? A. It is a delightful and edifying part of Divine worship (Mat. 26:30; Eph. 5:12, 13; Col. 3:16); but I do not know how we can prevent worldly and wicked people from engaging with the Church in it.

6. Q. What should be done with a minister who denounces the Old School Black Rock Address of 1832 and the London Baptist Confession of Faith of 1689, and who holds protracted meetings for days, weeks, months, and years, and says he has a right to baptize people, wherever he finds them, without Church authority? A. Let his Church bring against him a charge of unsoundness in doctrine and disorder in practice, at their first meeting.

7. Q. What should be done with a Primitive Baptist Deacon and Elder who upheld and helped to scout out of the country a person who is charged, in the courts of the country, with outrageous crimes? A. Try them for gross disorder.

8. Q. What should be done with a Primitive Baptist Deacon and other members who use their influence to cause the creditors of a Voluntary Bankrupt Business to sell out at 25 cents on the dollar, and suggest the Deacon buy the business in at that, and then collect full amount? A. Such members seem to be dishonest, and, if found out to be so, should be excluded.

9. Q. What can you tell us of the "Young Men's" and the "Young Women's Christian Associations"? A. Both were started in London, the Young Men's by George Williams in 1844, and the Young Women's by Lady Kinnaid in 1855. The avowed object of each is to promote the religious, moral, physical, mental, and social welfare of young men and young women, respectively. They are composed of about half *active* members who profess faith in God, and about half *associate* members, moral persons who make no profession of religion, and are thus combinations of the professing Church and the world. They have buildings and libraries and periodicals and reading-rooms and Bible classes and schools and lectures and sermons, and either sell or give cigarettes and sweets, and furnish, to soldiers and sailors and civilians, shows and sports, and instruction in agriculture, sanitation,

morality, and science. They have thousands of paid employees. There are more than five thousand of these Young Men's societies, with a membership of more than a million all over the world, who collected fifty million dollars last year to help them in their work; and more than one thousand of the Young Women's societies, with more than half a million members, who collected five million dollars last year to finance their operations. I do not doubt that these societies render natural benefits to thousands of persons; but the word of God forbids a union of the Church and the world (2 Cor. 6:14-18).

S. H.

EXTRACTS.

DEFENSE.

OPELIKA, ALA., December 23, 1918.

Elder Sylvester Hassell—

VERY DEAR BROTHER:—I notice in the December MESSENGER, over the signature of Elder W. C. Hanson, an obituary of my dear sister (Mrs. Emily Hester Hanson), in which the Elder took occasion to attack Mt. Olive Church by referring to some resolutions of said Church which you published in the February MESSENGER of 1917. The resolutions were adopted by the Church unanimously in conference. They were endorsed by the Compiler of the "Primitive Pathway," and inserted therein as a Mile-Post and Sign-Board, and considered strong and scriptural. But the Elder who wrote the obituary of my precious sister saw proper to style them as "Some very drastic resolutions." He must have felt to be a leader of that class of Baptists known unto Mt. Olive Church as "Progressives," or wanting to be, or the resolutions would not have seemed so very drastic. Anyway, this was one more of his chosen opportunities to belittle and attack Mt. Olive Church, and I suppose, as his nature is inclined that way, that the Church at Mt. Olive will again be convinced that the "Resolutions" were not only timely, consistent, and scriptural, as Elder G. W. Stewart said of them, but were the means of bringing peace out of confusion. However, if such persecution and out-of-place mention of said resolutions will relieve one pain for the Elder, Mt. Olive Church will no doubt bear it and be exceedingly glad that she is counted worthy, even by him, to suffer such an attack.

Written in defense of Mt. Olive Church and those resolutions.

Yours in hope,

V. D. MITCHELL.

FORT BRANCH, IND., November 12, 1918.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST:—Enclosed herein I send you two dollars for the continuance of your paper (THE GOSPEL MESSENGER) to me.

It has been more help to me in the learning of the interpretation of the Scriptures than any or all other religious papers I have been a reader of, I think.

May grace, peace, and mercy sweetly and richly, from its adorable Giver, abide with you evermore, I pray.

An aged and unworthy servant, in hope of a better life through Jesus, our Master,

JOHN T. OLIPHANT.

DONORA, PA., November 7, 1918.

DEAR ELDER HASSELL:—It seems to me there never was a time when we as a denomination needed to look more for the old paths than we do now, for there is certainly a lack of spirituality and deep reverence that used to characterize the children of God.

I have enjoyed yours and Elder Stewart's writings, and am glad there are yet those among us who stand firm and unmovable and are not afraid for the world to know where they stand. My dear brother, I am sure your work will live and bear fruit long after you are called from your labors here. Your self-sacrificing life has proven that your desire was to live for the good of the Master's cause here and His glory, and your life has not been a failure; and may our God see fit, when He is pleased to call you from earth, to let your mantle fall on an Elisha as on one of old, for I am sure that He alone is able to fit and qualify men to stand where you do.

Now I will close, with the prayer in my heart that God may still bless and keep you and spare you many years yet, if it be His will.

I am, I hope, your little sister in Christ, MRS. J. C. CONDER.

LLANO, TEXAS, November 2, 1918.

DEAR BROTHER HASSELL:—Enclosed please find postoffice money order for \$1. I have read THE GOSPEL MESSENGER so long I don't want to give it up now. I must say, I regard it the best of our periodicals. We have had a three years drouth here, and, with many expenses I have had to meet, I am now not in a condition to send you what I feel is justly due you. If I live to see better times I shall send you a remittance due you. Much confusion and trouble have been among our people in Texas. I shall be so glad when this is over. I am now an old man—passed my 70th year since August 6th last. Was ordained in 1873. Have always tried to preach "peace by Jesus Christ." My little work will soon be over. Have wished for many long years to see you and hear you preach.

With many thanks for your kindness in sending me THE MESSENGER so long, I hope I am your brother and servant in the gospel of Christ.

J. W. SHOOK.

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ELD. JOHN R. DAILY, 1022 Goodlet Ave., Indianapolis, Ind.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.—Rev. xiv. 13.

DEACON W. C. ROCKETT.

My dear husband, Deacon W. C. Rockett, was born near Hickory, N. C., July 27, 1847. He was in the War between the States, and joined the Primitive Baptist Church soon after war, and was ordained Deacon in 1905. He went to Tennessee, and married a sister of Elder Samuel Lamons, who died two years ago. He died last April, leaving three sons, and two daughters, and fifteen grandchildren (nine living), and three great grandchildren (two living), and many friends, and me, his sad, lonely, and afflicted wife, who has been an invalid 22 years and 8 months, and can do nothing but read, and would be glad for my brethren and sisters to write me, and send me books and papers. I am 75 years old, and there is no Primitive Baptist in twenty miles of me. I love the dear old Church and THE GOSPEL MESSENGER, as also my dear husband did. I shall soon have to cross Jordan's cold icy stream, and I desire an interest in your prayers.

MRS. W. C. ROCKETT.

Weaverville, N. C.

MRS. M. S. POWELL.

The subject of this sketch, Mrs. Minnie S. Powell, *nee* Safford, was born in Dallas County, Ala., near Belknot, February 7, 1859, and died at Jasper, Fla., April 15, 1916, leaving one brother (Mr. W. S. Safford) living in Georgia and two aunts, Mrs. Eliza Richardson and Mrs. Gosset, at Canton, Texas, and one uncle, Mr. Billie Powell, in Texas, and many other relatives in Georgia and Alabama that I have never met, and I do not know where they live, and myself, her husband, and one adopted daughter and one small adopted boy, to mourn her death. The dear little daughter, Cassie Teresa Powell, was taken sick soon after her mother's death, and died in the State Hospital the 28th of November, 1916, of tuberculosis, a little over seven months after her mother died. Oh how I do tremble to try to write of my dear darling wife's death, and her noble character! Words fail me to try to speak of her noble, Christian, virtuous charities and kindness to every one. Here is what her dear aunt, Mrs. Eliza Richardson, wrote me of her: "You ask me for a sketch of dear little sissie's life; I will do the best I can. I left Alabama in 1874; she was then about 14 years old. I never saw her any more. She was a dear, sweet, affectionate child, and from the sweet letters she wrote me she was a good Christian woman, and spoke kindly of every one she knew. Dear Minnie and I were close companions till I left Alabama in 1874. She was very dear to me, and I have shared your grief in the loss of her; but remember, our loss is her gain, and now she and your little crippled child are resting sweetly together. They are done with the troubles of this world now, and we must look forward to our meeting in the sweet bye and bye, where there is no more grief and sorrow."

My wife's father was Dr. A. H. Safford. He moved here to Jasper in 1888, and in the fall of 1890 she and I met, but in December her father moved to Senoia, Ga., and we corresponded until December,

1893. They were then living in Guyton, Ga., where we were married on Wednesday night, December 6, 1893, and lived happily together till her death. While I do not know much of her former life, I do know she was the best friend I had on earth. She belonged to the Methodist Church when we were married, but soon began to love my doctrine, the Primitive Baptist, and joined the old Black Creek Church in Bryan County, Ga., where I had my name at that time, on Saturday before the 4th Sunday in April, 1908, by experience, and was baptized the 4th Sunday in May following by Elder J. H. Smith. We were not blessed with any children of our own owing to her health, but she never tired of caring for orphans. We partly raised three, and cared for three little boys of her brothers for three years at Guyton and Pooler, Ga., and it seems to me I do know she was the best Christian woman I ever knew; always ready to wait on and care for the sick, help the needy, and give encouragement to the weak and distressed. She often spoke sweet encouraging words to poor me when I was distressed or worried about anything. Oh! how I do miss her. It seems I cannot live without her sweet, comforting, and encouraging words and help. But, praise the dear Lord, he knows best and will not put more on us than he will make us able to bear. Bless His holy name forever. I never heard her speak ill of any one, but often heard her speaking kindly of every one, and she only seemed to fall asleep in death. "Blessed are they who die in the Lord from henceforth; they shall rest from their labors, and their works do follow them." Blessed thought.

Written by her grief-stricken and afflicted husband.

JASPER, FLA.

R. G. POWELL.

ELDER J. D. McMULLEN.

Elder J. D. McMullen was born in Taylor Co., Fla., October 13, 1846, and was called from his labors October 16, 1918. He was married to Miss Sarah Cox, September 20, 1866. From this union there were eleven children; eight survive him. These noble and honored children hold sacred the memory and worthy deeds of their beloved father. But, perhaps, none feel the loss and companionship of this man of God as doth the bereaved sister, who was verily his helpmeet in life's burdens, and a stay and comfort as is a true hand-maid, in his gospel ministry. The loss is also great to the Church, especially Lone Pilgrim, as he had been her faithful servant almost from her constitution. He joined the Old School Baptists in 1877. The Church of Christ soon discovered his gift, and he was ordained to the full work of a gospel minister in 1885. From then until his death he has given abundant proof of the stability of his faith, fully proclaiming and defending with all his powers the special doctrine of the gospel of the grace of God. Wherever he went he was the same man, bold and uncompromising in his convictions of truth, but withal meek as a little child. His singleness of eye, oneness of purpose, and devotedness of heart won to him the love of the Church, as well as the admiration of those who opposed the cause he so ably defended. Truly the loss of such a man in this day of departures is the more deplorable.

Just before he fell asleep in Christ, when he heard lamentations of his loved ones, he said, "Tell them not to weep over me; I am going to rest." Surely I may say of him as it has been written of others. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

DADE CITY, FLA.

M. L. GILBERT.

CHANGE OF ADDRESS.

Elder W. M. Little has removed from Ouachita, Ark., to Buckholts, Milam County, Texas.

Elder D. Y. Leonard has removed from Ardmore, Tenn., to Somerville, Ala., R. 1, Box 30.

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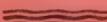
Vol. 41

No. 3

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



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MARCH, 1919.



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The Gospel Messenger

MARCH, 1919

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 41

WILLIAMSTON, N. C., MARCH, 1919.

No. 3

THE HOLY JERUSALEM.

Rev. 21:10.

Jerusalem! my happy home!
Name ever dear to me!
When shall my sorrows have an end
In joy and peace and thee?

When shall these eyes thy heaven-built walls
And pearly gates behold?
Thy bulwarks with salvation strong,
And streets of shining gold?

There happier bowers than Eden's bloom,
Nor sin nor sorrow know;
Blest seats! through rude and stormy scenes
I onward press to you.

Apostles, martyrs, prophets, there
Around my Saviour stand;
And soon my friends in Christ below
Will join the glorious band.

Reach down, O Lord, Thine arm of grace,
And cause me to ascend,
Where congregations ne'er break up,
And Sabbaths never end.

FRANCIS BAKER (1563),
T. SHEPHERD (1692),
DANIEL BURGESS (1714).

DUTIES OF PASTORS AND CHURCHES.

[Republished, by request, from THE GOSPEL MESSENGER of August, 1890.]

In Elder P. D. Gold's "Treatise on the Book of Joshua," page 126, there are some things which we regard so important for the churches to consider at this time that we feel inclined to give a brief extract through THE MESSENGER. He says: "Under the law the priests of the tribe of Levi had no possession, as did their brethren, but they waited on the altar and lived of the proceeds of the altar, or the gifts of their brethren. They had no inheritance of lands as their brethren, but the Lord was their inheritance. They were not to buy and sell and get gain as their brethren, but they were to serve in holy things and wait at the altar and live of the altar. * * * Priests were not to be vagrants, wandering from house to house and begging for bread or raiment. Their brethren of the other tribes were to help them by doing their duty as the law demanded. 'Do ye not know that they which minister about holy things, live of the things of the temple; and they which wait at the altar are partakers with the altar? Even so, hath the Lord ordained that they which preach the gospel should live of the gospel.' 1 Cor. ix:13. Some seem not to know that they should minister to their preacher of their carnal things. How little of the spirit of the gospel is in a man professing to be a child of God, who never gives of his worldly goods to his pastor? Because preachers who are called of God do not require salaries or money at all for preaching; therefore, some church members never give anything to their pastors, or if they do give it is so small an amount that it is about the same as nothing. Do you not know that this is a shame and a sin to you? Every member of the church should seek earnestly to bear his part in this matter, for if we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things? Remember that your pastor cannot, as you do, engage in worldly business and stay at home and apply himself to labor for money as you do. He must wait on his ministry. He must feed the flock of God

which is among you; that is, he must labor in the midst of the people among whom he lives. For one is not a pastor of churches who spends his time in traveling far away from home. Peter speaks to the elders and tells them to feed the flock of God that is *among* them, and a man not living thus among them, but passing through there, is not their pastor.

"To be a pastor of a church one must live among his people and visit them often and dwell in their midst. To ordain elders in every city embraces this idea. Titus i:5. For these elders reside there or near among the flock to feed them. This is needful for churches, for every church needs a pastor who should feed the flock, taking the oversight not for filthy lucre, but of a ready mind; not for money, but must seek the good of the flock, and when the Chief Shepherd, the Eternal High Priest, comes, they shall receive a crown of glory."

Now, in addition to the above extract, we wish to offer a few thoughts for the consideration of our brethren. Forty-seven years ago last Sunday, which was the fourth Sunday in June, 1890, I took my first text to preach at Mt. Olive (Macon), now Lee County, Ala., of which church I was then a member, and where I continue till this day a member and pastor. And from this long experience with them and among the other twelve churches that I have served as pastor during my ministry, I am more and more convinced of what Elder Gold has written, that every church needs a pastor to dwell among them, else he cannot watch over, care for, and feed the flock of God. It is thus he becomes more intimately connected with them and better acquainted with their daily walks and daily conflicts, temptations, dangers, and trials. This brings him near to them and brings them near to him in all his conflicts for them. "I would," says Paul, "that you knew what great conflict I have for you." Col. ii:1. "I have you in my heart." Phil. 1:7. "As I have said before, that ye are in our hearts to live and die with you." 2 Cor. vii:3. Now this is a close and intimate relation that exists, or should exist, between the church and her pastor. And it imposes reciprocal duties, cares, and responsibilities upon both the church and the pastor that cannot be known or felt to the same extent by those

whose ministerial labors are transient or merely traveling a day here and there among churches already supplied with pastors. And though we are glad to receive these faithful traveling ministers who come in the fulness of the blessing of the gospel of Christ, yet they cannot be so well acquainted with the present necessities of a church and each member thereof as the pastor ought to be who lives among them.

It is one peculiar glory of the gospel that there is something in it adapted to the present wants of every case, and if a pastor of a church is apt to teach, the intimate acquaintance he has with the church and with the peculiar trials of its members will very naturally call forth an exercise of mind upon such portions of the word as are most applicable and suitable to the present needs. In this way he feeds the flock, strengthens the weak, and comforts the feeble-minded.

But let it never be forgotten that there is a duty upon the church to care for her pastor. The pastor has the care of the church in ministering spiritual things, and the church and its members should care for him in ministering as God hath prospered them in temporal things. And how any member can, from year to year, call for and receive the faithful services of God's minister as pastor and never care for his temporal wants or show any proof of willingness to assist him or his family, is a mystery that I am not able to solve.

W. M. MITCHELL.

REMARKS.

It is scriptural and very desirable for every pastor of a church to live among the members of that church, and look after their spiritual interests at all times. But there are about 3,000 Primitive Baptist churches in the United States, and only about 1,500 elders, so that, on an average, one elder has to serve two churches; and many of our elders serve three or four churches; and one, Elder E. E. Lundy, of Wilmington, N. C., serves fourteen churches, quarterly, on and near the coast of North Carolina, and it is said that all the members of his churches live in peace. As in our Lord's ministry, the harvest is great, but the laborers are few, and we should, therefore, pray the Lord of the harvest to send forth laborers into His harvest (Matt. 9:37, 38; Luke 10:2). S. H.

EDITORIAL.

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Parties desiring to communicate with either of the editors of **THE GOSPEL MESSENGER** personally, have their addresses above. All remittances and communications for **THE GOSPEL MESSENGER** should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to **THE GOSPEL MESSENGER**. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., and Elder J. M. Murray, Ellaville, Ga.

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"JERUSALEM: ITS RÉDEMPTION AND FUTURE."

This is the title of a book of 227 clearly printed pages, seven chapters and seventeen illustrations, just printed by The Christian Herald, Bible House, New York City, and sent by this company, postpaid, for one dollar.

It is one of the most interesting and instructive volumes published in many years. It was written by seven different authors, well acquainted with the subject; and it tells not only of Jerusalem before and during and since the great war, but also of the other parts of Palestine, and of the Jewish agricultural colonies and schools, and of the "Eden Land," and of the lands of early Bible history, and gives the key to the World War, and maintains

that Palestine should be held in trust by the nations, especially for the Hebrew people, to whom the Lord gave it in His covenant with Abraham.

We learn, from this valuable work, that in 1878 there were only 30,000 Jews in Palestine, supported mostly by the voluntary offerings of the Jewish world; but that in 1913 there were 150,000, of whom about 80,000 lived in Jerusalem; and that in Judea, Samaria, and Galilee they had founded over 60 colonies, that is, towns with adjacent territory—good buildings, wide streets, schools and hospitals, fields, gardens, and orchards, machine shops and factories, vines, olives, oranges, apricots, roses, geraniums, and other flowers, like rich oases in the desert into which the Turks had converted this goodly land. The old Hebrew tongue was the common language of these colonies, taught and sung in their schools and homes.

But the Germans came, and settled in various parts of Palestine, and intrigued with the Turks, and alienated them from the English, their true friends, and tried to impose the German language on the Jews, and built a large German church-house on Mount Zion, and a German hospital at the Damascus (or northern) gate of Jerusalem, and a sanatorium, called the Augusta Victoria Memorial, on the Mount of Olives, with a large throne-room, in the building, with two thrones, from which the Kaiser and his wife expected to rule the world, and with one of the most powerful of all wireless stations on the top of the sanatorium! The Kaiser, in 1898, entered Jerusalem, on horseback, as a conqueror, the walls having been broken down at the place for his entrance. He visited the licentious and bloody sultan, Abdul Hamid, and kissed him on both his cheeks, and obtained permission to build the Constantinople-Bagdad Railroad, and inveigled the Turks into the war on his side, and designed, through them, to gain possession of western Asia and Egypt and India, and finally of all the world. During the war the Turks, led on by the Germans, robbed, tortured, killed, and deported the Jews, who hailed, with exceeding joy, their British deliverers, under General Allenby, marching humbly on foot through the gates of Jerusalem, December 10, 1917, sharing their own bread with the famished people, and pro-

claiming liberty and justice for all. The English did all they could to relieve the sufferings of the inhabitants, distributed medicine, brought food from Egypt, built good roads, organized a police force, and conveyed pure water from the pools of Solomon into Jerusalem, and placed water-pipes and faucets in the streets.

In Genesis 2:8 Moses says: "The Lord God planted a garden eastward in Eden, and there he put the man whom He had formed." Instead of Eden being a Hebrew word meaning delight, as heretofore thought, it is now believed to be an old Accadian word meaning plain, or plateau, or desert, and this land was east of Palestine, and is thought to have been the plain from Armenia to the Persian Gulf, and in this plain, probably at Qurnah, in Mesopotamia, on the Tigris River, was the garden where Adam and Eve were placed. The summer temperature there now is 130 degrees Fahrenheit in the shade. The Hiddekel River (Gen. 2:14) is believed to be the Tigris. The Pison and the Gihon (Gen. 2:11, 13) may have been rivers afterwards turned into canals. Ur of the Chaldeas (Gen. 11:28, 31), the birthplace of Abraham, is believed to be Mugheir, or the Lower Euphrates, in Mesopotamia, the cradle of the human race.

Jerusalem, on limestone hills, with its limestone houses, streets, and walls, is, says Mr. Theodore Waters (pages 194 and 195), the white city of the world; but for the bright sunshine, it would look like a city enveloped in snow. Never has Jerusalem seemed so happy as since the Turk was driven out, and the people hope that he will never be allowed to come back.

Send one dollar to The Christian Herald, Bible House, New York City, for this most entertaining and valuable book. In this notice I have given only a few of its interesting features.

S. H.

TRIBULATION.

The blessed Saviour told His disciples that in the world they should have tribulation, and they found it true, and the same has been true from then till now as the common heritage of all the dear children of God. It matters not how fortunate they may be, how successful

in the common business affairs of life, blessed with health and worldly treasure, there is always an avenue open for the entrance of affliction and sorrow in some shape or form during the journey of human life. The Lord has testified that in the world they *shall* have tribulation, and they will, in some measure, have tribulation.

It is written that "The days of man's life shall be three-score years and ten; and if by reason of strength they be four-score, yet is their strength labor and sorrow." They cannot outlive the day of trouble.

But, dear children of God, there is a never-failing promise of relief from all these bitter trials, as the prophet David declared by the Holy Ghost, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." The children of God are all righteous; they are made so by the righteousness of Jesus, which is imputed to them, and given them in Him; for it is by the obedience of Christ that they are made righteous. Yet in the natural kingdom, as the descendants of Adam, they are all like other people—all sinners, corrupt and depraved. The longer they live in the flesh and the more they learn of themselves, the more they see in themselves to condemn and the less to commend, and the more they discover their impotence to recover themselves from the power of sin and Satan. Nevertheless, they hate sin in all its forms and effects, and would grow out of it if they could, but cannot. The motions of sin are there to stay until the body dies and the spirit returns to God who gave it; then the conflict will end, and "we will wait until Jesus comes, and then will we all go home."

My sight fails, and I am forced to stop my effort to write with the precious words of Jesus—"Be of good cheer, for I have overcome the world."

J. E. W. H.

"WORK WHILE IT IS DAY."

"Work while it is day, for the night cometh when no man can work."

The above words were spoken by the Lord, and addressed to His disciples, and apply to all the qualified subjects of the gospel day and age, who have been favored

with the true light to guide them in the service of God. This gospel day is as long to each one as they live upon the earth as qualified subjects of this blessed, bright, and holy day. The Son of Righteousness had come to His own people and gathered a few of them unto Himself; had revealed to them His personal identity, and put His love in their hearts, and was now teaching them to observe their duties and obligations to Himself and to one another. These disciples were being drawn and led to follow Jesus, and were instructed by Him ever in both, by precept and example, that they were not called to a day of idleness and sensual pleasure, but to suffer with Him the painful life of active obedience consequent to a faithful and constant discipleship. They were blessed by the first rays of the true light that lighteth every man that cometh into the world, or gospel kingdom, which to them only was light, for all other people put light for darkness. So in the dawning of this glorious day the Lord said to His disciples, Work while it is day, for the night cometh when no man can work. This is a day which the Lord hath made; let us rejoice and be glad in it. (I have to quote from memory, and cannot see well enough to read.) Work? Yes, *work!*

One of old asked the Saviour, saying, "What shall I do that I might work the works of God?" to which He replied, This is the work of God, "That ye believe on Him whom He hath sent." Faith in Jesus Christ is the gift of God, and the grand prerequisite to all acceptable service unto Him, for "without faith it is impossible to please Him." Therefore none but those who have the gift of faith are included in the text. Some inquired of John the Baptist what they should do, and he said unto them, Let him that hath two coats impart to him that hath none, and him that hath meat, let him do likewise. How little this divine instruction is practiced! or, in other words, How little evidence is seen of a genuine faith in Christ! "God is not unrighteous to forget your work of faith, and labor of love in the Lord Jesus Christ." Faith is an active principle; it works by love, purifies the heart, and overcomes the world. "Where is your faith?" As to the day in which the people of God are required to work, it is all our lifetime, from our spiritual birth until we sink down into physical death.

The apostle says: "God is not unrighteous to forget your work and labor of love which you have shown toward His name in that ye have ministered to the saints, and do minister, and I desire that every one of you do continue unto the full assurance of hope unto the end." These are some of the works which we shall attend to diligently during this blessed gospel day; for the weight of death will surely come when this opportunity will end. We can not neglect our works here and finish them in the world to come, but they are to be wrought in this world.

Again, the apostles testify that the children of God are not of the night nor of darkness, and they are admonished to walk as children of light; and our blessed Saviour taught His early disciples, who were subjects of the kingdom of light and glory, to let their light so shine that it might be seen of others as an example of true piety and good works, that the light which is in them might not be darkness.

The religious world is trying to do works which are not nor never were required of mankind, to purify and save the souls of poor, fallen, depraved sinners for whom they say Christ died, but cannot save without their consent and other conditions, performed by them. But the testimony of God is plain and positive, that salvation is by free, sovereign grace alone, to the exclusion of the works of the subject, whether wrought by them in the daytime or in the night, in the light of human wisdom or in heathen darkness.

"Wherefore," says Paul, "Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." 1 Cor., 15th chapter.

J. E. W. H.

IMPOSSIBLE.

The question was once asked, "Who then can be saved?" Jesus said, "With man it is impossible." The subject of salvation is the greatest and most important which the mind of man can investigate. Everything of an earthly nature is but trash and is worthless. We may gain wealth and be lauded to the skies as great in the eyes of the world, but human riches and greatness will

all soon perish. The great concern should be, how poor sinners are saved? This should be a personal matter, Will heaven be my home? When we examine man and see how corrupt from head to foot, and every imagination of the thoughts of his heart is evil, and that continually, well may the question be asked, "Who then can be saved?" Jesus did not say the infant can be saved on account of its infantile purity, the idiot on account of ignorance, or the adult for keeping the law. Jesus says, "With man (any human being, regardless of what they are or do) it is impossible" for man or any human being to save himself. All the institutions of the world, all the preachers combined, and all the wealth of this world cannot save one person. All are under sin whether rich or poor, the adult or infant, wise or unwise, the wicked or the moralist. Were it possible for what man is or what he can do to save him, that would eliminate the necessity of grace. It is impossible for man to come to Jesus except the Father draws him. It is impossible for him to will himself into favor with God. "Ye will not come to me that ye might have life," showing that man in nature has no will to come to Jesus. Paul says, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost." Man is a corrupt tree. Jesus says, "A corrupt tree CANNOT bring forth good fruit. Make the tree good and his fruit will be good." If the tree is not *made* good his fruit will never be good. Hence the tree does not produce good fruit in order to be a good tree, but the tree must first be changed—*made* good—before it can produce good fruit. The tree (sinner) is passive in being *made* good. Man in nature is in the flesh. Paul says, "They that are in the flesh cannot please God." If the alien is saved for what he does it is for displeasing God or works of unrighteousness. But the Apostle says, "By grace are ye saved, through faith and that not of yourselves, it is the gift of God, not of works lest any man should boast." Hence it is not of works of obedience or disobedience, but by grace that we are saved. Again he says, "For we are His workmanship created in Christ Jesus unto good works which God hath before

ordained that we should walk in them." These good works are ordained of God and are authorized in the Bible, and Jesus says, "Teaching them to observe all things whatsoever I have commanded." The Apostle says the Scriptures perfectly and thoroughly furnish the man of God unto all good works. Hence we conclude that all works not authorized in the Scriptures, or not ordained of God, are evil works, they are of man and God's people should let them alone. This is why our people have so rigidly opposed all man-made institutions as auxiliaries to the Church, such as Boards, Conventions, Theological Schools, Sunday Schools, musical instruments in worship, oath-bound religious societies, and all other so-called religious societies which are of the world, loved and endorsed by the carnal mind which is enmity against God and not subject to the law of God, neither indeed can be. We are called fogies and behind the times because we are satisfied with the goodness of the Lord's house and accept nothing without a Thus saith the Lord. All such things are plants which our heavenly Father hath not planted, and shall come to naught and be rooted up. They cannot live in the Church of God which kingdom is not of this world. We insist that it is utterly impossible for any human being, through any or all of these agencies, to prepare a soul for heaven. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." He further declares: "I am God, and beside me there is no Saviour." We believe the above declaration with all the power of our souls, and that His own arm brought salvation. When the Saviour was on earth those who by faith went to Jesus knew that with man it was impossible to be healed, but Jesus could. Lazarus was dead and it was impossible for him or any other human being to resurrect him, but Jesus could raise him. It is impossible for man to justify himself, or the guilty to make himself innocent, or for man to redeem himself, or atone for his own sins, or to be saved by the moral or ceremonial law; but all of our iniquity was laid upon Jesus who was mighty and able to save. He bore our sins in His own body. He suffered the just for the unjust that He might bring us to God. He put away our sins by the sacrifice of Himself. It is of Him we are

in Christ Jesus who of God is made unto us wisdom, righteousness, sanctification, and redemption. He is mighty and able to save. We are justified freely by His grace through the redemption that is in Christ Jesus. What a blessed and an all-powerful Saviour we have! He loved sinners, saved them, and called them with an holy calling not according to their works, but according to His purpose and grace given them in Christ Jesus before the world began. Poor, hungering, thirsting, mourning, trembling souls, your salvation is sure in Jesus Christ, your Husband, Head, and Surety.

L. H.

THE OLD WAY OF CHRIST IS THE BEST.

We are called "Old Baptists," "Primitive Baptists," because we seek to maintain the doctrine and practice of our people. I have seriously sought to teach our people this way. I have observed a progressive spirit rising up among us, from time to time, urging that we can safely get out of the "old ruts" in many things; but this progressive spirit is a conforming to this world, and is encouraged by the world. "Be not conformed to this world." I do not believe it is a cranky, foolish spirit in us that looks on progression among our people as dangerous to the principles of our people. It is urged that Primitive Baptists may as well have modern improvements in worship as not—that we have as good right to these things as any one; but when we install all the modern churches' usages, are we Primitive Baptists, or would we be Primitives with all the modern customs used among us? If we desire to hold to the doctrine of Primitives, should we not look with jealousy on what is called modern usages among our people? If we had not opposed them in the division with the Campbellites, where would be our plain meetings, our old-fashioned meetings? Had no one stood for primitive customs in the division with the Missionaries, would there be any Primitive Baptists now? I have been among our people fifty years, and have seen a progressive spirit rise up more than once, and have noticed how the world favors a progressive spirit among us, and gives the progressives all the advantages it can. If no one had urged this progres-

sive spirit among us in the last fifty years, we would now be united Primitive Baptists, as one man together standing for what "Primitive Baptist" means. How good and pleasant it would be to have it so, and if we would now all come together on the old path, and bury the past, and henceforth live together in love "How good it would be!" Love one another, and forgive one another, and labor in love to encourage our churches. When division is in our midst it is hard to remove it. It is not common to see strife get less, but it is often the other way. "If any man have not the Spirit of Christ, he is none of His." We need the Spirit of Christ so that we can love and forgive one another. It would not be a serious innovation to urge that we pray more and live more godly in this world. If some dear Elder would rise, pleading for more prayer and deeper humility among us, it would not do harm. I would welcome such a man in my home and churches. It would do more good than to plead for the organ or any other innovation.

I read with sorrow of the death of Elder Morris. I never met him, but I loved him. I regret that Elder Henderson is aged, and Elder R. W. Thompson and myself and many others among us are white with years, and all of us will soon be called home. Our young Elders need to be humble and trustful; but I believe the Lord will provide the Church with men that will cry aloud and spare not, and will enable them to be faithful to the end. We will not be losers in death. "Better is the day of one's death than the day of his birth." "To be with Christ is best"; and I find a willingness to go hence more than usual. Till we are called home, let us try to be "peace-makers."

I wish our brethren would seek some method by which division could be overcome and strife put away. Division is a serious thing; we are to mark them that cause it. We must be faithful, and contend earnestly for truth, but let us do so in love. Possibly Elder Hassell could give light on this important subject. J. H. O.

REMARKS.

I know of no better way to unite all the children of God than for them to sit at the feet of the Lord Jesus, in His Spirit of reverence, humility, simplicity, unselfish-

ness, and love, and to learn of Him, and to follow Him in all His perfect teachings, practices, and ordinances. Then we would be manifestly the One Body of which Christ is the One Head, and we would prove that the Father sent His Son into the world to save sinners, and that we are indeed His disciples (Eph. 1:22, 23; 4:1-6; John 17:20, 21; 13:34, 35). This would glorify God, and benefit mankind far more than all the religious inventions of Rome and her daughters.

S. H.

“DRAWING ON IMAGINATION.”

Taking exception to the quotation I made in the January MESSENGER from a Methodist Bishop, a Methodist gentleman has written Brother Hassell as follows concerning it:

“Will you kindly give me your authority for above? It is unthinkable that a Bishop of the Methodist Church could have used such language in the connection and conveying the idea brought out in the quotation given above. Mr. Stewart must have drawn very largely on his imagination when he wrote the above; and it was an oversight, I am confident, on your part to have permitted the letter to have appeared in your publication without remarks correcting the error. That the quotation conveys an entirely erroneous impression of the teachings of the Methodist Church is certainly well known to you.” The quotation from the Methodist Bishop reads thus: “The Sunday School is the foundation of Christianity.”

The above quotation may be found in the Birmingham *Age-Herald* for November 17, 1918. Reporting what they considered the great works of said Bishop and some of his sentiments, the publishers of the paper said: “He has devoted a large part of his life to Sunday School work, BELIEVING IT TO BE THE FOUNDATION OF THE CHURCH.”

Having furnished the required authority for my quotation, I trust our Methodist critic will excuse me for the quotation and remember that instead of drawing upon my imagination I was merely drawing upon the record; but I am sure that the Bishop, in asserting that “the Sunday School is the foundation of Christianity” was

"drawing very largely upon his imagination," because Church History and the religious literature of the day show that no such institution as Sunday Schools existed before 1781, when it was started by Robert Raikes, an Episcopalian, of Gloucester, England. And where, but in the imagination of man, could such an idea as that this little human institution is the foundation of Christianity, or of the church, originate? for if such a thing could be proven, it would prove that Christianity or the church was without a foundation for 1781 years—until Robert Raikes came along with his Sunday School.

As we go along, let us listen to the teaching of one of God's eminent servants (Paul) concerning the imaginations and high things of men: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God [down goes the Bishop's foundation of Christianity and imagination, S.], and bringing into captivity every thought to the OBEDIENCE OF CHRIST." 2 Cor. 10:4, 5. Amen! Blessed Saviour! Adored be thy blessed and holy name forever! For in that great scheme of Christianity originating with God in eternity, Christ and His obedience is everything, and man, his wisdom, righteousness, and inventions is nothing and less than nothing and vanity. The knowledge of God teaches thus: "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. Paul told the Ephesian church that they were "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2:20. "Thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious stone, a sure foundation: he that believeth shall not make haste." Is. 28:16.

Jesus said: "Thou art Peter, and upon this rock [himself] I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18. So we see that the "knowledge of God" as revealed in the Scriptures does completely cast down and annihilate every imagination and high thing that exalts itself against it, and of old a servant of God said: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Is. 8:20.

But I will here add, that the Bishop is not alone in his exalted opinion of Sunday Schools, for another one of the popular teachers of the day says: "The Sunday School is one of the strong arms of the church; the right hand that grasps and wields the sword of the Spirit to cut down error and slay sin." And still another says: "The Sunday School stands for *reformation, information, inspiration, and regeneration.*" Now let us listen to what a certain D.D. tells us about the fruit, result, etc., of Sunday teaching and the like. Listen: "We illustrate this point by relating the substance of a conversation which we once had with a rather sprightly boy who was a pupil in one of our city Sunday Schools. After learning his age, which was some 12 or 13 years, we asked him how long he expected to live. He replied that he did not know. Are you ready for death when it shall come? No, sir. Is there any way of getting ready for it? we asked. Yes, sir; I must get converted, was the reply. And how are you to be converted? Just go up to the mourners' bench, sir, and let the preacher pray for me. Will this be sure to bring on conversion? Oh yes, sir, said the boy, with the utmost confidence, and in the manner of one who had never entertained the slightest doubt of the efficacy of this sovereign specific. Upon further conversation with this boy we found him utterly ignorant of his condition as a sinner in the sight of God, and in the light of conscience, and entirely satisfied with his manner of life, which he did not seem to think capable of improvement. Conversion with him was a purely formal affair, and involved nothing more than submitting to certain manipulations of the omnipotent preacher, to be performed at a certain bench set apart for the purpose."—J. C. Hiden, D.D., in *weekly Age-Herald* for April or May, 1910—a New School Baptist.

Here we have a report by a competent witness of the teaching and practical results of Sunday Schools and protracted meetings, and what a shameful reflection it is upon this age and generation, for it shows that this 12 or 13-year-old boy and Sunday School scholar and church-goer was as ignorant of the truth and true Bible teaching as a Hottentot. No wonder then that Mr. C. L. Chilton, an able Methodist preacher of this State, declared that the modern up-to-date Sunday School is one of the

veriest humbugs of the land," and yet, all the power of the popular religious teachers, together with the approval of the State and national officials of this nation are exerted to bring old and young—everybody, if possible, under the teaching, influence, and into membership of this popular human institution. For more about Sunday Schools, and our objections to them, see GOSPEL MESSENGER for April, 1917.

I like the way the Methodist Article of Religion reads concerning the Scriptures, to wit: "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

And again, I love to repeat the language of that great Methodist theologian, Richard Watson, who said: "True and saving faith acknowledges on earth, as it will be perpetually acknowledged in heaven, that the whole salvation of sinful man, from the beginning to the last degree thereof, whereof there shall be no end, is from God's freest love, Christ's merit and intercession, His own gracious promise, and the power of His only Holy Spirit."

G. W. STEWART.

SCRIPTURAL REFUTATION OF ARMINIANISM. No. 3.

"And God looked upon the children of Israel, and God had respect unto them." Exod. 2:25.

"And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters, for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." Ex. 3:7, 8.

"And thou [Moses] shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first-born; and I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy first-born." Ex. 4:22, 23.

"And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage, and I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the bondage of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments; and I will take you to me as a people, and I will be to you a God, and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob, and I will give it you for an heritage; I am the Lord." Ex. 6:5-8.

"And the Lord said unto Moses, stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven, and there was a thick darkness in all the land of Egypt three days; they saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings." Ex. 10:21-23.

"And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt, and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill, and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know that the Lord doth put a difference between the Egyptians and Israel." Ex. 11:4-7.

"And the Lord went before them [the Israelites] by day in a pillar of cloud, to lead them away, and by night in a pillar of fire, to give them light, to go by day and night; He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." Ex. 13:21, 22.

"And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which He will show you today; for the Egyptians whom ye have seen

today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace." "And the angel of the Lord which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these, so that the one came not near the other all the night." "Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore." Ex. 14:13, 14, 19, 20, 30.

"Then sang Moses and the children of Israel this song unto the Lord, and spoke, saying, I will sing unto the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea. The Lord is my strength and song, and He is become my salvation. The enemy said, I will pursue, I will overtake, I will divide the spoil. Thou didst blow with Thy wind, the sea covered them; they sank as lead in the mighty waters. Thou in Thy mercy hast led forth the people which Thou hast redeemed; Thou hast guided them in Thy strength unto Thy holy habitation. Sorrow shall take hold on the inhabitants of Palestine; all the inhabitants of Canaan shall melt away. Thou shalt bring Thy people in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the Sanctuary, O Lord, which Thy hands have established. The Lord shall reign for ever and ever." Exod. 15.

S. H.

QUESTIONS AND ANSWERS.

- Q. Why was it wrong for Asa, king of Judah, to apply to the physicians when he was diseased in his feet (2 Chron. 16:12, 13)? A. Because, at the same time, he "sought not to the Lord" (2 Chron. 16:14), but relied solely on the physicians to heal him. The Lord taught him the vanity of confidence in the creature, and not in the Creator, and let him die. In the early part of his reign, when attacked by a million Ethiopians, he cried to the Lord, who gave him the victory over them (2 Chron. 14:9-15). But afterwards, when attacked by

Baasha, king of Israel, instead of again crying to the Lord for deliverance, he sent silver and gold out of the temple and his palace, to get help from Benhadad, king of Syria, for which the prophet Hanani rebuked him, and this made him so angry that he put the prophet in a prison house (or house of stocks), twisting and torturing the feet of the faithful servant of God, for which sin the Lord justly afflicted him in his feet unto death (2 Chron. 16:1-14).

2. Q. What Greek word is *regenerate* translated from, and what does it mean? A. *Paliggenesia* is translated *regeneration* in Matt. 19:28, where it means the new creation of the earth at Christ's second personal coming; and in Titus 3:5, where it means the new creation of a sinner, in his spirit, by Christ's Holy Spirit. The verb *gennao* (in John 1:13, 3:3, 5, 6, 7, 8; 1 John 5:1) means to *beget*, to *produce*, to impart life to; and, when God, by His Spirit, is the actor, it means to give the beginning of spiritual, or divine, or eternal life to. The Divine Spirit is the direct and only actor in this work; and the spirit of the sinner is the passive recipient of this work (John 3:6; Rom. 2:29).

3. Q. Is it gospel order for a majority of a Church to expel a minority, and to pass a resolution of non-fellowship against all the sisters who stand in sentiment with the expelled brethren because they could not surrender their convictions in the call of a pastor? A. I do not think it gospel order.

4. Q. How much ought a Church to pay her pastor, whose membership is there, and who lives half a mile from the Church, and preaches there only one Saturday and Sunday in each month, and who never visits his brethren and sisters even when they are sick? A. Such a minister seems to be a *pastor* only in name, and to deserve very little from his Church. A pastor should lovingly and freely minister, in spiritual things, to his members, both publicly and privately; and they should lovingly and freely minister of their carnal things to him.

5. Q. Is it right for a deacon or member of a Church to invite a worldly and criminal person, who hates the truth, to aid us in singing in public worship? A. Certainly not, for it would be a mockery of Divine worship.

EXTRACTS.

GLENWOOD, ALA., January 23, 1919.

DEAR BROTHER HASSELL:—I am sending herewith an article for publication, if approved by you. It was the best I could do, and I have delayed to send it, feeling that it will prove worthless to your readers and trouble to you. I am able to sit up most of the time, and walk about the house and yard at intervals. My sight is better, but my hearing is dull. Today brings the 80th anniversary of my natural birth. I wonder why I have been spared to live so long on the Lord's footstool. Hope you and loved ones are well.

Pray for me.

Yours as ever,

J. E. W. HENDERSON.

601 EAST MAIN ST., WASHINGTON, N. C., January 15, 1919.

Elder Sylvester Hassell—

MY VERY DEAR BROTHER:—Again it has come into my mind to write for THE GOSPEL MESSENGER, and it is with much fear and trembling I assure you that I make the attempt. The words that are on my mind are these: "Yea though He slay me, yet will I trust in Him." And it comes whom beside can I trust but Him; and I have found by experience that when living in disobedience that there was no spirit of trust in me, and we, like our Captain (though He was not a sinner), learn obedience by the things which we suffer. Oh! sin, that dreadful monster, sin, what a curse thou hast brought in. I long, it seems to me, to be more like my Saviour, but it seems to me I get farther and farther from it every day I live. I've had troubles and sorrows since I could remember. They are of a different nature from time to time, and sometimes they would seem greater than I could bear, but when I look back over them all, it seems to me that I can see that I trusted in the Lord, and He gave me strength to bear them. and when he had accomplished His purpose with them, He in His great mercy delivered me, and "Yea, though He slay me, yet will I trust in Him."

Submitted in love,

BETTIE Z. WHITLEY.

OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.—Rev. xiv. 13.

J. R. EDWARDS.

Brother Edwards was born October 8, 1849, and departed this life August 15, 1918. He joined the Primitive Baptist Church of Christ at County Line. Heard County, Ga., in August, 1886, and was baptized by Elder J. T. Satterwhite. On December 22, 1876, he was married to Miss Ludia Woodall. Brother Edwards was a quiet, unassuming man. His deportment was as good as I ever knew; everybody loved Uncle Bob. He dearly loved his Church. Although he was a weak man physically, he was always busy and always provided well and honorably for his wife. He and his wife were very affectionate to each other. He was a man that would be imposed on and not resent

it. The poor writer visited him some in his last sickness, and on some occasions I would try in my weak way to exercise, and in our attempts he was much affected. He said that he was completely cut off from the world; that he did not mind to leave this world, but that he hated to leave his dear wife and his Church and his brethren and connections generally; but that there was something better for him in the bright beyond. I never saw a man that I loved better, but we will never see him in this life any more. It seems sad, but we must be submissive, for we would have kept him with us if we could, but his Father called, "Come home." His body rests in the cemetery at Lebanon Church, and our God is taking care of his spirit; and in the morning of the glorious resurrection his soul and body will be united again and will come forth in the likeness of Jesus; and he, together with all the blood-washed throng, will be carried home to glory with a shout of glorious triumph, and will be gathered around the great white throne, there to sing praises unto our God throughout an endless eternity.

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

LA GRANGE, GA.

W. F. ADAMS.

MRS. ELIZABETH GRIGGS.

Mrs. Griggs was born April 29, 1850. She joined the Primitive Baptist Church of Christ at County Line, Heard County, Ga., in 1874, and was baptized by Elder A. B. Whatley. In the year 1894 she was married to Brother C. E. Griggs, which union was a union indeed; for twenty-four years they lived happily together. Sister Griggs loved the Lord for what he had done for her. While others minded necessary domestic duties she, like Mary, chose the better part. She was faithful to her Church meetings. She delighted in the service of the Lord. She was a sweet singer. It is the lot of the poor humble writer to lead in the songs at our Church, and she was such a great help—her voice so clear and spiritual. I believe she sang with the spirit and understanding. Oh! how we do miss her, not only in church, but in the home and community. Everybody loved Sister Lizzie. Her seat is vacant, and we miss her. She departed this life April 27, 1918, and was laid to rest in the cemetery at Lebanon Church the following day, in the presence of a concourse of sorrowing relatives and friends, there to wait in sleeping dust the coming back to earth of our Saviour to gather up His jewels, at which time her sleeping body will be quickened, and her immortal spirit will be reunited to it and will come forth in the likeness of her blessed Lord and Saviour. What a glorious thought! Let me say to her brother and sisters in the flesh, Would you bring her back here? No, you would not; but you would say, Thy will, Oh Lord, and not mine, be done. Let us not mourn as though we had no hope; but let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our hope and faith, who will keep us unto the perfect day, to be gathered together in that sweet and bright beyond where sorrow is not known.

"In heaven above, where all is love,
There'll be no sorrow there."

LA GRANGE, GA.

W. F. ADAMS.

MRS. LACY SMITH.

Whereas an allwise, omnipotent Father, in His providence, has removed from our midst a beloved daughter, sister, wife, and mother, Mrs. Lacy Smith, whom to know was to love; and whereas Brother Sparks and family have lost one whose place it is impossible to fill, and by reason of a vacant chair in their home there is sadness in the hearts of all in the home and in the homes of all that knew her:

Resolved, That while Mr. Lacy Smith has lost a faithful and devoted wife, there is a deep feeling of sorrow in our hearts, because of the grief that has come over him. And while we bow in humble submission to the will of our heavenly Father, who doeth all things well, we deeply sympathize with the sorrowing family in their bereavement; and we remind them that He who tempers the wind to the shorn lamb looks down with infinite compassion upon the bereaved in the home.

Resolved, That in extending our sympathy to each family we do it with the belief that the beloved wife, daughter, and mother has gone to her just reward, awaiting our coming. Be it further

Resolved, That we express our deep sympathy with the sweet child she has left, and ask our heavenly Father to bless it, and to hold His loving arms around it.

May God bless you, is the prayer of a brother and friend.

LOVELADY, TEXAS.

F. L. TIPTON.

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Vol. 41

No. 4

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



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APRIL, 1919.



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The Gospel Messenger

APRIL, 1919

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 41

WILLIAMSTON, N. C., APRIL, 1919.

No. 4

THE LAST DAY.

2 Tim. 1:18.

Great Judge of all! that day will come
When mortals must receive their doom;
O hear our cry, and grant we may
Of Thee find mercy in that day.

The wicked tremble, saints rejoice,
One dreads, the other loves the voice;
The wicked fear, believers sing
The coming of their God and King.

Think, O my soul, thou must appear,
And pass the judgment at this bar;
What now does God and conscience say—
Wilt thou find mercy in that day?

Dost thou, by faith, to Jesus flee?
Is His dear image stamped on thee?
If so, let nothing thee dismay,
Thou shalt find mercy in that day.

Eternal Judge! Almighty Lord!
Send home and bless Thy solemn word;
And O that we poor sinners may
Of Thee find mercy in that day.

SAMUEL MEDLEY (1789).

EXPERIENCE.

IOLA, TEXAS.

DEAR BROTHER SYLVESTER HASSELL:—If you will allow me space in THE MESSENGER, I feel a desire to express my love towards the brethren and sisters for their kindness towards me in permitting a poor sinner, as I feel to be, to join the blessed Church, the Primitive Baptist. I have been thinking some time I would write you my experience, and in my poor weak way I will try and tell some of the good Lord's dealings with me. I have loved the dear Old Baptists ever since I was a child, and, at the age of 15 years, I was taken sick; I felt like I was going to die, and while lying on my bed I saw what a sinner I was, and felt like if I died in that condition I was lost. I had my mind made up to join the Church at the next meeting, but when I was well I began to think more seriously about it. I thought Baptist people always related an experience, and I knew I had none to tell, and I thought maybe I was too young and felt too mean to join with such good people, so I tried to get it off my mind. I went on feeling too unworthy to join. In the year 1903 I went to meeting, they had communion; I could hardly keep from going up and joining, but felt not good enough to join with them. How burdened I was at times! I felt so miserable, and would try to pray to the dear Lord to be merciful to me, a poor sinner. I went on this way for about two years, and again I was taken sick, and I felt the burden of my sins more than I ever felt them. I would try to pray; all I could say was, "O Lord, have mercy on me, and show me what I must do!" I made up my mind once more to join the dear Baptists if they would take me, and it seemed like my burden left me. I felt so happy; everything seemed different. I felt like praising the dear Lord, felt like I never would be burdened again. But oh! I was mistaken, for I have had trials and troubles since. I went and joined the Church that doesn't believe in organized Associations; I stayed with that Church ten years, and I decided I would go and join the Association Baptists. I joined the third Sunday in September, 1914. I went up and gave Brother Holloman my hand. But oh! how could they take me with so

little to say; my heart was so full I just couldn't talk. I do love to hear the dear Baptists bless God's Holy Name and sing and praise our dear Lord. This is a poor experience. I cannot tell all the dear Lord has done for unworthy me. He has blessed me in many ways. If I am saved it is through the mercy of our dear Saviour.

MRS. EDNA CARROLL.

BROTHER HASSELL:—Sister Carroll had written her experience, but was taken sick and died before she could send it off; so at the request of her companion I am sending the experience, together with her obituary, to be printed in THE GOSPEL MESSENGER.

MRS. A. B. DUDLEY.

Iola, Texas.

PERFECTION OF THE DOCTRINE AND PRACTICE OF CHRIST.

ATLANTIC, N. C., February 4, 1919.

DEAR BROTHER HASSELL—

THE GOSPEL MESSENGER for February came yesterday, and I have read your two short editorials, Elder G. W. Stewart's, and the short letter of Brother V. D. Mitchell's.

Those are surely good articles. Just the kernel of the nut with the shell and chaff all taken away.

I feel glad that the Lord has witnesses who will boldly yet humbly contend for the truth in righteousness. The good and true doctrine of God, our Saviour, is all that can possibly do the Church any good, and why should any of us wish for anything more?

"The Lord reigneth" was a favorite comfort with David. It must be so with every child of God who is clothed and in his right mind. To mix up and mingle with Arminians in funerals, secret societies, and the thousand and one ways which they so wily invent and lay to ensnare the unsuspecting child of God cannot be to the praise of Him who loved us and gave Himself for us.

If they believe and love the truth, let them lay off the garments of seeking popularity, and come in at the door,

and dwell alone with the children of God. God has called them out from among men and told them, "Ye are not of the world, for I have chosen you out of the world." Thus by the choice of God they are separated from the world. Then, if they find in themselves a disposition to partake of these worldly things which were invented by men, they may know they are of the flesh. Then to follow those inclinations is to follow the fleshly or carnal mind, which is not subject to the law of God—neither indeed can it be.

When the Lord calls His people out of the world He calls them to a high and holy plain—one which the carnal mind cannot know. For one to live unto God and to respect the high and holy calling of which he has been made a partaker, he must abstain from such things as the world calls "Progressive."

The way and the works of God are perfect. That which is perfect cannot progress. Therefore if it moves any way it must be to move backward, to retrograde. Therefore, I conclude that those who do not mix up with worldly religion in funerals, protracted meetings, love-feasts, secret societies, whether bound by oath or obligation of honor or otherwise, are the only people who are living up to the light of the gospel day. All this other stuff is going back to the days of legalism and bondage. To believe the truth is freedom; for, if you believe the truth, the truth shall make you free. Free from all this worldly stuff and the dictations of the carnal mind, which wants to be "up with the ways of the progressive element."

Crucifixion is a hard death, but, if we would live with Christ, we must be crucified with Him. Crucify the flesh with the affections and the lusts thereof. "Be ye steadfast, unmovable; always abounding in the work of the Lord."

Your brother, I hope,

L. H. HARDY.

THE LORD CARES LOVINGLY FOR HIS CHILDREN.

ROBERSONVILLE, N. C., December 31, 1918.

DEAR BROTHER HASSELL:—This is the last day of the year. I used to make resolutions for the New Year to do better, but finding myself unable to even know my duty, much less to perform it either naturally or spiritually without God's help, I only hope to trust Him for the future as He has been so merciful in the past. "For a small moment He seems to forsake us, but with great mercies He gathers us." This has been the most trying, strenuous year in the history of our nation. We have been kept from falling into the hands of a most barbarous people, for which we feel grateful but unworthy. Some time ago I was thinking, what is life any way? and very suddenly some still small voice replied, "Your life is hid with Christ in God."

Our faith should enable us to consider eternal instead of temporal things that perish with the using. If we endure till the end a crown of life is promised us, and God is never slack concerning His promises. But oh my slackness and leanness! which causes me to mourn, and I find myself questioning God concerning these things, and why should I be so cast down. I have been in darkness so long until a few weeks ago, one night, these words from the twenty-seventh Psalm were presented with much force and consolation, "*For in time of trouble He shall hide me in His pavilion.*" I was not at all familiar with this Scripture, and tried to leave off part of it. I could not see so much in it at first, but sometimes now I am blessed to meditate upon it with much beauty and sweetness. When God takes us into His care He entertains us royally, more than any creature can do. Yes, He takes us to His banqueting house where the banner over us is love, clothes us with a robe of righteousness, bedecks us with jewels such as monarchs never wear, puts upon us the helmet of salvation, arms us with the Christian virtues, that we may say, as Paul, "We have fought a good fight." We are shod with the preparation of the gospel of peace that we may walk and not faint, run and not be weary." This banqueting hall is deco-

rated with apples of gold in pictures of silver"—yes, words fitly spoken in due season from Jesus, and the food is heavenly manna prepared by God, and served to us by His ministering angels. This hall is illuminated by the Sun of righteousness. He comes with the oil of gladness to anoint our heads. "He restoreth my soul; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." After God has hid me in His pavilion, and led me into His banqueting hall, and fed me this heavenly food, this should not be without good results, but should enable me to press onward with strength and fortitude toward the mark for the prize of the high calling of God in Christ Jesus, ever looking unto Him who is the author and finisher of our faith. It should produce the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, to His honor and glory.

After I have been kept so tenderly under the shadow of His wing in this lovely pavilion of the Lord, and fed on His heavenly manna, I should try to thank, honor, and adore Him, and be obedient to His commands; but I feel that I am vile and unfaithful, ungrateful and unrighteous. How merciful God is, and not only to me but to our whole nation in so many ways! How good it would be if all of us could enumerate our blessings, or consider them even in the hours of great suffering, as our dear sister (Mrs. M. J. Ward), who has recently passed from this world, and has no doubt realized to the full what we can only hope for as long as we remain in the flesh. In her last sufferings she had God's presence. I enjoyed some sweet spiritual talks with her. I told her that her "strength was made perfect in weakness." Then, if this is so, why should I find myself craving physical strength above all things? Sometimes I can say with the poet:

"Whatever Thou deniest, O give me Thy grace,
The Spirit's sure witness and smiles of Thy face."

After being in the waste, howling wilderness so long, it's good to be led into God's pavilion, and to partake of the holy manna, and drink water from the fountain of God's love! I wish it could be His will to keep me there, but we know not what to pray for, but "the Spirit maketh

intercession for us with groanings which cannot be uttered." If we did not get into darkness, we could not enjoy the light; and, if we did not have a famine of soul, how could we enjoy to the full such heavenly feasts?

Unworthily your sister in hope,

SUE MOORE.

WORDS OF COMMENDATION.

WEST POINT, GA., February 28, 1919.

Appreciating the fact of the difficulties incumbent upon those who are engaged in sending out a Primitive Baptist periodical, knowing the meagre remuneration of such an undertaking, and especially at this time, when everything is so out of joint in a financial way, I felt that I wanted to increase my part of the subscription a little in aid of the good work I feel you are doing. As the years pass on, and THE MESSENGER continues to come to my address, I feel more and more appreciative of the fact that the periodical has such an able corps of editors, all of whom I love for the work's sake. And yet when I remember the fact that they are all growing old and will in a few years, at most, be called from hence, the thought is one of sadness, and we are made to wonder whom the mantle will fall on, and if, indeed, we can ever see the editorial staff composed of another group of men as strong, wise, godly, and faithful to the Cause as the present ones are.

THE MESSENGER, now in its forty-first year, has been of much comfort to the poor and afflicted saints of God; but I believe it is more precious to many now than ever before, for its strong defense of the gospel truth. THE MESSENGER has had many trying times to pass through, doubtless; and now, it appears to me, that perilous times are upon us, and especially so in regard to the Church—the dear old Church we so much love. But I try to hope, trust, and pray that Israel will be saved. Knowing, as I do, that the evening of life is upon you, I cannot, as some, say that I hope you may be spared many years yet to go on in the work you are doing, but I feel sure that the faithful will be sustained in their efforts to walk in righteousness.

May His mercies ever be showered upon you is my prayer.

J. F. McGINTY.

EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., and Elder J. M. Murray, Ellaville, Ga.

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THREE OF THE GREATEST DANGERS TO THE WELFARE OF THE HUMAN RACE.

The first of these dangers that I will mention is German Infidelity, which has for more than a hundred years done its utmost to destroy the Bible, and, during the last four years, to conquer or destroy nearly all mankind. As Rationalism, or so-called, but miscalled, "Higher Criticism," it has denied the Divine inspiration and infallibility of the Old and New Testament Scripture, substituting carnal reason for spiritual faith, nature for God, evolution for creation, contradicting the Three-Oneness of God, the deity, incarnation, atonement, resurrection, ascension, and the return of the Son of God to earth to raise the dead and judge the world in right-

eousness; the personality and deity and omnipotence of the Holy Spirit; the necessity of redemption and regeneration; the resurrection of the dead, the everlasting misery of the wicked, and the everlasting happiness of the righteous. It makes everything natural, and denies all the prophecies and all the miracles of the Bible, and declares that it was not written by the persons or at the times claimed, and that it abounds in mistakes in science, in history, in morals, and in religion. The authors of these awful falsehoods have been proved to have been ignorant and dishonest; but this system of Satan has more or less pervaded the Protestant and, to a large extent, the Baptist *world*, poisoning the theological seminaries, the colleges and universities, the Sunday schools, the pulpits, the periodicals, and the missions of these people; and, like a deadly cancer, it is continually growing.

The second great danger to the human race is Russian Bolshevism, the most extreme socialism, a combination of atheism, anarchism, usurpation, free-lovism, robbery, and murder; by its tens of thousands of murders its bloody hands have far surpassed the horrors of the Reign of Terror during the French Revolution of the last decade of the eighteenth century. Its Red Army is growing, and has turned Russia into chaos, and threatens soon to invade Germany, and is scattering its devilish propaganda over Europe and America. Bolshevism has almost swallowed up Greek Catholicism, and it intends, if unchecked, to convert the whole world into a pandemonium.

The last danger to the human race, and the greatest, because of its age, its duplicity, its intrigues, its history, its wealth, and its claimed adherence of about three hundred million votaries, is Roman Catholicism, especially in its political efforts and assumptions. It claims to be the only true Christianity, and yet it perverts every doctrine and practice of the Christian Religion. It claims the apostolical succession of its head, or Pope, and that he is the representative of God on earth, and the Lord of heaven, earth, and hell, and has the right to rule over the whole human race, and is infallible in all his official decisions of faith and morals, and should be obeyed by every human being. It maintains the dreadful heresies

of traditionalism, baptismal regeneration, auricular confession, priestly celibacy and absolution, transubstantiation, mental reservation, the sinlessness of Mary the mother of Jesus, the idolatrous worship of her and of other "saints" and reliques and images, the insufficiency of the atonement of Christ, the saving efficacy of human works, the union of Church and State, the right of the Romish apostasy to impoverish, enslave, torture, and murder non-Catholics, as in the Dark Ages, the existence of purgatory, and the power of priests, for enough money given them, to pray souls out of it. This "masterpiece of Satan" falsifies history, caters to and corrupts both of our great political parties and the large daily papers, seeks to destroy our public schools, calling them godless and impure, gets public money for its parochial schools and its charitable institutions, mobs and kills or greatly injures those who lecture against it, and keeps the nations under its influence in ignorance and poverty, and burns Bibles, and forbids its members to read and interpret the Scriptures. Mr. W. E. H. Lechy, the distinguished Irish historian, truthfully says, "The Church of Rome has caused more wars, has shed more innocent blood, and inflicted more unmerited suffering than any other institution that has ever existed among mankind." The Pope is believed to have occasioned the great World War by attempting, according to his Concordat or Agreement, June 24, 1914, with the King of Serbia, to convert Greek Catholic Serbia into a Roman Catholic State by the agency of the Archduke Francis Ferdinand, a zealous Romanist, heir-presumptive to the throne of Austria, which led a Serbian youth, Gavrillo Princip, to assassinate the Archduke, June 28, 1914, at Sarajevo, Bosnia, which act was used as a pretext by the German Kaiser to urge Francis Joseph, Emperor of Austria-Hungary, to begin with him a war for the subjugation of Europe. And, utterly distrusting the Pope, as a politician and a friend of the Kaiser, the governments of Italy and France stipulated with the government of England, before the close of the war, that the Pope should not have a seat at the Peace Conference. For more than five hundred years the civilized non-Catholic world has believed that, in the seventeenth chapter of Revelation, the Apostle John prophesied of Roman Catholicism as

"Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth," a woman arrayed in purple and scarlet, and decked with gold and precious stones and pearls, drunken with the blood of the saints and of the martyrs of Jesus, seated upon a scarlet-colored beast of world-power, full of names of blasphemy. In the last verse of this chapter John says that "this woman was the great city which reigned over the kings of the earth," which was Rome. Pagan Rome murdered tens of thousands of the followers of Jesus; but Papal Rome murdered tens of millions of them. No wonder that Thomas Jefferson, the author of the Declaration of Independence, wished that the Atlantic were an ocean of fire, which the priest-ridden millions of Europe could never cross; and that Abraham Lincoln, the author of the Emancipation Proclamation, predicted that Rome would seek to destroy American rights and liberties, and then, in the most horrible of civil wars, this less than one-sixth of our population would be swept from the face of the earth.

The Apostle John, in the sixteenth chapter of Revelation (verses 13 to 16), foretells of "three unclean spirits, like frogs, coming out of the mouths of the dragon, the beast, and the false prophet (the Devil, the World-Power, and the False Church), the spirits of devils, working miracles (wonders), and going forth to gather the whole world to the battle of the great day of God Almighty." In these last days, in this evening of time, perhaps these evils of which I have spoken are the three frog-like, unclean spirits marshaling the world to universal baffle. In the mud and mire of their uncleanness, and in the darkness of their delusions, these frog-like spirits of demons croak out their doleful notes, ominous of the destruction of the unbelieving and ungodly world at the second personal coming of the Lord Jesus Christ to judge and condemn the enemies of truth and righteousness—the enemies of God and man.

S. H.

HELP NEEDED.

The natural man does not feel the need of help. The carnal religionists often speak of helping the Lord, as if the Lord was a pauper. The Pharisee feels to be rich

in self-righteousness, and thanks God that he is not like other men. They tell of the great number of souls they have saved. Such men say, "Give us men and money, and we will evangelize the world." Christ is eliminated from such a system. The conditional religion of the age is Christless. Such men do not feel the need of the Lord for salvation, for they boast of ability to save themselves; therefore they do not have to pray to God for help, or look to Him for salvation. They do not feel the need of help to live right, for they, many of them, claim to be able to live without sin. They do not need help to pray, for they say forms of prayer found in books, or taught them by parents or teachers. They do not feel the need of help to preach, for they have their sermons prepared like the schoolboy—say their sermons by memory. No Christ in the above. The parents do not feel the need of help to save their children, for they look to the Sunday School and infantile purity to do that. They trust in men and money to save the heathen. They are not in trouble as other men, their eyes stand out with fatness, and they have more than heart can wish. Such people cannot sincerely pray for help. The dead has no conscious need of help. The sinner is wholly passive in regeneration. "Eternal life is the gift of God." The child cries because it needs help, and needs something done for it that it cannot do for itself. It does not cry to obtain life, but the crying is an evidence of life. Peter speaks of the Lord's people as "new-born babes." What is more helpless than a new-born babe? Nothing. It has no power to feed itself, and can only eat as it is fed, and can only turn as it is turned. It is dependent upon mother to clothe it and feed it. It is contrary to nature for the rich to burn their possessions to be poor, needy, and helpless beggars. After the sinner is quickened, and sees how poor and helpless he is, he cries to the Lord for help. David said, "I am poor and needy." Do you feel thus? If so, you are a child of God. The poor woman says, "Lord, help me." She was fully convinced that the Lord needed no help, but she was the one needing help. Why did the poor, maimed, halt, and blind go to Jesus? Not to get life, not to help Jesus, but from a conscious need and having faith to believe that their help is in the Lord. How sweet the words to such poor souls, "In Me

is Thy help." We should not conclude that when regenerated we shall need no more help. We cannot live without the Lord. Jesus says, "Without me ye can do nothing." God's people are an afflicted and poor people who trust in the Lord. They need help to walk circumspectly, or worthy of the high vocation wherewith they are called. They need help to present their bodies a living sacrifice, to sing praises to God, to pray for mercy and preserving grace, to preach the Gospel, and to have ears to hear, eyes to see, and hearts to understand. We never get too old to need the Lord. We are all poor beggars as long as we live. The promises are to the poor. If you truly feel to be poor and needy, you are a child of God, the son of a King. Heaven and immortal glory with the sweet communion of Father, Son, and Holy Ghost are all yours. What a rich inheritance is yours. What a boundless storehouse filled with everything adapted to the needs of God's poor afflicted children! The sweet thought is that our precious Saviour has never turned away a poor, helpless, needy, thirsting, mourning sinner empty.

L. H.

THE ATONEMENT.

The word "atonement" signifies payment, satisfaction, propitiation. The word is too strong to talk of a "general atonement" and a special application. I believe in "the satisfaction theory." If Christ made *atonement*, He made a complete payment. Paul was determined not to know anything but Christ and Him crucified. In many texts it is stated so as to show that salvation is the certain result of the death of Christ. "He gave himself for our sins that he might deliver us from this present evil world." "By his knowledge shall my righteous Servant justify many, for he shall bear their sins." If we read carefully we will find this principle set forth—that the death of Christ made salvation *certain* and not barely *possible*.

If we adhere to the "*Satisfaction*" theory we must hold that the results of the death of Christ were certain in every detail, "When thou shalt make his soul an offering for sin, he shall see his seed, and the pleasure of the Lord

shall prosper in his hands." It is unreasonable to hold that God gave his *only* son to the death of *the cross* without a certainty in the results. What good and loving father would give his son to die on uncertainty? This "satisfaction theory" is taught all through the book. "He that spared not his own son, but delivered him up for us all, how shall he not also with him freely give us all things?" This question points unmistakably to the "satisfaction theory," and no one can answer this question.

I will close this little article by suggesting to those that wish to study this subject that they read, noting every place where the death of Christ is so stated as to make the results of the atonement certain. The very word "Atonement" means this: In the types of it, the priests put the sins of the people on the head of the goat with all their transgressions," "and their sins shall be forgiven them." Primitive Baptists hold to the "satisfaction theory." We love the word "atonement."

J. H. O.

THE MANY, THE FEW, THE MAJORITY, THE MINORITY, ETC.

For the consideration of our brethren and friends and all lovers of truth, let us make some quotations. An eloquent speaker and writer asks the question, "What is a minority?" and then answers as follows:

The chosen heroes of this earth have been in a minority. There is not a social, political, or religious privilege that you enjoy today that was not bought for you by the blood and tears and patient sufferings of the minority. It is the minority that have vindicated humanity in every struggle. It is a minority that have stood in the van of every conflict, and achieved all that is noble in the history of the world. You will find that each generation has been always busy in gathering up the scattered ashes of the martyred heroes of the past, to deposit them in the golden urn of a nation's history. Look at Scotland, where they are erecting monuments—to whom?—to the Covenanters. Ah, they were in a minority. Read their history, if you can, without the blood tingling to the tips of your fingers. These were the minority, that through blood, and tears, and bootings, and scourgings—dyeing the waters with their blood and staining the heather with their gore—fought the glorious battle of religious freedom. Minority! if a man stand up for the right, though the right be on the scaffold, while the wrong sits in the seat of government;

if he stand for the right, though he eat, with the right and truth, a wretched crust; if he walk with obloquy and scorn in the by-lanes and streets, while the falsehood and wrong ruffle it in silken attire, let him remember that wherever the right and truth are there are always

“Troops of beautiful, tall angels”

gathered round him, and God himself stands within the dim future and keeps watch over his own! If a man stands for the right and the truth, though every man's finger be pointed at him, though every woman's lip be curled at him in scorn, he stands apparently in a minority, but really in a majority; for God and good angels are with him, and greater are they that are for him than all they that be against him.

A New School Baptist is quoted as saying: “If it were true that the multitude were always right, I would concede much to your suggestion. It might, in that case, be prudent for no man to go to *the Bible* for his religious faith, but simply to inquire what opinions are held by the *majority*. If we adopt this plan, we shall, as Christians, all be driven into Romanism; and then, as men, into idolatry;

“for I suppose at least two-thirds of all the race are worshipers of idols, and a vast majority of all professing Christians are Roman Catholics. For myself, I prefer to be guided by the teachings of Jesus and the apostles rather than by the vast and countless majority. I say with Paul, that even though ‘an angel from heaven’ teach any other doctrine than that which I find here in this holy Book, let him be accursed. I dare not follow the multitude to do evil.”—See “Theodosia Ernest,” Vol. 2, page 170, on Church Identity.

Another writer says:

“One of the wonders of history is that truth has always been preserved by a despised, hated, persecuted and suffering minority. In religious matters the majority has always been wrong and corrupt. Better be careful about going with the majority. The Bible warns us against “going with a multitude to do evil.”

Mr. Spurgeon, the great London preacher, says:

“It is the easiest thing in the world to believe as everybody else believes, but the difficulty is to believe a thing alone, when no one else thinks as you think; to be the solitary champion of a righteous cause when the enemy mustereth his thousands to the battle. * * * Now worldly religious men will go just as everybody else goes. That is nothing. The thing is to stand alone. Like Elijah when he said, ‘I only am left and they seek my life,’ to feel in one's self that we believe as firmly as if a thousand witnesses stood by our side. O! there is no great right in a man, no strong-minded right, unless he dares to be singular. * * * A strong-minded man is one who does not *try* to be *singular*, but who *dares* to be singular when he knows that to be *singular* is to be *right*.”

Again he says:

"Of course, he who is faithful to his God, and declares His greatness in this evil time, will today be stigmatized as *behind the times* and be little esteemed by those who deem themselves cultured and advanced; but of this he makes small account. I see how it is. God's word is nothing; these new notions are everything. The modern men blot out what they like, tear out what they please from the book, or they lay the book aside altogether, for they themselves make their own Bible, and every man is his own inspiration, and will, ere long, proclaim himself to be his own god."

We should not conclude that any people are right *because* they are singular and in the minority, for many factions and parties have been singular and in the *minority* that were *fanatical, heretical, and disorderly*. Neither should we conclude that any party, or faction, or people are wrong *because* they are in the majority, for the majority has often been consistent, sound, and orderly; therefore, if a people, party, faction, or order of people, whether they be in the minority or in the majority, be in harmony with truth and righteousness, sound doctrine and good order, they are *right*, regardless of numbers. But while all this is true, it is also true that the faithful and true worshipers of God, in all ages and generations of men, have been in the *minority*, compared to other professed worshipers.

G. W. STEWART.

SCRIPTURAL REFUTATION OF ARMINIANISM.

No. 4.

The Lord led the children of Israel to the bitter waters of Marah, but He showed Moses a tree, which, when cast into the waters, made them sweet (Exod. 15:23-25). In the same way the Lord, in His wise providence, leads His children into severe afflictions, in order to humble, discipline, and purify them, but He, by His Holy Spirit, reveals to them the tree of the cross on which His sinless Son suffered the utmost shame and pain for their sins, and He thus reconciles them to His dispensations, and blesses their trials to their spiritual good.

And then the Lord led Israel to Elim (which means strong evergreen trees), where there were twelve wells of water and seventy palm trees, where they encamped and rested, enjoying the refreshing water and shade (Exod.

15:27); and so He cheers His afflicted people with seasons of refreshing from His gracious presence.

On their journey from Elim to Sinai, the Israelites, unbelieving and unthankful to God, who had redeemed them from their hard bondage to the Egyptians, and destroyed their oppressors, and sweetened their afflictions, and given them a delightful rest, complained that they did not have the bread and the flesh which they had in Egypt, and yet the Lord showed to them His glory in the cloud, and, according to His promise to them by Moses, He brought a great flock of quails in the evening from over the Red Sea, which, wearied with their flight, fell to the ground, and thus furnished the children of Israel, two millions in number, with an abundance of the finest flesh; and next morning He rained down from heaven, all around their tents, sufficient manna, which means gift, food, or portion, and which consisted of fresh, white, small, sweet, grains, to supply every one of them with an omer (three pints, one for each meal) of the most healthful, pleasant, and nourishing bread, when gathered, and ground or beaten, and baked or boiled, and this He did six days of every week during the forty years of their wilderness sojournings, requiring them, on each sixth day, to gather a double portion, so that on each seventh day they might have a sabbath, or rest, as He, after making all things in six days, had rested or ceased from the work of creation on the seventh day (Exod. 16; 20:10, 11). And so the Lord most graciously gives to His unworthy people, during the journey of life, the flesh and blood of His own holy, crucified Son, to enjoy by faith—the living Bread that came down from heaven—thus supporting the spiritual life that He has imparted to them with the most appropriate, wholesome, and nutritious food, and He also freely gives them delightful rest in Him as their perfect and all-sufficient Saviour, their Righteousness and their Redemption (Exod. 16; John 6; 1 Cor. 1:30, 31; Heb. 4:3).

The manna was a beautiful type of Christ in His humiliation; and the old corn of the land (Josh. 5:11), which they ate after they entered Canaan, was a suitable type of Christ in His glory, the Divine and everlasting and all-satisfying Portion of His people.

At Rephidim, although the sinful Israelites again mur-

mured, for the lack of water, their covenant God stood, in His cloudy pillar, upon a rock in Horab, thus showing Moses what rock to strike, and His servant with his rod smote that rock, and from it issued pure water enough to supply all His people (Exod. 17:1-7). And so the Lord had the sword of Divine Justice to smite His sinless Son; and the pure influences of His Holy Spirit, the Water of Life, spring from Him to quicken, cleanse, and refresh every one of His chosen people from the beginning to the end of time (Zach. 12:10-14; 13:1-9; John 7:37-39; 1 Cor. 10:4; Rev. 1:5, 6).

The Amalekites fight against the Israelites, who, praying to God, discomfit them. And so the people of God, to whom He gives the Spirit of grace and supplications, crucify their sinful affections (Zech. 12:10; Gal. 5:17-24).

S. H.

QUESTIONS AND ANSWERS.

1. Q. In Gal. 3:2 the Apostle Paul asks the Galatians, "Received ye the Spirit by the works of the law, or by the hearing of faith?" What does he mean? A. Did you merit and procure the Holy Spirit by your obedience to the law of Moses, or did you manifestly receive that Spirit when you believably heard the gospel of Christ? It is only by the quickening and enlightening Spirit of God that any sinner believes in the Lord Jesus Christ as his Saviour (1 Cor. 12:3; John 6:63; 16:7-14); and, after such believing, he is "sealed with the Holy Spirit of promise" (Eph. 1:13, 14), the Spirit applying and confirming to him the Divine promise of salvation.

2. Q. What is meant by being "baptized into Christ," and to have "put on Christ" (Gal. 3:27)? A. The word *eis* here rendered "*into*" is also often rendered in the King James version "*to*" or "*unto*." The believer is baptized (immersed in water) unto Christ—into an avowed union and fellowship with Christ in His death for our sins and His resurrection for our justification, and thus by profession we put on Christ as the Lord our Righteousness, and we wear the garment of His salvation (Rom. 6:3, 4; Isa. 61:10; Jer. 23:6; 33:16; 1 Cor. 1:30, 31; Philip. 3:7-11).

3. Q. How can the believer do greater works than Christ (John 14:12)? A. Under the influence of His Spirit, which He would pour out more abundantly upon His disciples after His ascension to heaven, they would do a greater number of spiritual works than He had done in His personal ministry—more people would savingly believe in Him; a spiritual miracle is greater than a natural one (Acts 1:5, 8; 2:4, 11, 41).

4. Q. In John 14:21 Christ says to His disciples, “He that hath My commandments, and keepeth them, he it is that loveth Me; and that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him”; what is His meaning? A. He who has God’s law of love written in his heart, and practices it in his life, really loves Christ, and the Divine Father and Son, who have loved him from everlasting (Jer. 31:3; John 15:9; 17:23), will specially manifest their love to him by the delightful and refreshing influence of the Holy Spirit (Rom. 5:5).

5. Q. Is a child of God controlled in obedience as he is in regeneration? A. Most certainly not; in regeneration, the sinner is utterly passive John 1:12, 13; 3:3, 6; 6:63), while in obedience he is active (Ephes. 4:30; 1 Thess. 5:19); otherwise the children of God would never sin (1 John 1:8-10), and there would be no need of exhorting or reproving or correcting those born of the Holy Spirit (2 Tim. 3:16, 17; 1 Cor. 14:3; 1 Tim. 4:13; Heb. 13:22).

6. Q. Do sound and orderly Primitive Baptists object to the use of musical instruments in private homes? A. They do not; but, as Christ and His Apostles only *sung* hymns and spiritual songs and psalms, and did not use humanly invented instruments in Divine worship, His true, faithful, poor, unworldly, despised, and persecuted people think that they ought to follow His simple, Divine, and perfect example (Matt. 26:30; Mark 14:26; Ephes. 5:19, 20; Colos. 3:16). Orthodox Jews and Orthodox Greek Catholics do not use instrumental music in Divine worship; but the more modern, unbelieving, so-called Reform Jews and Roman Catholics do; and from the latter (and not from Christ and His Apostles) some Protestants and some Baptists, desiring to be popular, have adopted them. No wonder that such pleasers of the world flourish like a green bay-tree. S. H.

OBITUARIES.

Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.—Rev. xiv. 13.

ALFRED GRAY GRIFFIN.

By request of his widow I will try to write an obituary of our dear Brother Alfred Gray Griffin. He was the son of John Alfred and Louindia Griffin, born in Martin County, N. C., March 31, 1869, and died February 15, 1919. When Brother Gray grew up to manhood his quiet and peaceable life had gained for him the confidence and respect of all those who knew him. He had a great love for the Primitive Baptist Church, and, believing that God had given him a hope through Christ, he made it manifest by going before the Church at Smithwick's Creek, September, 1897, and was received, and was baptized the next day by Elder Henry Peel, pastor of said Church. He lived a faithful member until his death. He was married the next year, February 20, 1898, to Sallie A. Corey, daughter of John G. and Prudence Corey. To this union were born four children, Chloe L., Effie L., John A., and Sallie Mildred, all of whom are living to share the sorrow and grief with their mother in the loss of their dear father, husband, and friend. The home, the Church, and the community have sustained a great loss in the death of our brother, who was one of the kindest and gentlest of men. He was a very ingenious man, using the best methods of farming. We looked upon him as being one among the most progressive farmers of Martin County. Through the labors of himself and family, God had blessed them with a comfortable home, which was a pleasant resting place for his brethren, sisters, and friends whenever they desired to call upon them. He was a worthy member of our Church always filling his seat unless providentially hindered. He was a sweet singer of the songs of Zion. He was a great visitor of other Churches, especially at quarterly meetings. When the Church or his country wanted funds for charity, Brother Gray always came forward with an open heart. It seemed to be a great pleasure to him to help to bear such burdens and so fulfill the word of the Lord. Such a precious brother we will greatly miss. His life was an open book that all who knew him might read, and understand by what Spirit he was led; for to know him was to love him. He was a trustee of the Church the last ten years of his life. He lived and died in that faith that was given to the saints. Surely we all joined in mourning with Sister Griffin and family, but not as those that have no hope; for we believe that the God whom he served has taken his soul to Himself, and that which is written is fulfilled in him: "Blessed are the dead that die in the Lord; they are at rest from their labors, and their works do follow them." May the Lord comfort the bereaved family, and be a husband to the widow, and a father to the children, and guide and guard them in the ways of truth and righteousness.

Elders John N. Rogerson, B. S. Cowing, and myself were at the burial on Sunday evening, February 16th, and in the presence of a large number of sorrowing relatives and friends we tried to speak a few words to the sacred memory of our precious brother. The body was laid to rest in a burying ground selected by his family on his own land to await the resurrection morning, when his body with those of all the rest of the sleeping saints will be raised from the dust to ever be with the Lord in glory.

In love,
W. B. HARRINGTON.

R. 1, Jamesville, N. C.

MRS. EDNA CARROLL.

It is with much sadness that I now undertake to write a few words in loving remembrance of a dear cousin, Mrs. Edna Carroll, who quietly passed away at her home near Iola, Grimes County, Texas, December 28, 1918. She lacked only a few days reaching her 36th birthday. She was the beloved daughter of Elder and Mrs. J. P. Post. She was sick only a few days when the good Lord saw fit to take her soul from hence away to its eternal rest. My dear cousin was married to Mr. D. B. Carroll, then of Brazos County, Texas, in December, 1899. They lived happily together for nineteen years, when there had to be a sad parting. She and her husband were blessed with seven children, five boys and two girls. A baby boy preceded her to her heavenly home some years ago. Every one loved dear Edna. She always had a smile and a kind word for every one whom she met. She was always ready to help the poor and afflicted. She was greatly devoted to her dear old afflicted mother, who is almost an invalid. She was also much comfort to her dear old father, who is confined at home with his afflicted companion. She never tired of talking about dear Jesus and His love to poor sinners. She professed a hope in Christ some years ago, and cast her lot with the Primitive Baptists some years ago. Her membership at the time of her death was at Fellowship, Madison County, Texas. She seemed to have a bright future before her, with a kind and devoted husband, loving children, plenty around her to make life comfortable. But alas! the Saviour called, and she must go. But we feel sure she is enjoying a far better home than she ever had in this world of sorrow. It is hard to look on our loved ones for the last time in this life; but "why should we mourn departed friends, or shake at death's alarm? it is but the voice that Jesus sends to call them to His arms." She was born in Tarrant County, Texas, December 31, 1882, and was laid to rest late Sunday afternoon following her death in the old Shiloh Cemetery near her home, after words of comfort spoken by Brother H. C. Seay.

We loved her; yes, we loved her,
But Jesus loved her more;
So he saw best to call her
To yonder shining shore.

Her cousin,

ARRA B. DUDLEY.

Iola, Tex.

GEORGE D. RUSSELL.

My father, G. D. Russell, was born in Alabama in 1845; moved to Texas in 1854; went through the Civil War; was married to Nancie A. Smith in 1866; united with the Primitive Baptist Church in 1874; and died January 24, 1912. He had eleven children, nine of whom still live to mourn the death of our father—eight boys, as follows: I, myself (Robert Russell) and John, Joel, Jessee, James, Joshua, Thomas, and Marion Russell, and one daughter, Mrs. Minerva Smith. And his wife, our dear mother, is yet living, though she is quite feeble, yet lively in old age. Our father never lived to see any of his children united with the Church. Since his death one, I, myself, have united with the Church. It seems that I feel that I am too little almost to be numbered with Christians. All the children are lovers of Primitive Baptists. It is hard to give our father up, but the Lord

knew best, and called for him, and he had to go. He died after a long illness at his home in Angelina County, near Huntington, Texas.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. 14:13.

ROBERT RUSSELL.

Lufkin, Texas.

ELDER THOMAS PETERSON.

Elder Thomas Peterson died October 31, 1918, after a long and lingering illness of catarrhal consumption, aged 66 years, 2 months and 12 days. He was a son of the late Thomas and Louisa C. Peterson, of Pine Grove, Ark. He united with Chapel Hill Church by experience in September, 1870, at the age of 18 years. He was liberated to preach in September, 1871, and ordained the fourth Sunday in August, 1874. He had been pastor of Chapel Hill Church from that date until his death, 44 years, and O how we miss him! His was a wonderful gift, not only to Chapel Hill Church, but to all the Churches within his bounds. He was a peace-maker, but never a peace-breaker. His preaching, writing, and talking were heartfelt, and this was why he was a peace-maker. He assisted in the constitution of Sardis Church, in Hot Springs County, in July, 1876, and in the ordination of Elder Alex. Mason, in September, 1877, and Elder J. S. Lee, July, 1878. He assisted in the constitution of Little Cypress Church, and became a member of the same by letter in August, 1892; in the constitution of Friendship Church in 1893; in the ordination of Elder J. D. Best, November, 1894; received back into Chapel Hill Church by letter, July, 1895; assisted in ordaining Elder M. C. Johnson, of Bonham, Texas, November, 1900; in constituting Hot Springs Church in March, 1903; was dismissed by letter from Chapel Hill Church in November, 1907, and joined Deceiper Creek Church, near Gurdon, Ark., where he remained until his death. He had not been able to attend Chapel Hill Church for over a year, but wrote us comforting and instructive letters; he was absent in body but present in spirit. He was twice married. His first wife was Martha A. Hudson. To them were born ten children, five of whom are living, one son and four daughters. His last wife was a widow with one child, Mrs. Rena (Hudson) Honold, a most faithful, loving and attentive wife. His first wife was a noble woman also, loved by all who knew her. Our loss is more than we can express, but we cannot grieve; he is done with suffering, sorrow, and sin. We as a Church have been wonderfully blessed in a good, sound, faithful, peace-loving pastor, and I feel to say, "Not my will, but Thine, be done," and to thank the great Giver of all good gifts for sparing our pastor and dear brother to us so long.

Also

Mrs. Ruth J. Walker, our eldest sister, died October 25, 1918, aged 73 years and 2 days. She was twice married; first to Jeremiah Hern. To them were born four children; two of them died in infancy. The two living are George Hern, of Ouachita, Ark., and Mrs. Ella Williams, of Holly Springs, Ark. After the death of her first husband she moved back to our father's, and remained several years. She was then married to Brother James O. Walker, who lived only a few months. To them was born a son, who died at about one year of age. Sister Ruth professed a hope in Christ when quite a small child. In

later years she came to the Church, I think while she was a widow the first time, still clinging to that little hope she received when a child. She had been a widow forty-one years when she died. A sweet woman has gone from the toils, trials, sorrows, and sins of this world. We are sad and lonely without her. I love to think of her at rest; "asleep in Jesus—blessed sleep, from which none ever wake to weep." She had been in feeble health since early spring, yet had never been confined to her room. She visited with us six weeks in the summer, and was planning to come again on Saturday, but died suddenly Friday night at 10 o'clock.

Also

Mrs. Leona Seale Moffett, my dear niece, was born May 27, 1899, and died October 30, 1918, aged 19 years, 5 months and 3 days. Spanish influenza caused her death. She was the youngest child of Jasper and Eliza Seale. She was married to Fulton Moffett, February 10, 1918. She was a bright, cheerful child, loved by all who knew her. As she grew to young womanhood she became more tender and lovely. She professed a hope in Christ, and joined the Missionary Baptist Church four years ago. She showed by her daily walk that she had been blessed of God, ever ready to speak a kind word or do a good deed. When her husband had to go to war she tried to look on the bright side and trust in God to bring him back to her, saying, "God is good, and we must submit." Even in her last sickness, of pneumonia, she was cheerful. What a great loss to us all, and especially so to her dear old mother, but what a great gain for the dear ones gone to rest! How our hearts go out in sympathy to the grief-stricken husband in France who was on the battle front at the time of her death.

I hope the dear Saviour will be with us all our few remaining days, and cause that each and all may be enabled to look up to Him from whence cometh our help.

LUCY A. SEALE.

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Elder J. P. Via, is now in Johnson-Willis Hospital, Richmond, Va., having been operated on for appendicitis and other troubles, March 13th.

Elder Via is a respected and beloved minister, and is being given attention both at the hands of the hospital, and the Baptists here, but I am writing of my own accord to ask all those who can to contribute to his necessities, that the amount of expense devolving upon him may be to some extent at least reimbursed.

Our faithful ministers should be cared for, especially in an unusual and unexpected occasion of this kind, and any remittance sent to either of the following addresses will reach him: W. R. Moore, No. 808 Decatur Street, Richmond, Va., or Elder J. P. Via, Critz, Patrick County, Va.

If contribution cannot be made just at this time, it will serve as a relief to our dear brother, later on when convenient.

W. R. MOORE.

Vol. 41

No. 5

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



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MAY, 1919.



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The Gospel Messenger

MAY, 1919

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 41

WILLIAMSTON, N. C., MAY, 1919.

No. 5

THE JERUSALEM OF PROPHECY.

Hear what God the Lord hath spoken :

O my people, faint and few,
Comfortless, afflicted, broken,
Fair abodes I build for you ;
Thorns of heartfelt tribulation
Shall no more perplex your ways ;
You shall name your walls Salvation,
And your gates shall all be Praise.

There, like streams that feed the garden,

Pleasures without end shall flow ;
For the Lord, your faith rewarding,
All his bounty shall bestow ;
Still in undisturbed possession
Peace and righteousness shall reign ;
Never shall you feel oppression,
Hear the voice of war again.

Ye no more your suns descending,

Waning moons no more shall see,
But, your griefs forever ending,
Find eternal noon in me ;
God shall rise, and, shining o'er you,
Change to day the gloom of night ;
He, the Lord, shall be your glory,
God your everlasting light.

WILLIAM COWPER.

VITAL CHRISTIANITY IS BY GRACE, FOR IT IS AN INHERITANCE.

FORT BRANCH, IND.

The holy religion of Jesus Christ is an inheritance to his saints, by *two* methods: first, by *promise*; second, by a *New Birth*.

I. *By promise*, as God gave an inheritance to Abraham by promise in his covenant, in Canaan, and also in Christ. Of it we read Gal. 3:18: "If the *inheritance* be of the law, it is no more of promise, but God gave it to Abraham by *promise*." Or by Will, or Testament. Then he decided for us by an example case, inheritance is *not* "of the law," but it is a gift by promises in God's Will. And as Abraham inherited, so must all his children of all nations, blest in Christ, inherit. He and his *natural* offspring inherited Canaan, and the typical church there under God's covenant or Will, in his way of *providence*, and promise. But he and his *spiritual* seed inherit salvation in Christ under God's covenant of grace, it being his Will. By it they inherit *Christ*, and in him Christianity, and his Church and all its services, with his kingdom of grace and glory. For so he has promised his people. Read his promises as follows: "And so all Israel shall be saved; for there shall come out of Zion a Deliverer, and he shall turn away ungodliness from Jacob, for this is my covenant unto them when I shall take away their sins." Rom. 11:26, 27. Here is a promise of Christ himself, "the Deliverer," and of salvation by him to *all* the spiritual Israel of the new covenant. That is the "*promise*" by which they inherit Christ and Christianity. After foretelling how idolaters shall be ashamed and confounded, God promised, in Isa. 45:17, "But Israel shall be *saved in the Lord* with everlasting salvation: ye shall not be ashamed nor confounded world without end." Here is a promise of endless salvation, in an endless world, too. And it to be *in Christ*, the Lord. And verse 25, "*In the Lord* shall all the seed of Israel be *justified*, and shall *glory*." In Matt. 1:21, "Thou shalt call his name Jesus, for he shall save his people from their sins." "But the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs

and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:9, 10. Look carefully at these promises. These and all his promises are each of them a part of God's *Will*, which Christ, the Testator, confirmed by his death and blood. Since that confirmation of it, every promise of it is sure in him, its *Surety*. And under this Will Jesus, and full salvation by him, and his kingdom is all a rich *inheritance*. Every little saint inherits by promises such as before quoted. Then it is a *free gift*.

II. *By the New Birth Vital Christianity is Inherited.* The right and title to everything gained by *any birth* is inherited. By birth I had of my parents and ancestry—I inherited my *life* and whole human nature from Adam, inherited my name, Oliphant, my sonship to them, my citizenship and all its rights, my part of father's estate, and my flesh and blood existence, and a home in this world. And just so all mankind have unconditionally inherited their natural *lives*, their flesh and blood, and home on earth by their birth. The animals, fowls, fishes, trees, plants, grass and all that has *life* have inherited it and their bodily nature from parentage in some way. All forms of creature-life and nature are unconditionally inherited; for not a thing could do anything to get life, before it had life. This is natural law on earth. A similar law to this in the natural kingdom must exist and govern in God's spiritual kingdom. Hence, by being *born of God's Spirit*, we inherit all spiritual blessings *in Christ*. Eph. 1:3. Every spiritual blessing we get a title to or have received is the result of being born again. We then inherit true and vital Christianity. Then we inherit eternal life, the divine nature, and Holy Spirit to be our Comforter and Guide; then we inherit our sonship and heirship relation to God and a joint-heirship with Christ to all things, in *his name*, and the honor of being children in the royal family of the King of Kings. Yes, every little saint by the new birth and God's adoption becomes an heir of Christ's Church, and kingdom of grace and glory. What our heavenly Father had promised in his covenant or will in Christ to give us, he conveys to us and makes us inherit a foretaste and earnest of, by the new birth and our adoption. Then it is all a gift of pure grace, free to us, gratuitous and uncondi-

tional on our part, being all done for *Jesus' sake*. The doctrine of grace is strongly confirmed and established by these two ways of inheritance of our whole experience of the riches of Christianity. On this plan of inheriting salvation and all heaven freely with Christ and *for his sake*, we can see how *infants, idiots, insane*, and the most helpless creatures shall inherit eternal life, endless happiness and glory. Such babes and helpless creatures have often inherited earthly estates by heirship. And so they will by his promise, and joint-heirship with Christ, inherit his kingdom and glory in cloudless day on high.

JNO. T. OLIPHANT.

PERSONAL.

LONGVIEW, TEX., March 24, 1919.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST:—I have been at Longview ever since the middle of November with my son Clyde and his wife, and at their request am making my home with them, and they treat me kindly and lovingly. Have no change arranged for the future. It is, I humbly trust, my sincere desire to be where—and only where—"the God of my salvation" would have me be, and to do the work—and only that—which He would have me do. My health has not been good during the winter, but seems now to be improving. I tried several times to preach among some divided Baptists here, at their request, and have increasing encouragement. My membership is with Fellowship Church in Madison County, Texas, which I helped to constitute, September 8, 1883, and only when I shall see and feel it to be for the better will it be changed. Since July the 2d (last) I have been in my 74th year of life, and since the second Sunday in this month have been in the 51st year of my poor ministry. On that day I was favored to speak twice: first, from Rom. 1:16, 17; second, from John 1:17, and felt it was good to do so.

During my stay here I have not seen a copy of our papers until a few days since, when Elder R. V. Holliman sent me the January, February, and March issues of THE GOSPEL MESSENGER, which I devoured (so to express

it) at one sitting—not all, but nearly so. And I am sending you remittance for two subscribers I have obtained, and shall try to get others. And, also, as I had started an article on Baptism, I am sending you what I have on the subject for publication, if agreeable with your better judgment, and will (the Lord willing) send more as soon as I can conveniently, and regarding the subject and design of baptism, and in as brief a way as I can, and as strong as I may be enabled to make it. I have never written much on this subject. I have also been considerably exercised upon the "Church Federation," "New Era," "World-wide Plan of Missions," etc., recently sprung, and so extravagantly entered upon, and which even contemplates co-operation with the "Mother Church" (Roman Catholic), and have committed considerable of my thought, or views, to writing, and aim still to write more, the Lord willing. I have done this, as I humbly trust, in faith, and hoping that, if it be an acceptable service to God, He will at the right time and in the right way provide for its publication. If agreeable, Brother Hassell, you will please publish this, as it will inform brethren and friends desiring to know of my whereabouts and what I am doing, and I hope not be wearisome to your readers in general.

Dear brother, I often think, seriously and lovingly, of you, knowing that you are nearing the end of your life and labors, and have even thought of laying before you questions on some important matters that you might give us the benefit of your knowledge and judgment thereon before your departure, but would put it off.

Your brother in Christ, I humbly trust,

J. C. DENTON.

BAPTISM.

LONGVIEW, TEXAS.

Concerning the meaning of the word, John Calvin, the spiritual father of Presbyterianism, says:

"The very word baptize, however, signifies to immerse; and it is certain that immersion was the practice of the ancient church."—Calvin's Institutes, Vol. II, p. 491.

Dean Stanley, the Episcopalian, says:

"For the first thirteen centuries, the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize'—that those who were baptized were plunged, submerged, immersed into the water. That practice is still, as we have seen, continued in the Eastern churches." —*Christian Institutes* by Stanley, p. 21.

John Wesley, the father of Methodism, says of Rom. 6:4: "Alluding to the ancient manner of baptizing by immersion." —*Wesley's New Testament*.

T. DeWitt Talmage, a Presbyterian minister, very prominent indeed, says of an immersion he administered in the river Jordan: "With that garment girdled around me, I led the candidate down under the trees on the bank, while near by were groups of friends and some strangers who happened to be there. After a prayer, I read of Christ's baptism in the Jordan, and the commission, 'Go teach all nations, baptizing them.' The people on the bank joined in singing, to the familiar tune, that soul-stirring song, 'On Jordan's Stormy Bank I Stand.' With the candidate's hand in mine, we waded deep into the Jordan, and I then declared, 'In this historical river, where Israelites crossed, and Naman plunged seven times for the cure of leprosy, and Christ was baptized, and which has been used in all ages as a symbol of the dividing line between earth and heaven, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' As the candidate went down under the waves and then rose, I felt a solemnity that no other scene could have inspired." —T. DeWitt Talmage, *His Life and Work*, pp. 146-147.

Dr. Talmage appears here in striking contrast with some Methodist preachers of whom I have heard, and two I knew personally, who were angered at the request of their converts to be baptized, but complied rather than lose the subjects as church members.

I give here a question and answer: "Do the Scriptures teach that sprinkling or pouring is baptism?" Answer: "Never; the Hebrew and Greek words translated to sprinkle, to pour, and to baptize (immerse) are entirely different, and are never confounded with each other. The Roman Catholics admit that they invented and substituted sprinkling and pouring for baptism, and the Prot-

estants derived from them, and not from the Scriptures, these pretended forms of baptism; and this is the truth." —*Hassell*. And again: "Q. Did the Baptists ever teach and practice any other mode than immersion for baptism? A. In speaking of baptism, it should never be forgotten that the word is a Greek one, and its *only* meaning is *immersion* or *dipping*; and so that it is really as sensible to speak of *different modes of immersion* as of *different modes of baptism*. Only for the sake of convenience and brevity should Baptists ever speak of different modes of baptism. All scholars know that the Greek word baptism never meant sprinkling or pouring, and that this humanly-invented substitute for baptism was never heard of till the middle of the third century after Christ, and has always been opposed by the Greek Catholic Church, and was not fully authorized by the Roman Catholic Church until A. D. 1311, and that the latter admit that the practice is unscriptural and that they themselves invented it, and truthfully say that Protestants have gotten it from them and not from the Scriptures. In the sixteenth century the Arminian Ana-Baptists and Mennonites, though opposing the human invention of infant baptism, yet, under the influence of the prevailing Roman Catholic darkness and corruption, generally substituted sprinkling or pouring for baptism. In the early part of the seventeenth century, the Arminian Baptists did the same. But I cannot find any proof that Predestinarian Baptists ever taught or practiced the substitution of sprinkling or pouring for baptism, which signifies the death, burial, and resurrection of the believer with Christ, and therefore cannot be properly performed in any other way than by immersion (Rom. vi:4-6; Col. ii:12)." —*Hassell*.

"Q. What is the exact translation of Matt. 3:16? A. 'And having been dipped in or under the water (as the highest and latest scholarship says the Greek word *baptizo*, rendered *baptize*, only means), Jesus went up immediately from the water, and behold the heavens were opened to Him, and He saw the Spirit of God descending as a dove, and coming upon him.' The pretense that the Greek word *baptizo* means either to sprinkle or to pour is not for a moment believed by any honest scholar in the

world, whether Catholic or Protestant. Such an idea is but the invention of human depravity.”—*Hassell*.

Again and last: “Q. Have Liddell & Scott, the only standard Greek-English lexicographers, changed their definition of the Greek word *baptizo* eight times? A. No; but, through ‘Doctors of Divinity’ in the Established (Episcopal) ‘Church of England,’ they have, in the eight editions of their Greek-English Lexicon (from 1843 to 1897) omitted what they found to be erroneous definitions in the earlier editions—such as ‘pour, steep, wet,’ ‘dip repeatedly,’ and, in the 7th and 8th editions (which are the last), they give ‘to dip in or under water,’ ‘to baptize,’ as the only meaning. ‘Baptize’ is only the transliteration or Englishing of the Greek word ‘*baptizo*,’ of which the only translation or meaning is ‘to dip in or under water.’”—*Hassell*.

Reader, have you received sprinkling or pouring for baptism? If so, how can you feel to be satisfied under the array of proof here given that it is both unscriptural and Romish? If God-fearing and sincere, desiring only to “fear God and give glory to Him,” why not throw aside all human authority in this matter and “obey God rather than men?”

It is well, I think, when negatively maintaining any given point of doctrine, to use the admissions and affirmations of able and conscientious men who once held, but were converted and turned right about, and therefore conscientiously opposed and exposed the error formerly held. So, as regards the doctrine and practice of infant baptism, I will here use the following facts recorded in the Church History, chapter 9:

“Mr. Alexander Carson, a most scholarly, profound, and conscientious Presbyterian minister of Ireland (1776-1844), declared, after long and earnest investigation: ‘I found I must either give up the Bible or give up infant baptism.’ He preferred to give up infant baptism, though with it he had to give up honors, riches, and friends; and he became a Baptist, and wrote one of the fullest and ablest works extant on the ‘Mode and Subjects of Baptism.’ As infant baptism is of Romish origin, having for its avowed object the regeneration of the infant baptized—its ‘adoption into the heavenly family,’ etc.—it would seem, as a matter of course, that the Prot-

estant sects, retaining this relict of Roman Catholicism, would have the same reason or avowed object; and though they have generally, I suppose, declined to openly avow that sentiment or doctrine, it is an easy matter to prove it was at first the case with them—that they held it—and hence their committal to the Romish doctrine of baptismal regeneration. But in opposition to the doctrine that baptism is designed to show forth the method of the Spirit's operation in the soul's regeneration (and hence *pouring* and *sprinkling* are insisted upon by Pedobaptists as an illustrative mode), Alexander Carson beautifully and very forcibly says: ‘How clear and edifying is the testimony of the Holy Spirit to the method of our salvation in the Divine ordinance of baptism, properly performed! How is it that a vile sinner can escape the wrath of God, and obtain eternal life? How is it that Christ’s work is available for him? Why, when Christ paid our debt, we ourselves have paid our debt, for we are one with Christ. We have died with Christ, and have risen with Christ; Christ’s death is our death; Christ’s burial is our burial; Christ’s resurrection is our resurrection; Christ’s sitting in heavenly places is our sitting in heavenly places.’”

Let us have now a few expressions of the “Thus saith the Lord God” (Ezek. 2:4), whether men “will hear, or whether they will forbear,” in confirmation of the forcible arguments presented in Mr. Carson’s affirmations:

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures” (1 Cor. 15:3, 4). How beautifully, impressively, and truly the baptism of a penitent, converted, and submissive believer sets forth the truths here given! In what is the salvation couched, contained, procured, secured? Is it in the water baptism, either in part or in whole, or is it in that which is symbolized, declared, and proclaimed by the baptism—the *death, burial, and resurrection* of Christ? The latter, of course; otherwise the *obedience* of the sinner saved, in submitting to baptism, would be a factor, a procuring cause, of the salvation, and hence it would be partly of works—“works of righteousness,” believing and being baptized, etc.; though Scripture declares it is

"not by works of righteousness which we have done" (*have done*, either before, in, or after baptism, up to the present moment), but according to his mercy he hath saved us—"not according to our works, lest any man should boast," etc.

"But not as the offense, so also is the free gift. For if through the offense of one the many died, much more the grace of God and the gift by the grace of the one man, Jesus Christ, hath abounded unto the many. And not as through one that sinned is the gift; for the judgment was through one unto condemnation, but the free gift is from many offenses unto justification. For if by the offense of the one, death reigned by the one, much more they who receive the abundance of the grace and of the gift of righteousness shall reign in life through the one, Jesus Christ. Therefore as in result one offense reached unto all men unto condemnation, even so the one righteous act reaches unto all unto justification of life. For as by the one man's disobedience the many were constituted sinners, so by the obedience of the one shall the many be constituted righteous" (Rom. 5:15-19).—1911 Bible. As in the federal headship and disobedience of Adam we have sin and death, so in the federal headship and obedience (perfect and complete) of Christ we have righteousness, justification, life. "The many" represented by Adam means all that were in him. So "the many" represented by Christ means all who were in Him as a covenant head—all "chosen in Him before the foundation of the world, that they should be (not *were*, nor as foreseen that they *would* be or become, by obedience through faith and baptism, etc.) holy and without blame before Him in love." And this (including the "all spiritual blessings" spoken of in Eph. 1:3-6) is expressed and proclaimed in scriptural baptism.

"Know ye not, that all we who were baptized into Christ Jesus were baptized into his death? Therefore we were buried with him by baptism into death, that like as Christ was raised up from the dead through the glory of the Father, even so we also should walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that one old man was crucified with him, that the body of sin might be done

away, that we should no longer be enslaved to sin. For he that hath died is acquitted of the sin (or *justified from the sin*.—Margin). Now if we died with Christ (and were acquitted, justified from sin, in Him) we believe that we shall also live with him (glorious ‘assurance of faith’), knowing that Christ having been raised from the dead dieth no more; death hath no more dominion over him. For the death that he died, he died unto sin once for all, but the life that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead unto sin, but to be living unto God in Christ Jesus” (Rom. 6:3-11). Baptism does not make a single thing affirmed here a fact, but declares all to be facts—glorious facts! “Christ is all in all!” “And ye are complete in him, who is the head of all principality and power” (Col. 2:10). How forcibly, then, should the word of exhortation come to all who have “part and lot” in the matter—all “who have tasted that the Lord is gracious” (to them). “Let not sin, therefore, reign in your mortal body, that ye should obey its desires. Neither yield ye your members up as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.” Solemn, and yet pleasing and delightful obligation, privilege and high calling, especially when the next verse is considered: “For sin shall not have dominion (reign, damning power) over you: for ye are not under the law, but under grace!” “And he said unto me, My grace is sufficient for thee” (2 Cor. 12:9). “A thorn in the flesh, a messenger of Satan to buffet,” nor aught else, can successfully challenge this gospel truth. And I feel that, if only this could be received as it should be, “in the Holy Ghost and in power, and much assurance,” a change would be witnessed among the confused, warring, bleeding, and factionized “churches of the saints,” and a coming out (of that condition) and a living up to obedience, and a “growth in the grace and knowledge of our Lord Jesus Christ,” and a corresponding confession of mistakes, blunders, and sins, and free and full forgiveness would follow, and of course a great change for the better. Never has there been a time, perhaps, when there was a greater necessity for this; for the enemy (apostates, in general, from “the faith which,

once for all, was delivered to the saints") is in strong and increasing opposition; and hence the wisdom of "the unity of the Spirit," and a "striving together for the faith of the gospel." May the Lord hasten, as it were, this so great and desirable event.

I am not done with my subject, but must desist. I intended to notice baptism from the standpoint of Acts 2:38, in conclusion, as I feel especially interested in that.

J. C. DENTON.

ANGIER, N. C., April 1, 1919.

Elder Sylvester Hassell—

DEAR BROTHER IN HOPE:—We have received THE MESSENGER for April. I have just read the most of the contents. I was so much interested—especially in your editorial on the three great dangers confronting the human race—the third one, Roman Catholicism. In connection with what you have written—referring to the 16th and 17th chapters of Revelation—I have just read them and have often read them before, and hope I have had some little light and understanding of what John saw and heard. I believe those scriptures are now fulfilling in the world. I think I can see in the allwise Providence of God that the scriptures are fulfilling—that we are living in the last days. Paul said, "In the last days perilous times should come." It seems to me that the times the apostle spoke of are now upon us. The Lord God omnipotent is ruling over nations and the whole world. That is the consolation His people should have.

I have been quite feeble for the last month. The last of February I went up to Raleigh to see Dr. Royster in regard to a sore on my under lip, supposed to be a cancer wart. The doctor removed it with the knife and it is healed up and well. Since I have been so weak I have not been out to preaching any till last Saturday and Sunday I went down to the Black River Union. I enjoyed it much and was enabled to preach some. My back is weak. I am now in my 85th year; have been greatly blessed, for which I desire to feel thankful. I think now, if I improve and the Lord will, to visit our people round East in May and June.

In hope and faith,

J. E. ADAMS.

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., and Elder J. M. Murray, Ellaville, Ga.

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THE RESURRECTION.

The resurrection of the bodies of all the dead is a cardinal doctrine of the Christian religion. The resurrection of Christ was prophesied in Psalms 16, 22, and 110, and in Isa. 26:19 and 53:10; it is affirmed by all the four evangelists, Matthew, Mark, Luke, and John, and also by the Apostle Paul in Rom. 1:4 and 1 Cor. 15; and it is proved by the existence of the Church of Christ for nearly nineteen hundred years, and the observance of the first day of the week as the Lord's Day ever since His resurrection on that day as the almighty conqueror of death, sin, and Satan in the behalf of His people; and it is demonstrated, in the heart of every true believer in Christ by the presence and power and love of his risen

Lord. The word rendered, in the King James Version, "Easter," in Acts 12:4, is *pascha*, the passover. Easter was the Anglo-Saxon pretended goddess of the East or Spring, and is, therefore, not a Christian but a heathen word. Before the Catholic Council of Nice in A. D. 325, March 21, the day of the vernal Equinox, was observed as the anniversary of Christ's resurrection; but, in order to make that day always different from the Jewish Passover, that council decreed that the first Sunday after the full moon that occurs on or next after the vernal Equinox (March 21st) should be observed as the anniversary of Christ's resurrection. "If Christ be not risen," says the Apostle Paul, "then is our preaching vain, and your faith is also vain, ye are yet in your sins, and they also who are fallen asleep in Christ are perished, and we, who have in this life only hope in Christ, are of all men most miserable; but Christ has risen from the dead, and become the first fruits of them that slept" (1 Cor. 15:14-20). The resurrection of Christ from the dead was the greatest miracle that He ever performed, and proves the truth of all His other miracles.

The resurrection of the bodies of the righteous dead is declared in Job 19:26; Isa. 26:19; Hos. 6:2; 13:14; 1 Cor. 15:22-58; Philip. 3:20, 21; 1 Thess. 4:13-18; Rev. 20:4-6. And the resurrection of the bodies of all the dead is affirmed in Dan. 12:2, 3; Matt. 25:31-46; John 5:28, 29; Acts 24:15; 1 Cor. 15:22; Heb. 6:2; Rev. 20.

Jesus says, "I am the Resurrection and the Life;" and, by His resurrection and life-giving power, He quickens all His loved, chosen, and redeemed people from the death of sin to the life of righteousness, a spiritual and holy life that will never die (John 11:25, 26; 5:25; 6:37-63; Eph. 1, 2; Philip. 3:3-11; 1 Pet. 1:1-5). S. H.

MAN HAS RETROGRADED, BUT GOD'S GRACE WILL SAVE US.

When we think of the wars and rumors of wars among the nations and in the Church of God we have much to discourage us. What will the end be? When will we have national peace? Just think of the wicked murderous spirit in the world! The brute creation do not seek

to devour one another as men do. Nation has arisen against nation, inventing the most deadly and destructive methods to destroy one another. The tiger, bear, wolf, and the most poisonous serpents have not devoured one another like man. *Surely the world is growing worse. So-called soul-saving religion has proved a failure.* Never have we known the dishonesty, profanity, theft, murder, and whoredom that there is now. How ungrateful people are to God for His protecting care! Pride, extravagance, pleasure-seeking, attending ungodly picture shows and places of vice are ruinous to the morals of our country. How many care for God? But few attend church, and the service of God has become secondary. Even the Lord's people are biting and devouring one another, making a brother an offender for a word—some taking the brother by the throat saying, "Pay me that thou owest." Where is love? Where is that holy zeal and loyalty to God that once characterized the church as humble followers of Jesus? The few tried and faithful ones are having sore trials. Their faith often becomes weak, and they are almost ready to faint by the way. Just as we almost despair the sweet promise comes, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. Fear not, I am the Lord thy God, the Holy One of Israel, thy Saviour." What a sweet comfort to have the assurance that the sorest trials cannot destroy us. God will fight our battles for us. The God that preserved the Hebrew children in a hot fiery furnace and Daniel in a den of lions is our God today. No weapon formed against His faithful children shall prosper. He is the one to fear, reverence, and obey. If He is for us, none can successfully be against us. If you are God's faithful children, you will have opposition by the world and carnal religionists; but trust in Him at all times. If they imprison you, bear it and look to God for deliverance. He opened the prison doors and brought His apostles out, and He will deliver you. "While in the world you shall have tribulation, but be of good cheer, I have overcome the world." When you feel forsaken

by nearest friends and relatives for your faithfulness to God, cast your care upon Him. He will fight all your battles for you. If you are right, man cannot destroy you. Contend at the peril of your lives for the true old faith and practice that have been loved and cherished so long by our sainted fathers. Bless His holy name, He is our refuge and strength, a very present help in time of trouble. You will not have to suffer long. Our trials will soon be over, and He who has kept and preserved us so safely in the past will most surely take us safely home to heaven. As one has said, "Grace puts us in the way, accompanies us by the way, and takes us all the way." This is my hope. I desire to leave it all in His hands who will never leave us nor forsake us.

L. H.

NEHEMIAH.

Nehemiah lived and labored in and about 446-5 before Christ, according to the common chronology, and was among the captive Jews that loved Jerusalem better than they did the luxuries and idolatry of Babylon, and he is a good type of all true ministers, leaders and servants of the Lord in all after or subsequent time. Notice the preface or introductory remarks of Nehemiah: "The words of Nehemiah the son of Hachaliah." He does not keep us waiting and wondering what he is going to say by a long preamble and introductory remarks, but comes at once to his subject, and this style is characteristic of holy writers generally.

So it has been said by some great writers and authors that "Brevity is the soul of wit." "If you would be pungent, be brief; for it is with words as with sunbeams—the more they are condensed the deeper they burn." And there's one rare strange virtue in their speeches—the secret of their mastery—they are short." After these eight introductory words Nehemiah continues: "And it came to pass in the month Chislen, in the twentieth year, as I was in Shushan the palace, 2. that Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. 3. And they said unto me, The remnant that are left of

the captivity there in the province *are* in great affliction and reproach: the wall of Jerusalem also *is* broken down, and the gates thereof are burned with fire." Nehemiah loved the Lord, therefore he loved Jerusalem, because it was the city of the great King—his Lord and, spiritually, His bride, and no doubt he could adopt the language of the sweet singer of Israel and say: "If I forget thee, O Jerusalem, let my right hand *forget her cunning*. 6. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Ps. 137. And felt that Jerusalem was "Beautiful for situation, the joy of the whole earth" (of the redeemed family) Ps. 48, and with all the children of love could say, "Our feet shall stand within thy gates, O Jerusalem," and that "Jerusalem is builded as a city that is compact together," hence he could "pray for the peace of Jerusalem," and say, They shall prosper that love thee. 7. Peace be within thy walls, and prosperity within thy palaces. 8. For my brethren and companion's sakes, I will now say, "Peace be within thee." Ps. 122. This no doubt is the spiritual or anti-typical Jerusalem which John saw "coming down from God out of heaven," the "city which hath foundation, whose maker and builder is God." This is the city which has no night, for the Lord God is himself the light thereof. This spiritual Jerusalem is the place about which Charles Mackay of Scotland (1814-1889) wrote the following

INQUIRY.

Tell me, ye winged winds, that round my pathway roar,
Do ye know some spot where mortals weep no more?
Some lone and pleasant dell, some valley in the west,
Where, free from toil and pain, the weary soul may rest?

The loud wind dwindled to a whisper low,
And sighed for pity as it answered—"No."

Tell me then, thou mighty deep, whose billows round me play,
Know'st thou some favored spot, some island far away,
Where weary man may find the bliss for which he sighs—
Where sorrow never lives, and friendship never dies?

The loud waves, rolling in perpetual flow,
Stopped for a while, and sighed to answer—"No."

And thou serenest moon, that, with such lovely face,
Dost look upon the earth, asleep in night's embrace;
Tell me, in all thy round, hast not thou seen some spot
Where miserable man might find a happier lot?

Behind a cloud the moon withdrew in woe,
And a voice, sweet but sad, responded—"No."

Tell me, my secret soul; Oh, tell me, Hope and Faith,
Is there no resting place from sorrow, sin and death?
Is there no happy spot, where mortals may be blessed,
Where grief may find a balm and weariness a rest?
Faith, Hope and Love, best boons to mortal given,
Waved their bright wings, and whispered—
“Yes, in Heaven,” Jerusalem, the “home of the blest.”

G. W. STEWART.

SCRIPTURAL REFUTATION OF ARMINIANISM. No. 5.

In Exodus 19:4-6 God says to the Israelites, “Ye have seen what I did to the Egyptians, and how I bear you on eagles’ wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation.”

We see here that the Lord claims that He Himself, without the merit or help of man, brought Israel out of Egypt to Himself in the wilderness; and He shows that the old or Mosaic or legal covenant was conditional, depending on the will of man (“if ye will”), while, as we are taught elsewhere in the Scriptures, the new or gospel covenant is unconditional, depending on the will of God (Jer. 31:31-37; Ezek. 36:22-38; Heb. 8:6-13; 10:16-18). And, in Exod. 19:5, 6, the Lord does not promise to give Israel eternal life or heaven upon their obedience, but that they should then be “a peculiar treasure unto Him, a kingdom of priests, and a holy nation.”

And in God’s declaration of the law on Sinai, the thunderings and lightnings and fire and the quaking of the mountain and the loud and long trumpeting and the prohibition of any man or beast’s touching the mount bespoke only terror and death (Exod. 19). The Mosaic Covenant includes the Commandments (called the Moral Law or Decalogue), expressing the holy will of God, and implying man’s weakness and sinfulness, and his inability to obey that law (Exod. 20); and the “judgments” (the Judicial Law) prescribing the social life of Israel (Exod. 21-24); and the “ordinances” (the Ceremonial Law), prescribing the religious life of Israel (Exod. 24-31)—these ordinances being typical of the gospel. We

are taught, in 2 Cor. 3, that the Commandments were a ministration of condemnation and death; and, when applied by the Holy Spirit, they convict of sin, and prove the need of a Divine, holy, and almighty Saviour (John 16:7-15; Gal. 3:10-24; Rom. 3 and 7). The ordinances of the tabernacle, the priesthood, and the sacrifices, all point to Christ as the all-sufficient and only Saviour of sinners. On the brazen altar before the tabernacle (brass is symbolical of judgment) clean slain animals were burned, prefiguring the sinless Saviour dying on the cross for the sins of His people. The pure water in the brazen laver, in which the priest's hands and feet were washed, represents the purification by the Spirit of Christ. The skins of goats, rams, and badgers (or porpoises or seals), made only by God, covered the tabernacle, showing God's protection of His people. The sockets of silver, on which the boards rested, showed God's redemption of His people (Ex. 30:11-16). The shittim or acacia wood, a desert growth, of which the boards and the show-bread table and the altar of incense were made, represented the humanity of Christ; and the golden covering of them represented His deity in manifestation. In the curtains and vails of the tabernacle, and in the robes of the high priest, the fine linen represented His perfect righteousness; the blue, His heavenly origin and nature; the purple, His royalty; and the scarlet, His sacrifice. The holy anointing oil to be put upon the priests and all the vessels of the tabernacle, was a type of the Holy Spirit, with which Christ and all His people are endowed. The show-bread prefigures Christ, as the corn or grain of wheat bruised in the mill of suffering and passing through the fire of judgment, and the bread of life to His people who believe in Him. In the oil of the seven-branched golden candlestick, He shines, in the sevenfold perfection of His Spirit, within His people. In the golden altar He is their Intercessor. The rent vail represents His dying humanity, by which His people, who are believer-priests, have direct access to God. The ark of the covenant, within that vail, is His Divine humanity, and the budding rod, in the ark, represents Christ as our resurrection and life; and in it the manna in the golden pot typifies Christ as our bread of life, our support; and the tables of the law show that the law of God is in His

heart, and He puts it in our heart. The golden lid of the ark, sprinkled with the blood of Christ, is the throne, not of judgment, but of grace, upon which the God of Israel sits in the Shekinah, the bright cloud of the Divine presence. The cherubims of glory, overshadowing the mercy-seat are the angelic vindicators of the Divine righteousness in the salvation of His sinful people. The tabernacle (or temple) represents the Church of Christ, and each member of that Church, in whom Christ dwells by His Spirit. In the consecration of the priest, the blood of the slain animal, and the holy anointing oil were put on the tip of the right ear, the thumb of the right hand, and the great toe of the right foot; and so the blood of Christ, applied by His Spirit, consecrates the body, as well as the spirit, of the believer to His service. The High Priest bore, on His heart, and also on his shoulders, the names of all the children of Israel; and so Christ's love embraces, and His power protects, all His people.

When Moses had finished making the tabernacle exactly according to Divine direction, the cloud covered it, and the glory of the Lord filled it; and so the Lord saves His people, and will have all the glory of their salvation. And the pillar of cloud by day and of fire by night were always with the Israelites, and guided them in all their wilderness journeys; and in like manner the Lord will direct and defend and never leave or forsake His people during their sojourn in this wilderness world (Exod. 40:33-38; Isa. 42:16; Heb. 13:6). S. H.

QUESTIONS AND ANSWERS.

- Q. What is the most distinctive and unfailing mark of a true Christian and a true Church of Christ? A. A heart-belief in the spirituality, graciousness, and holiness of God and of His salvation, and a manifestation of such belief in the daily life and conversation. This belief accepts all the Old and New Testament Scriptures, and nothing else, as the inspired and infallible testimony of God as to all the past, the present, and the future, and rests entirely in the Lord Jesus Christ, as the sum and substance of the Scriptures, and as the only and all-sufficient Saviour of sinners, by His atoning blood and

His renewing Spirit; and this life is a loving imitation of the pure, gentle, and self-sacrificing life of Christ, honoring God, and benefiting mankind. God alone is the author of this belief and this life. In the present darkened state of existence, this belief may be accompanied by errors, and this life marred by imperfections; but the child of God earnestly desires to be perfect in doctrine and in practice, and he supplicates these blessings from his Heavenly Father, and will receive them, in spirit and in body also, at the second personal coming of Christ to the world. See Isaiah 44:1-5; 45:22-25; 53; 55; Ezek. 36:22-27; Zech. 12:10-14; 13; John 3:1-17; 4:24; Acts 4:10-12; Rom. 3:23-31; 6; Eph. 2:1-10; Titus 2:11-15; 3:4-8; 2 Tim. 3:16, 17; 1 Cor. 13; 1 John 4.

2. Q. Is the Jew a type of the inner, spiritual man, and the Gentile a type of the outer carnal man? A. I think not. Both Jews and Gentiles are only carnal before regeneration; while both Jew and Gentile, after regeneration, are prevailingly spiritual.

3. Q. When, in John 10:16, Christ says, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice," does He mean the bringing in of the outward man, when this mortal shall have put on immortality? A. He evidently means that He has Gentile as well as Jewish sheep, and will, at the proper time, bring all into one fold, with only one Shepherd.

4. Q. In Matt. 11:12, Christ says, "From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force"; what does He mean? A. This passage may have a twofold meaning—that John the Baptist and Christ and His followers are and would be persecuted by their enemies; and that those quickened by the Holy Spirit, and made earnest and eager for salvation, will obtain it (see Matt. 7:13, 14; Luke 16:16).

S. H.

EXTRACTS.

BUFFALO, ALA., March 22, 1919.

Elder Sylvester Hassell—

DEAR BROTHER:—Please find enclosed one dollar in currency for which please mark my subscription to THE GOSPEL MESSENGER from April, 1919, to April, 1920. Its monthly visits to my home remind

me of you, and every time I see it in the house I am reminded of the acquaintance I have with you, and I am also reminded that the Lord has a people on the earth yet, and still He has his ministers to preach the gospel to them, and that you are one of them, and he has other duties besides preaching to them, as THE MESSENGER is full of good gospel food to the children of God. I am now in my 81st year, having been born on July 4, 1838. I feel as full of sin now as I did when at first I hope I was made to see myself a sinner in the sight of God. There is nothing more pleasing to me now than to sit down and hear a gospel sermon preached by a true minister of God, such as I know you to be, and I trust that He has many more in store for you to deliver to them yet on earth. Every copy of THE MESSENGER is worth the whole subscription for a year. I feel my imperfection every day I live. I have so many things to be thankful for I can't name them all on this little scribble. Pray for me, a poor sinner. If I am one of the redeemed, it is all of grace not works nor acts that I have done.

Yours in hope,

D. H. B. ABERNETHY.

THORNTON, ARK., February 11, 1919.

Elder Sylvester Hassell—

DEAR BROTHER HASSELL:—I would like so much to meet you and hear you preach. I love to read your good articles in THE MESSENGER. I always look forward to the time each month when THE MESSENGER is to come. I hope you may be spared many years yet to edit this paper, which is a great source of comfort to the Lord's humble poor. May God's choice blessings continue to follow you the balance of your journey. I truly believe, my dear brother, that all your trials and troubles are on this side of the tomb, and that when you depart this life you will enter into an eternal rest, you have been so true and faithful. I desire that you remember me and mine in your prayers. I am, I hope,

Your brother,

JNO. R. HARRIS.

R. F. D. No. 2, PEACHLAND, N. C., April 1, 1919.

DEAR BROTHER HASSELL:—I am sending you renewal for THE GOSPEL MESSENGER. I like it fine, and feel loath to give it up. THE MESSENGER is certainly a high-class religious paper, and should be sustained by our people. We feel so thankful for such safe and devoted ministers as yourself. Elder P. D. Gold, and others who have been of so much influence for good. Such lives should serve as a benediction to our younger ministers. May the Lord continue to bless the Church with such editors and heralds of the Cross.

Yours in hope,

J. W. JONES.

COLORADO, TEXAS, November 3, 1918.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST:—I surely do appreciate THE MESSENGER. It stands so firm for the blessed doctrine our dear old fathers boldly stood for, loved and cherished in by-gone days, having no fellowship for the unfruitful works of darkness and the man of sin. It does my soul good to read those able articles from our precious fathers in Israel whose names are on the editorial staff of THE MESSENGER. It has been my blessed privilege to meet Brethren Lee Hanks and Stewart. If I am not deceived, they contend for the same glorious doctrine that the Baptists have always contended for. One beauty I see is the plain, biblical truths they so earnestly contend for in

love and meekness, that no Baptist of any faction can call in question. Another point I so much admire is, you have kept this wrangle over the doctrine of regeneration, which has gone to extremes, out of your paper. We have had some sad divisions here in Texas over this mooted question, which I think were very much uncalled for. It does seem to me that the great band of Baptists in Texas could come together as they did in Tennessee and also the Baptists at the Mount Zion Association did a few years ago on your peace proposition. Oh that the dear Lord would grant us repenting grace and enable us to watch over each other for good, is the sincere desire of my heart if I know myself.

Dear brother, it did me so much good to read of your visit to see your precious children and to learn that they held the grand old Church in such high esteem, holding on to the true doctrine as it had been delivered to them. I believe if we all would do our duty more fully to our families in carrying our children to our meetings when young, instead of allowing them to stay at home or go elsewhere, that they would not be so easily caught in the Arminian net. Some one might say, what about yourself? I will acknowledge that I haven't done my duty in every respect. While all of my children respect the old Church and its members and three of them have gone off into Babylon, I can truly thank the Lord it has been my blessed privilege to baptize seven of them into the fellowship of the grand old Church I love so well. I am often made to shed tears of gratitude in a feeling sense of unworthiness to God for his countless blessings to me despite my many imperfections among my own family in every-day life.

My dear brother, if I know my heart, I love the old Baptist Church; I love its courts; I love its doctrine and want every child of grace to enjoy its privileges which God has designed for his people here in this old sinful world, a "rock in a weary land," a "sure refuge" and hiding place for his beloved. It grieves me so much to see its members letting the banner of King Jesus trail in the dust. May God help us all to live a life in honor and praise to him who has purchased us with his own blood, is my prayer. May God's richest blessings be upon you and yours. As ever,

Yours for peace in Zion,

W. H. BODINE.

OBITUARIES.

Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.—Rev. xiv. 13.

DEACON ELDREDGE SEARCY.

Deacon Eldridge Searcy was born October 14, 1848, and died February 8, 1919. He was married to Miss Fannie Pettie, December 30, 1869. To this happy union were born five children—four girls and one boy: Mr. Albert Searcy, Leona (she having died at the age of five years), Mrs. Alice D. Black, Mrs. Nannie Miles, all of Pulaski, Miss., and Mrs. Nora Franklin, of Stage, Miss., all of whom were present at the burial. Brother Searcy joined the Methodist Church while quite young and remained with them until Saturday before the second Sunday in June, 1887, when he and wife joined the Primitive Baptist Church and were baptized by Elder A. J. Stuart. He was ordained Deacon of Newchapel Church near his home on Saturday before the second Sunday in September, 1912, in which capacity he served faithfully until his death. He leaves to mourn this great

loss a most devoted companion, four children and ten grand-children, besides the Church, and one brother and a host of friends. Owing to poor service over the telephone Brother Sills failed to reach the home in time to conduct the funeral services, so kind friends and loved ones bore the casket to the family cemetery near his home where his remains were quietly laid to rest to await the second appearing of the Saviour he loved so well. To us who knew him best the message of his passing away was indeed a great shock, for to know him was to love him. The humble writer (having lost our own father) seemed to turn to him and we always found in him a sweet counsellor, so much like our own dear father—so gentle, so meek, patient and kind; and to enter his home was to be royally entertained, in a spiritual sense as well as in a natural sense. For he and his estimable wife were, as the Scripture says, given to hospitality, and our traveling or visiting preachers always found a glad welcome in their home. We remember, with pleasure mingled with sadness, our last visit in that peaceful home—sadness because we cannot meet his kindly greeting in this life again. Just one month before his departure we visited his home and enjoyed, as we had always done, in a most especial manner, a sweet conversation on spiritual things. I thought then, and I still think, our visit was ordered of the Lord, and I shall always cherish the memory of the day he was so full of the Spirit, and now and then in the course of conversation his voice was filled with such deep emotion that he would have to wait to overcome it, and tears of joy would spring up: Oh it was a feast that we still enjoy it. The God he loved was always so near, and as the outward man perished the inward man was renewed and strengthened day by day. I never saw a member more devoted to his church than was Brother Searcy and his dear companion. I never knew them to be absent unless providentially hindered. This beautiful scripture was verified in his life, which says "Pure religion and undefiled is this, that you visit the widow and fatherless in their afflictions, and keep yourself unspotted from the world." He seemed to enjoy visiting in their homes and helping those in need. The Lord greatly blessed him with a bounteous supply of this world's goods, and he was blessed to rear a family of children of which he was justly proud. As he and Sister Searcy were adorned with a meek and quiet spirit, so each one of these children is blessed with the same kind and gentle spirit. Brother Searcy seemed to govern his household with the spirit of love, and in his declining days to lean more and more upon the strong arm of the Lord, and to be walking softly before God, ever looking to Him who is the author and finisher of our faith. We deeply sympathize with his dear ones, and beg that God in His great love, mercy, and wisdom may see fit to comfort them and fill the great vacancy with his own loving presence; and may they ever find Him an ever-present help in all their trials, and grant, if it can be His holy will, that they may be an unbroken family in the glorious realm above, where there will be no more sad partings. In tender sympathy.

Written by request.
Homewood, Miss.

MRS. J. C. WINDHAM.

SOLOMON DANIELL.

Solomon Daniell, of near Blocton, Bibb County, Alabama, died on the last day of December, 1918, of what was considered heart dropsy. Suffered severely for about two months before death, and just a short time before death stated that he was willing and ready to go at the

Master's call. He was a Primitive Baptist, and leaves a wife, my niece, also a Primitive Baptist, and nine children—five girls and four boys, all grown, and all married but two, to mourn his loss. Solomon was seventy-four years of age. I had been intimately acquainted with him for about forty-seven years, and always knew him as a quiet, orderly, upright and industrious man, unpretentious and unassuming, and appearing to esteem himself lowly. No doubt the world is better on account of his having lived in it, and with the family I mourn his loss as a true friend and brother in hope. Farewell, a long farewell, Solomon! but through grace I hope to meet thee in a world that is free from sin, toil, and pain.

May it please the Lord to be with, comfort, and sustain in their grief, sorrow, and affliction the bereaved family.

G. W. STEWART.

MRS. MARTHA J. RAWLS.

Mrs. Martha Jane Rawls, wife of the late William E. Rawls, died March 13, 1919, at her home in Franklin, Va. She was born February 8, 1833, at the home of her parents three miles from Franklin, Southampton County, Va. She was the daughter of Meredith Holland and his wife, Anah Holland. She was married to William Everett Rawls, April 8, 1862, and they lived happily together twenty-five years. There were eight children born to them, four of whom survive—Mrs. E. A. Dillon, W. B. Rawls, Mrs. M. R. Thigpen, and Mrs. S. B. Savage, and five grand-children, all of whom lived with her in her home. She united with the Primitive Baptist Church at South Quay, Va., in 1874, and lived a consistent member the remainder of her life. It was one of her greatest pleasures to entertain her members, especially her ministers, in her home, and it was universally known as a home for the Baptists. After she became too feeble to attend services at church she had the visiting ministers to hold services in her home, and she was much comforted by these little meetings. She was gentle, quiet, and modest in disposition, but the noble Christian character, coupled with untiring faithfulness which she possessed, made it easy for her to surmount great obstacles that came in her path. She lived a life of usefulness in her town and community, going around and alleviating the suffering and ministering to the sick and dying. She was the very embodiment of unselfishness and self-sacrifice—never considering self if there was any one suffering to whom she could lend a helping hand. She was a devoted wife, fond mother, and kind to every one, and her memory is a sweet heritage to her children and loved ones, worth more than heaps of gold. Too much cannot be said in praise of the many sterling qualities and noble traits of character that she possessed. She led an active and industrious life, and was wonderfully blessed of the Lord with a remarkably strong constitution, and had but little sickness during her life with the exception of two severe attacks of pneumonia, the last one about twelve years ago, from which she never fully recuperated. She was confined to the house about three years, but was blessed to be up most of the time. She was in bed only two days before her death, and then she sang the sweet songs of Zion, and talked constantly to the many friends that came in to see her, and recognized all of them, and said she was without pain or suffering, and was only tired and longed for rest, which soon came to her. She passed peacefully and quietly into the great beyond, proclaiming the praises of the Lord. In her last hours she was surrounded by all of her children and grand-

children, with the exception of one grandson who was in France. Her beloved friend and pastor, Elder Sylvester Hassell, conducted the sad services at her home in the midst of many relatives and friends, and her remains were laid to rest in Poplar Spring Cemetery, March 11th, to await the resurrection morn.

"Sleep on, dear mother, sleep, and take thy rest;
Lay down thy head upon thy Saviour's breast;
We love thee well, but Jesus loves thee best."

Written by her daughters.
Franklin, Va.

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Vol. 41

No. 6

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

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The Gospel Messenger

JUNE, 1919

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 41

WILLIAMSTON, N. C., JUNE 1919.

No. 6

THE FOOLISH VIRGINS.

Matt. 25.

Late, late, so late! and dark the night and chill!
Late, late, so late! but we can enter still.
“Too late, too late! ye cannot enter now.”

No light had we: for that we do repent;
And learning this, the Bridegroom will relent.
“Too late, too late! ye cannot enter now.”

No light, so late! and dark and chill the night!
Oh, let us in that we may find the light!
“Too late, too late! ye cannot enter now.”

Have we not heard the Bridegroom is so sweet?
Oh, let us in, though late, to kiss his feet!
“No, no, too late! ye cannot enter now!”

ALFRED TENNYSON (1859).

BAPTISM.

(Continued.)

Upon the authority of Elder S. Hassell in THE GOSPEL MESSENGER, and Brother O. S. Cayce in *The Primitive Baptist*, I make some personal statements in this article regarding baptism from the standpoint of Acts 2:38.

H. T. Anderson was a critical Campbellite scholar, who translated the New Testament twice from the Greek into English, and who, evidently from sincere and honest conviction of mind, said, “Pardon me for saying that the form of words, ‘Baptized for the remission of sins,’ is

essentially *Romish*. Now *eis aphesin* DOES NOT belong to 'be baptized,' BUT TO JESUS CHRIST." Well, then, is it not *idolatry* to ascribe to an ordinance of Christ the virtue which belongs only to Him? It is *Romish*, indeed, to idolize the ordinances of the gospel; and confusion of mind and of speech naturally follows such a course. In proof of this, just ask a minister who holds the Campbellistic doctrine of baptismal regeneration, and yet cooperates with Methodist ministers in "revival meetings," thus recognizing them as "Christian brethren," to explain how, or give the basis upon which, he hopes for their salvation; as they *have not* been baptized. Evasion or wincing, one or both, will be observed, though the question be *sincerely* asked. I will next use a question and answer I consider quite pertinent and profoundly interesting: "Q. In Acts 2:38 would the words 'for the remission of sins' be fairly or correctly rendered by 'as the scapegoat, averter, expiator, or remover of sins'?" (Thus: "Repent, and be baptized every one of you in the name of Jesus Christ as the scapegoat, averter, expiator or remover of sins.") Before reading the answer to this question, let the reader consider the important point as to *who* or *what* actually averts, expiates, or removes our sins, and to whom or what the honor and glory thereof shall be ascribed.) "A. The Greek preposition rendered 'for,' in this passage, is *eis*, and means 'into,' 'unto,' or 'with reference to.' On the day of Pentecost the Apostle Peter, having preached Jesus of Nazareth as the holy, loving, miracle-working, crucified, slain, buried, risen Messiah of the Old Testament, whom God had exalted to be Lord and Christ, and to send down His Holy Spirit upon His redeemed, says to his quickened, convicted, and distressed hearers, 'Repent, and be baptized, every one of you, in (literally upon, that is, resting upon) the name of Jesus Christ for (or with reference to) the remission of sins, and ye shall receive the (miracle-working—see Acts 10:45, 46—or comforting and sanctifying) gift of the Holy Ghost.' Those who truly repented of their sins, and believed and trusted in Christ as having died for and removed their sins, were exhorted by the Apostle to be baptized in His name. Baptism was *symbolical* of the forgiveness of their sins by the atoning death of Jesus Christ, as in Acts 22:16, when Ananias said to Saul of

Tarsus, an already quickened, convicted, repenting, and believing sinner, ‘Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.’ Baptism was but the *sign or symbol* that the sins of the baptized were washed away by the *blood of Christ*, which alone cleanses us from all sin (1 John 1:7; 2:2; John 1:29). This is the view of all the greatest Bible scholars of ancient and modern times. The phrase ‘*eis aphesin*,’ rendered ‘for remission’ in Acts 2:38, is the exact phrase used in the Septuagint or old Greek translation of the Hebrew word ‘azazel,’ translated, in the King James Version, ‘scapegoat’ in Lev. 16:8, 10, and 26. This word is retained in the text of both the English and the American Revised Versions; in the margin of the English Revision it is rendered ‘dismissal’; and in the margin of the American Revision it is rendered ‘removal.’ In the Septuagint version of Lev. 16:8, 10, azazel is rendered *apo pompaio*, carrying away. ‘*Eis aphesin*’ in the Septuagint version of Lev. 16:26, and in Peter’s language in Acts 2:38, means ‘to’ or ‘in reference to letting go.’ In Lev. 16 the goat for the Lord, on the day of atonement, was slain, and its blood was sprinkled by the high priest upon and before the mercy-seat in the holy of holies, and an atonement was thus ceremonially or symbolically made for all the sins of Israel; and the high priest afterwards lays both his hands upon the head of the live goat (called the scapegoat), and confesses over it all the sins of Israel, putting them thus symbolically upon its head, and then, by the hand of a fit man, sends it away, thus laden with all Israel’s sins, into the wilderness, a land not inhabited, or a land of separation, denoting that God had separated or ‘removed’ their sins from His people as far as the east is from the west (Psalm 103:12), had cast them into the depths of the sea (Micah 7:9), had laid all of them upon His Righteous Servant, their Covenant Head (Isa. 53, 54, 55), had made an end of them (Dan. 9:24), and would remember them no more (Jer. 31:34; Heb. 8:12; 1:3; 9:28; 10:14). A critical Campbellite scholar, H. T. Anderson, comparing the ‘*eis aphesin*’ of the Septuagint version of Lev. 16:26 with the ‘*eis aphesin*’ of Peter in Acts 2:38, well maintains that it may mean ‘as the scapegoat, averter, expiator, or remover of sins,’ and that it refers, not to baptism but to Christ; and thus that the

Romish doctrine of the remission of sins by baptism is false, and the scriptural doctrine of the remission of sins by the blood of Christ is true. This is indeed a wonderful admission for a Campbellite to make. As declared by A. A. Hensler, of Comanche, Texas, in *The Missionary Baptist* of Little Rock, Ark., of December 20, 1911, this admission ‘paralyzes the very heart of Campbellite doctrine on soul salvation or eternal life.’”—*Hassell*. It seems so to me, too; and as certainly as that this is true, and that under its force Romanism goes down, down, with the noise and crash of its own defeat, in spite of all its paganistic and glittering forms and ceremonies, high claim of antiquity, and “many wonderful works” in the “name of Christ,” even so Campbellism, in spite of all its logical (rather its sophistical) claim of exclusive scripturalness of doctrine and monopoly of salvation, progressiveness, modern “missionary zeal,” etc., will also go down, because its *one especially distinguishing doctrine*—“baptismal regeneration,” or “no salvation without baptism,” except it be “upon, by or through *the uncircumcised mercies of God*,” IS ESSENTIALLY ROMISH.” But why this “great plainness of speech”? Is it that I have a special dislike for the people called “Campbellites”? It is not, for they are more consistent in some important respects than most other Arminian sects, and among them are some of my best friends, even to ties of flesh and blood; but, on this question of baptism especially, the radical difference between us cannot well be ignored. Upon the same principle, however, by which I may confidently hope for the eternal salvation of many who belong to “the sprinkling tribes” of nominal Christianity, I may also hope for the salvation of many of these people; that is, that redemption by the blood of Christ and regeneration by the Holy Spirit—the humbly unaided, and demonly unhindered, work of *saving grace*—is *the one only way* of salvation for any of our lost race; that “neither circumcision nor uncircumcision availeth anything, but a new creature,” to be “created in Christ Jesus,” by God the Father; that “greater, not only than all ordinances, but than all gifts of the Spirit also, is charity”—*love*. “For God is love, and he that loveth is born of God”; that this “*love (is) shed abroad in the heart BY THE HOLY SPIRIT*” (italics

mine), Am I therefore become your enemy because I tell you the truth?" *Certainly not.*

Two subjects I have never made a hobby-like specialty of is *baptism* and the *resurrection*; but I humbly trust I have ever been "sound" on both.

Humbly and sincerely,

J. C. DENTON.

REMARKS.

The Lord Jesus Christ, at the Last Supper, when He gave the wine to His Apostles, said, "Drink ye all of it, for this is my blood of the new testament (or covenant) which is shed for many *cis aphesin amortion, for the remission of sins*" (Matt. 26:28). Peter, on the day of Pentecost, uses the very same words, "*cis aphesin amortion, for the remission of sins*" (Acts 2:38), and undoubtedly meant the very same thing—that the shedding of the blood of Christ, and not baptism, procures the remission or forgiveness of our sins. And so the Apostle Paul, in Eph. 1:7, says, "We have redemption through His blood, *ten aphesin*, the forgiveness of sins, according to the riches of His grace." These two texts, even if there were not scores of others, settle the matter forever for every real believer in the Scriptures, that the shedding of the blood of Christ alone procures the remission or forgiveness of our sins, and that baptism has nothing whatever to do with such remission.

S. H.

THE SKEWARKEY UNION.

The next session of the Skewarkey Union is appointed to be held, D. V., with the church at Kehukee, near Scotland Neck, N. C., the last Friday, Saturday, and Sunday in June.

OTHER UNIONS.

At the same time it is expected to hold a Union at Flatty Creal, Pasquotank County, N. C.

And, on June 20th, 21st, and 22d, a Union will be held, as usual, if the Lord will, at Providence Church, Kitty Hawk, Currituck County, N. C.

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to **THE GOSPEL MESSENGER**. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

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CHURCHIANITY INSTEAD OF CHRISTIANITY.

The substitution of the "Church" for Christ as the saviour of sinners, "a form of godliness for the power thereof," has always been a mark of Catholicism, and is now a characteristic of the professing non-Catholic religious world. This is the blackest feature in the Apostle Paul's description of the last perilous times (2 Tim. 3: 1-5). In that description he declares that "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, *having a form of godliness, but denying the power thereof*."

ing the power thereof; from such turn away." Though utterly unregenerate, unconverted, and ungodly, people, deceived by their teachers or by themselves, or by Satan, make a profession of religion; and everything possible is done to thrust them into such a profession. The means employed for this purpose are Sunday Schools, Protracted Meetings, Instrumental Music, Home and Foreign Missions, Theological Seminaries, Fine Church Buildings, Learned and Eloquent Lecturers called Preachers, Pensions, Worldly Advantages, Family Influences, Personal Solicitations, "Cyclone Evangelists," "Church Amusements," Religious and Secular Periodicals, Perversions of Scripture, Plausible Deceptions, Ignoring the Total Depravity of Man and the Absolute Necessity of the New Birth of the Holy Spirit, Putting Morality for Religion and Sprinkling or Pouring for Baptism, and the Fundamental Heresy of Baptismal Regeneration, and Substituting the Work of Man for the Work of God. Such pretended Christians are twice dead (Jude 12)—"dead in sin and dead in profession." Having filled their so-called "Churches" with worldlings, these selfish, sinful, and vain deceivers (2 Tim. 3:13) use their utmost efforts to get all the balance of the world into the "Church"; it does not matter with them whether their dupes have any real and vital godliness or not. Numbers and money and worldly applause and influence are their objects. The great body of the Jews were and are unbelievers; in the Dark and Barbarous Ages, nearly all Christendom belonged to the Romish Apostasy; in Modern Times the State-Churches have hundreds of millions of adherents; and in nations where there are no State-Churches, from one-third to one-half of the people, though becoming, as in the days of Noah, more corrupt and more violent, make a profession of Christianity. The utter distinction between Churchianity and Christianity will be seen by all when the Lord Jesus Christ comes in the clouds of heaven and in flaming fire, in the glory of His Father, with all His holy angels, to judge this wicked world in righteousness (Acts 17:31; 2 Thess. 1:6-10; 2 Pet. 3; Rev. 1:7; 6:12-17). S. H.

SALVATION IS OF THE LORD.

Feeling a deep interest in the spiritual welfare of the Lord's people and that they may all be established in the one faith, I desire to ask some questions for the consideration of all lovers of truth.

Did not Jesus Christ organize His Church when on earth? Did the Church He organized have Boards, Conventions, Theological Schools, Sunday Schools, a salaried ministry, Y. M. C. A., Women Working Societies, Instrumental Music in worship, Boards of Directors, Oathbound Secret Orders, etc? Was not the faith and practice the Saviour delivered to His Church sufficient for the government of His Church in faith and practice? Matt. 28:20; 2 Tim. 3:16, 17; Rev. 22:18, 19.

Did not Mr. Fuller introduce the mission spirit at Kettering, England, October 2, 1792? Did true Baptists have that mission machinery prior to this? Are not missionaries the seceding party, and the real cause of the division in the Baptist family? Did not the Roman Catholics institute the first Board in 1622? Did not the modern mission spirit originate with the Catholics? Did a Board or any set of men send the Apostles to preach? Did the Lord ever delegate that authority to any Board, Church, or Association to send His ministers anywhere to preach? Does not Jesus call, qualify, and send whom He will and when and where He designs them to preach? Is it the mission of the preacher to regenerate sinners, or to teach the dead how to get life, or the unborn how to be born? Does the Bible anywhere teach that it is the business of preachers to save sinners eternally? If so, what did Christ accomplish by His coming? Did He not come to save sinners? Matt. 1:21; 1 Tim. 1:15. Did He not accomplish the work He came to do? John, 17 chapter; 2 Tim. 1:9; Tit. 2:14; Heb. 1:3. Does He not teach that He is God and beside Him there is no Saviour, and His glory He will not give to another? Will He not save all whom He willed to save? Does He not do His will in the army of heaven and among the inhabitants of the earth, and none can stay His hand? Does not Jesus teach, "As the Father raiseth up the dead and quickeneth them, even so the Son quickens whom He

will?" Does the Father have a Bible or preacher to enable Him to bring the dead out of the grave? Will not the Son quicken the dead in sin by the same process or just like the Father raises the dead out of the grave? Is the preaching of the gospel spiritual? Can the natural man receive the preaching of the gospel? 1 Cor. 2:14. Does not teaching belong to teachable subjects? Will not one have to be born of the Spirit before he can be taught spiritual things or receive the gospel? If Jesus shed His blood alike for the saved in heaven and the lost in torment, what became of the blood shed for the lost? Was it not shed in vain? Did Jesus do anything in vain, or fail in any instance? Does not the Bible teach "He shall not fail nor be discouraged"? For how many did Jesus atone? John 10:11; Eph. 5:22-26. Will all the sheep be given eternal life and saved in heaven? John 10:16, 27, 28; Matt., 25th chapter. Did he not suffer the just for the unjust that He might bring them to God? Did He not bear all our sins in His own body on the tree? Did He not by one offering perfect forever them that are sanctified? Did He not obtain eternal redemption for all for whom He shed His blood? Did not John teach that the blood of Jesus Christ His Son cleanseth us from all sin? Does He now leave it to the will of the sinner whether he will be saved or not? Does He not say, "It is not of him that willeth nor of him that runneth, but of God that sheweth mercy"? Is it not a fact that faith, repentance, prayer, and love are evidences of a gracious state and fruits of the Spirit? Does not life precede action? Is not life the gift of God? If prayer, faith, and godliness are evidences one is born of the Spirit, was not Cornelius, a Gentile heathen, born of the Spirit before he heard Peter preach? Read Acts, 10th chapter. If one heathen is saved without Bibles and preachers, will not all heathens who are saved be saved without Bibles and preachers? Is it not taught that there is one faith (Eph. 4:1-5)? then is it not a fact that the faith that saves one sinner saves all who are saved? Did not the Lord choose, intend, purpose and predestinate to save all whom He saved? Rom. 8:29, 30; Eph. 1:3-7; 2 Tim. 1:9; Acts 13:48. Will the Lord save all He thought He would save and purposed to save? Does He not say, "I have sworn, as I have thought so shall it come

to pass, and as I have purposed so shall it stand"? Will not all the redeemed be saved? Does He not teach that the ransomed of the Lord shall return and come to Zion, and the redeemed of the Lord shall walk in the highway of holiness? Isa., 35th chapter. Does He not put His laws in their mind and write them in their hearts, purge their consciences from dead works to serve the true and living God, take away the stony heart and give them a heart of flesh, give them one mind and one heart, shed abroad His love in their hearts by the Holy Ghost which is given unto them? and do they not desire from love to serve God with reverence and godly fear, to glorify God in their bodies and spirits which are His? Do they not serve God as free-born loving children and not as bond-slaves? Do they not bear good fruit because the tree is made good? Do they not do righteousness because they are righteous? 1 Jno. 3:7. "The good man out of the good treasure of his heart bringeth forth good things." By their fruits we know them. How plainly the doctrine of grace is taught in our experience that we believe in and love God because we are born of Him. There is a spiritual cause for spiritual effects. Being made children of the day and of the light, it is our delight to walk as children of the light. Being risen with Christ we love to seek those things which are above, and to associate with heavenly company, and to obey the laws God has given and no other, having a blessed hope that as we have borne the image of the earthly we shall also bear the image of the heavenly.

L. H.

ELECTION.

Charnock says "Election is the chief cornerstone of the amazing system of redemption." To understand and love the doctrine one must see, first, that no other doctrine will save him—that such is his proneness to sin that if left to himself he never would turn from sin, as proved by such texts as "We love him because he first loved us"; "For his great love wherewith he loved us even when we were dead in sin." If one be *dead* in sin the Lord must take the initial step in his salvation if he is ever saved.

Second. Before one can love the doctrine he must see that he is in a state of just condemnation with no claims on the mercy of God, as expressed by the words "And if my soul were sent to hell, God's righteous law approves it well." The Pharisee does not feel so. He sees in self reasons why he should be saved or at least have a chance to be saved. Before the doctrine is sweet to a man he must see himself as justly condemned. With some the question is, How can God be just and condemn the sinner? but with others the greater question is, How can God be just and save such sinners as we are? When one is overwhelmed with a sense of his own vileness he has no claims on God for salvation. "If thou wilt, thou cans't make me whole." All is dependent on the will of God. Once he thought all depended on his will, but there comes a time when it is plain that all depends on the will of God. "I will have mercy on whom I will have mercy"; "so then it is not of him that willeth nor of him that runneth but of God that sheweth mercy." If we love these things then the doctrine of election is sweet and full of comfort.

Third. When we see that our attitude to God is not that of a claimant but that of one convicted of sin and justly exposed to the wrath of God, there is no note of self-defense, nor of complaint of God. "Father, I have sinned against heaven and in thy sight, and am no more worthy to be thy son." One like this can see that all one's hope is in election. With an experience like this we can see election in its true light—we can see it as the only hope of a poor sinner. As truth comes to the poor sinner as to his real condition, the doctrine of election becomes less frightful until he exclaims, "Election, 'tis a word divine for, Lord, I plainly see, Had not thy choice prevented mine, I ne'er had chosen thee."

More than fifty years ago I was convinced of the truth of election in this way. I had felt utterly unreconciled to it, and hated it, but my opposition to it was driven away before the truth as light banishes darkness. And it is my hope for my children and those I love. Election makes all to depend on God. He can work and none can hinder. He saved Saul of Tarsus and Manasseh and others as vile as they. It is not a comforting doctrine to those dead in sin, but we are not sent to comfort them.

It is consoling to God's people—to the poor and needy. Are you a poor, lost and ruined sinner, that trembles at the word of the Lord? Is your prayer, "God be merciful to me, a sinner?" If so, election will not hurt you, but will help you and save you at last. It is a sweet comforting doctrine to those that feel the need of strong consolation.

I hope these words will be seen by some one that feels the need of a great Saviour. J. H. O.

GREAT THINGS.

"Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man of valour, *but he was a leper.*" 2 Kings 5:1. Leprosy is doubtless a type of sin and the leper a type of the sinner.

So while Naaman was a *great man* with his master, the king, a mighty man of valour and honorable, having great fame in the world, he was a leper, a sinner. Had leprosy, a loathsome, incurable disease—a disease which separated and excluded him from the camps and tabernacle of Israel—typical of the church of God. From this we should bear in mind that, however high or low, wise or unwise, rich or poor, noble or ignoble, weak or mighty people in this world may be, *they are lepers, or sinners.* Men may be great men with the people, with human society and institutions and nations, but they are *sinners.* Like Naaman, they may be great men with their master, but with God, like Naaman, they are *sinners, rebels* against God, aliens from the commonwealth of Israel, without (good) hope and without God in the world, alienated from the life of God through the ignorance that is in them. Indeed, they may be so exalted in their own conceit and their own learning, called "Higher Criticism," "Advanced Thought," "Progress," "Evolution," etc., as to speak of the origin of sin in Adam as the "Eden story," and of what the Bible teaches us about Adam's sin being imputed to his posterity as a "myth," "fiction, or fable"; yet all this but proves the terrible truth of their own sinfulness, for, as an able

writer observes: "The issue is as to God's estimate of man or man's estimate of himself. The truth is, it is not a question of what you think of yourself. It is wholly and altogether a question of what God thinks of you as a natural man. You may have a good opinion of yourself. Your good opinion may be justified by the best standards of the natural world. Your fellow-men may find in you nothing to judge, and everything to commend. You may be the most righteous person on the face of the earth, and engaged every day in sustaining and proclaiming that righteousness. No matter! Your estimate and the estimate of your friends does not count. It all turns upon God's estimate, what God thinks of you as a natural man. And God has given that estimate in unmistakable terms. God has plainly said what He thinks of the natural man. He says there are none righteous, no not one. He says all the world, by nature, has been brought in as guilty before him. He says there is no difference. You may be of blue blood or brown, you may have a fine ancestry and a clear record in the eyes of men. No matter! He says all have sinned and come short of the glory of God. He says the natural mind is enmity against God, not subject to the law of God, neither indeed can be. He says by one man sin entered the world and death by sin, and so death has passed upon all men. He says no man can be justified by the works of the law. He announces, through the lips of a prophet, that all our righteousnesses are in his sight as filthy, foul, putrid, pestilential, and disgusting rags."

The doctrine of original sin, of its hereditary nature and universality and terrible and eternally damning consequences, unatoned for, stands or falls with the Bible itself. And now, my humble brother, sister, or friend in a blessed hope, if you believe this doctrine as taught by the Lord, and have been by the Spirit of God made to realize in your own life and experience its reality, and the exceeding sinfulness of sin, have been made to mourn over it and to desire deliverance from it through Jesus, you are a blessed character; and while poor, lonely, afflicted, cast down, and obscure, you may be, yet, for your comfort and encouragement, I wish to say that "Happy are ye, for the Spirit of God and of glory rests upon you," and you are greater, far greater

in God's esteem than those worldly-wise and great ones who deny the teachings of the Lord, and glory in their own shame; for it has been truly said that "Nothing gives more glory to God than simple faith in his word, especially when all things seem to render the fulfillment of it hopeless." So to believe God and to trust Him for time and eternity is a *Great thing*. To believe that you are a sinner by *nature* and that the Lord alone can and does deliver you from it, is a *Great thing*. As G. S. Bailey has said, as quoted in Hassell's Church History, page 15: "The evidences of the truthfulness of the Bible are written where its enemies can never destroy them—in the very framework of the universe; in the earth and in the sky; in the stones and in the stars; in the experiences of millions of human hearts, and in all the records of human history."

"Oh that *men* would praise the Lord for His goodness, and for His wonderful works to the children of men."

Ps. 107:8.

(*To be continued if the Lord will.*)

G. W. STEWART.

SCRIPTURAL REFUTATION OF ARMINIANISM.

No. 6.

In Exod. 12 and 23, and Levit. 23, and Deut. 16 are given accounts of the three great annual festivals of Passover, Pentecost, and Tabernacles, which every male Israelite, twelve years of age and upwards, was required to attend, and which many female Israelites also attended. These feasts were divinely intended to promote the religious zeal and knowledge and the loving acquaintance and fellowship of the people of God.

In all of these meetings they were taught that salvation is of the Lord.

In the Passover God taught His chosen people that they were saved from death, not by their merits, but by the sacrifice of His Son, the Lamb of God.

At Pentecost (Acts 2) the chosen and redeemed people of God, as the fruit of the sacrifice of Christ, are quickened, by the Holy Spirit, into a new life of repentance and faith and loving obedience unto God.

And at the feast of Tabernacles or Ingatherings the loving Father of His chosen, redeemed, and regenerated people gathers all of them into the joyful mansions of everlasting rest and blessedness.

S. H.

BAPTISM OF GEORGE WASHINGTON.

Elder Charles W. Vaughn, pastor of the Old School Baptist Church at Hopewell, New Jersey, recently read to his congregation an interesting bit of history concerning the baptism of George Washington. It was from "The Witness of Spirits," by James W. Zachary, in part as follows: "George Washington, the father of our country, was reared an Episcopalian, but had learned the way of the Lord more perfectly, and when he saw Elder John Gano, his chaplain, who was holding a meeting with soldiers, and taking candidates to the river to baptize them, he exclaimed, 'I have never been scripturally baptized,' and demanded immersion at the hands of his chaplain. Elder Gano immersed George Washington in the Potomac River in the presence of about forty persons."

Elder John Gano was born in Hopewell, N. J., July 22, 1727. He was of French descent, and received his education at Hopewell Academy. He was ordained to the ministry in Hopewell Church, May 26, 1754. From there he moved to Morristown, and after two years to Yadkin, N. C., where he succeeded in establishing a large church, which was discontinued during the war of 1756. Elder Gano then returned North with his family, owing to the ravages of the Indians. Mrs. Mary Gano, 99 years old, the great-grandmother of former Secretary of State, William J. Bryan, is a grand-daughter of Elder Gano."—*Signs of the Times*.

In 1755 Elders Gano, Van Horn, and Miller, of New Jersey, visited some churches in the Kehukee Association in North Carolina, and, under their preaching, these churches were established in the doctrine of salvation by free and sovereign grace. The Circular Letter of the Philadelphia Association in 1784, on "Effectual Calling," written by Elder Gano, described on pages 564 and

565 of my Church History, proves that he was a Pre-destinarian or Primitive Baptist. The First Baptist Church in New York City was formed in 1762; and Elder Gano was its first pastor, serving that Church 26 years. In May, 1788, he moved to Kentucky, and became pastor of Town Fork Church, near Lexington. He died in Frankfort, Ky., August 10, 1804. The Register of the Kentucky State Historical Society states that Elder John Gano baptized George Washington; and Virginia Baptists, who were eyewitnesses, say that the baptism was in 1780 or 1781. Although Washington went with his wife to the Episcopal Church in Alexandria, Va., he refused to take the communion there. See the *Western Recorder*, of Louisville, Ky., of September 21, 1916.

S. H.

QUESTIONS AND ANSWERS.

1. Q. Who is "the elder," and who are "the elect lady," and her "elect sister," and their "children" in the Second Epistle of John? A. The Three Epistles of John were probably written by him, while he was living at Ephesus, after his return from his banishment to the Island of Patmos, toward the close of the first century of the Christian Era. They were evidently written in a time of great apostasy, when many professed believers in Christ had departed from the doctrine of the Apostles, and rejected their authority. The Apostle John wrote the last Gospel, and the Three Epistles, and the Revelation. In none of these writings does he give his own name, except in Revelation. In his Second Epistle he calls himself "the elder" as the Apostle Peter does in 1 Pet. 5:1. The "elect lady" and her "elect sister" were, it seems to me, chosen, true, and faithful sisters in Christ, the first perhaps living at some distance from the Apostle, and the other near him. As their husbands are not referred to, both may have been widows; and their children, or at least some of them, were faithful believers in Christ. Some think that these sisters may have been sister churches. Notice that John's Third Epistle is addressed to a beloved and faithful brother named Gaius.

2. Q. What does the Apostle John mean when he says (in verses 10 and 11), "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds"? A. That a true and faithful sister, whose children also are walking in the truth, should not entertain in her home, nor should she heartily welcome a perverter of the doctrine and practice of Christ, as his teaching and example not only dishonor his profession, but also may be positively injurious to her and to her children (1 Cor. 15:33; 2 Tim. 3:6; 4:3, 4). The words translated "neither bid him God-speed," mean literally "do not say Hail (or Welcome) to him"; the word God is not in the original; neither is it in those expressions rendered "God forbid" in Paul's Epistles to the Romans, Corinthians, and Galatians, where the Apostle's words are simply "Let it not be," meaning "Far from it." The Apostles did not use the name of God irreverently or unnecessarily, nor should we.

3. Q. What is the meaning of the word rendered "saints" in the Scriptures? A. In Deut. 33:2 and Jude 14, it seems to mean the holy angels; but elsewhere it means those human beings set apart in this world by Divine grace to the service of the Lord.

4. Q. Who was Mohammed, and what was his religion? A. Mohammed and his religion are accurately and concisely described on pages 413 to 417 of my Church History. He was born in Arabia about 570 A. D., and died there in 632. He said that he could neither read nor write, but learned something of the Old and New Testaments from Waraka, his first wife's cousin, originally a Jew but afterwards a professor of Christianity. He seems to have had epileptic fits from his childhood, and claimed that these attacks were revelations from the angel Gabriel; and these pretended revelations were recorded and preserved by others, and after his death, collected into a book called the Koran, the Mohammedan Bible. His leading doctrine was—"There is no God but God, and Mohammed is his prophet." His first wife was Kadijah, a wealthy widow; but his favorite wife was Ayesha, a beautiful girl nine years old when he married her, he being fifty-three years of age. The estimate of

the number of his wives varies from 13 to 25. He restricted ordinary Mohammedans to four wives; but he gave the husband the absolute, immediate, unquestioned power of divorce, so that a man might have a new wife every year or every month. He allowed chieftains to have as many wives as they wished. He was a licentious, ambitious, and vindictive man, and his religion, which he propagated by the sword, was a strange and inconsistent jumble of truth and error, Paganism, Judaism and Christianity, Fatalism and Pelogianism. He held that God was the cause of all good and all evil, and yet that every man can save himself by outward works, such as formal prayers, fastings, alms, lustrations, festivals, and pilgrimages. He had no use for an atoning Saviour or a renewing Spirit. He was a conquering general, commanding his own army in eight battles and in fifty military enterprises; and, with his dying breath, prayed God to destroy the Jews and Christians, and to pardon his own sins. And yet two hundred and twenty million people today, mostly in Asia and Africa, believe in this profligate and bloody imposter! They have 15,000 students in their Theological Seminaries at Cairo, Egypt, and Bokhara, Turkestan, and train them to be the most zealous and successful missionaries in the world, far surpassing both Catholics and Protestants in their proselytizing efforts.

S. H.

EXTRACTS.

ROUTE 2, TAYLORSVILLE, MISS., April 16, 1919.

Elder G. W. Stewart, Akron, Ala.

DEAR BROTHER:—Enclosed find a letter I wrote you some time ago and mailed it then, but I took it from the postoffice for reasons. You can do as you see that it would be for the common good with it.

Please let me hear from you.

Yours in sweet hope,

J. A. FORD.

ROUTE 2, TAYLORSVILLE, MISS., March 16, 1919.

Elder G. W. Stewart, Akron, Alabama.

MY DEAR BROTHER:—Some time ago I wrote you to send me one of your pamphlets, "The Primitive Pathway," and I suppose you sent one for, some time after, I received one with the words "Free to you" written on it but no name. I have read the book and can say that I heartily endorse all you say, and love the same grand principles you contend for therein, and do now and have always despised

and rejected the things you oppose in the book. I have "Two Witnesses," "Order and Disorder," "Babilonish Garment" and the Primitive Pathway," and have all along heartily believed and tried to maintain the same precious principles or truths you defend in those writings. I have since a child loved the Old Baptist Church and the doctrine and practice she stands for. My mind is now to get in line with Good Hope Association. I have told the brethren and Elder Alderman my intentions. I have been made to realize that they stood against the receiving of Williamson the same as we did, and am confident that there were errors on both sides at Palestine Church when that matter arose there, and am confident that it is very questionable as to the Hoseys being the Church in order, and the propriety of receiving and recognizing them as the Church in order is also questionable. Time and circumstances have convinced me of this, and made me see these things. Disorder is disorder wherever and whenever we find it, and is no worse at one place than at another, and is no worse in one person than in another. I intended to be at the nearest Church of the Good Hope Association (Pleasant Home) today, but was hindered on account of sickness and the rain. I intend to go to Providence Church next Saturday and Sunday, the Lord willing. I hope to visit your home church some time this spring if you all can put up with my imperfections and my weak way of preaching.

Yours in humble hope,

J. A. FORD.

P. S. I have been made to feel and believe that it was not the purpose of the Good Hope Association to line up with nor to endorse Williamson and Easly, and that they did not intend to tolerate them nor their element nor their doctrine, as was thought by some and which some tried to make it appear; and I am compelled to take and to believe their acknowledged and published statement that they have published to the world that they are clear of and do not believe the extreme and absurd doctrine of the absolute predestination of all things, both good and evil alike.

Please send me several copies of "The Primitive Pathway" and "Babilonish Garment," if you have them to spare, for distribution. I think they will do good.

Yours in love,

J. A. F.

REMARKS.

I thank Elder Ford for this letter and for his permission to publish it, and trust that peace and good will may once more abound among our people in South Mississippi; and I am especially glad of Elder Ford's letter for the sake of one Elder in Alabama who, because he stood with, recognized, and corresponded with the churches of the Good Hope Association, was by certain Elders in this and other States, who did not understand the real facts in the case of the Palestine Church trouble, censured, criticised, and in one instance violently attacked in the columns of "The P. B." had his very church life threatened, and was told that he would be ashamed of himself after a while and that he was ruining himself with the Baptists of the South, etc., all because he stood with the churches of the Good Hope Association, with which Elder Ford says that he now desires to get in line; and from Elder Ford's letter it is made to appear that the fault or charges preferred by him and those identified with him, and by those Elders in this and other States just referred to, against the Good Hope Association churches, were not based or founded upon facts, but upon *suspicion, supposition, or imagination*, for the

churches of the Good Hope Association are today just what they were five or six years ago, and as for lining up with or sympathizing with a certain disorderly Elder in this State, those churches never thought of such a thing. That Elder was never invited among them, and never preached in a single one of their churches, so I am informed by them.

G. W. STEWART.

COLUMBIA, Mo., April 22, 1919.

Elder Sylvester Hassell—

MY DEAR BROTHER:—Enclosed find check, for which please send THE MESSENGER to Lloyd Sapp, Ashland, Mo. He is a promising young preacher not thirty years old, and has not been ordained. He asked me to send for your paper for him, and I was glad to do so. We are thankful to the Lord for giving us this gifted young man.

Our churches here are in peace, and how good that is, and how thankful we should be for that! The strong should bear the infirmities of the weak. A sister said to me once, "I am going to quit going to church because there is a sister who will not speak to me, and she does not treat me right in other ways." I tried to show her that it must be a weakness in the sister, and that it would look nice, and good, and strong in her to just go on and bear it and not say one word about it. I think it is often the case that those who think they are wonderfully strong are the ones who will give up and quit when things do not go their way. The good soldier can endure hardness, the strong can bear burdens, and the Christ-like person is sure to have a forgiving spirit and not draw back and quit when things fail to go their way. I am not talking about fundamental things such as predestination, election, salvation, the use God has for the gospel, the Father's will, and His everlasting love. I think we should agree on the plain teachings of the Bible. But I hope to never make a brother an offender for a word, and I hope I may always find it in my heart to forgive and bear, and I will as long as I can feel that "I am the chief of sinners." I know if I should feel like some one else is the chief of sinners I would be far from the Bible pattern. Jesus is the friend of sinners, and he forgives sin; and just think of the load he bore for us that would have sunk us down to hell. Can we be a friend to sinners, and not forgive mistakes and bear burdens? If we have the Spirit of Christ we ought to be able to do so.

Your brother,

ARCHIE BROWN.

WASHINGTON, N. C., April 15, 1919.

Elder Sylvester Hassell—

MY VERY DEAR BROTHER:—It seems to me that my mind again inclines me to write something for THE MESSENGER, and these are the words which have been on my mind for several days—70th Psalm, first part of the 5th verse—"But I am poor and needy; make haste unto me, O God." I do feel, in my inmost soul, that from my very birth I've been the poorest, vilest wretch on earth, and also I feel that I do not get any better, but I am a continual beggar to God for mercy day by day, and hour by hour; and were it not for the faith and hope that I believe that God has given me, Oh! I think what would become of me? The whole Church of God, in every nation, kindred, tongue, and people, are dependent on God for every blessing they receive, naturally as well as spiritually; for every blessing we receive comes down from the Father of lights, with whom there is no variableness; for by Him we live and move and have our very

being. "Every good gift," which I perceive to be the natural blessings, "and every perfect gift," which I perceive to be the spiritual blessing, comes from Him; and often I feel to be in extreme need, and so feel to importune Him to make haste unto me, O God; and sometimes I do feel that He hears me, and the blessing comes almost immediately, and then again it tarries. But I am poor and needy, make haste unto me, O God!

Submitted in love,

BETTIE Z. WHITLEY.

HAMPTON, FLA., March, 1919.

Mrs. Bettie Z. Whitley, Washington, N. C.

Mamma said tell you she had one of the most beautiful visions just after she had the influenza, and the Lord showed her His wonderful power and that she was no pauper, and how He was blessing and repaying those that had been so good to divide their worldly goods with her, and that her twenty years of afflictions here were nothing to compare with the joy and happiness that awaits her in the glory world. It did her so much good that we could see the great change that came over her.

CLEONE,

Daughter of Mrs. Mamie Moore.

SOUTHAMPTON, PA., April 29, 1919.

Elder Sylvester Hassell—

DEAR BROTHER:—Can you find forgiveness for this long delay in acknowledging your very kind letter of last November? It was a great comfort to me. Since father was taken away it has been so very, very hard to write. It would always seem that surely if I would wait a little I would find it was all a dream and he was not really gone. I am very weak, and long for his bodily presence. I almost always fail in strength to look beyond, to have the realizing sense that love is stronger than death, to behold the whole family of God in heaven and earth. What a great privilege it is to have such lives as father's and mother's to look back upon and think about! They both lived their religion. It was a vital, day-by-day religion; and how I would like to be even on the road to being like them. You spoke in your letter of our "Elder Brother." I have felt a desire that Christ might be revealed to me as the Elder Brother. But I am afraid I have never felt Him to be so. I am afraid I have never felt the atoning blood applied to *my* sins. They weigh upon me heavily. And I am grieved because I feel I am in the visible church, having climbed up some other way than by the door of Christ—a thief and a robber. I have been and am now heavily burdened on this account, and feel I don't know where to turn. I don't want to be a hypocrite.

I hope you have been keeping in good health. Can you come North to our spring associations? We would be so glad to have you visit us in our home if you can come. Aunt Bessie is very feeble. However she comes down stairs often. My husband and little son are a great comfort to me now. Come to see us if you can. It will always be a joy to me to have in our home those who have labored with father in the ministry. Please give my love to Mary.

I am unable to express the comfort your kind letter gave me.

Your most unworthy sister, if one at all,

MILDRED DURAND GORDY.

FOREST TEXAS, April 3, 1919.

DEAR BROTHER HASSELL:—I have just received and read THE GOSPEL MESSENGER for April, and I trust with comfort and profit. And I am also reminded that I am getting behind with my subscription; you will therefore find enclosed a money order for \$1.25, for which you will please advance my subscription another year, the twenty-five cents to help pay the increased cost of getting out THE MESSENGER; for, though the war is over, war prices still obtain on all the material that goes into the make-up of THE MESSENGER; therefore I feel that we, the Primitive Baptists who read your paper, ought to help you to bear the burden. I think all who read your editorial on the three greatest dangers to the welfare of the human race should study these questions well, for certainly perilous times are upon us. And in all the troubles of the last four years and more the power and providence of God seem to have been forgotten or ignored by the leaders of the nations, and there has been a firm trust in the sword, which has won the great war but has not as yet succeeded in establishing peace. The great men of the nations (if we are to believe our daily papers) are now on the eve of breaking up without accomplishing that most desirable end, and internal divisions, civil wars, and bloodshed are still going on in many of the nations, and we see or hear of no signs of their turning to the God of all power for guidance. Oh that the great God of peace would so operate on the hearts and minds of the leaders of the nations as to cause them to seek him early, and sincerely ask his guidance that peace once more may be established on earth, to the end that his children may continue to come together and worship him under their own vine and fig tree, and none dare molest or make them afraid.

I trust, Brother Hassell, that you and your associates will be spared many years yet to his church to comfort them and to warn them of dangers ahead, both within and without.

Unworthily yours in hope,

A. M. STARLING.

STRASBURG, VA., April 16, 1919.

DEAR BROTHER HASSELL:—I will pen you a few thoughts of mine as they came to me a day or two ago. I do not think I ever heard any one dwell on the difference between a saint and a sinner direct. According to my understanding, a saint is the reverse of a sinner; in the former the heart has been touched by grace divine through the Holy Spirit, made to see and feel its utterly lost and ruined condition; while in the latter the heart is still in its natural state, without any enlightenment or true conception of its natural depravity. It seems to be the impression of some that the term saint is not applicable to a human being while in the flesh. I think it is a mistaken idea; if our sins are pardoned, rest assured they are pardoned for time and eternity. Since a saint is a pardoned sinner, why should not the term be applicable to them in this life? I have heard persons make this remark who were professors of religion, "I am no saint, but I would not do thus and so," as perhaps some one else had done. My understanding is, that just as sure as they can lay claim to being a Christian they can claim to be a saint, as they are in reality both the same in character. Whenever you feel that you have met a Christian you can feel sure you have met a saint—one that will not only sing and shine in this life but will be joined to that innumerable throng beyond all that pertains to this life, where they will sing and shine, praise and adore their great and glorious Saviour throughout all the ages of eternity. To the babes in the

church it is very important that they should have early instruction in the word by those who are already familiar with it, by simplifying it to their young and tender minds in spiritual things.

Your sister in Christian love,

ANNIE M. MCINTURFF.

BALTIMORE, Md., May 7, 1919.

MY PRECIOUS BROTHER HASSELL:—Will you please change my address from 3024 Presstman Street to 2524 Keyworth Avenue, Baltimore, Md., and please make note of the change in the dear GOSPEL MESSENGER, which comes to me each month laden with the good things of the Master's kingdom. When it comes I leave off everything until it is read. Your editorials are so comforting and edifying to me, also the writings of your able corps of editors and correspondents. May the God of heaven spare you long yet to edit the dear MESSENGER. I would love to meet you again and hear you tell the sweet story of the cross, as you have done in the past; but I fear I shall never meet you again unless you should come to see me. Our son-in-law died with the "Flu," leaving a wife and three little children, which compels us to get a larger house so as to care for them, which I trust the dear Lord will enable us to do, to His glory. Pray for us; we feel so much the need of the prayers of God's dear people.

Your poor brother,

T. S. DALTON.

OBITUARIES.

Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.—Rev. xiv. 13.

MRS. OTIE SATTERWHITE.

She was the wife of my youngest brother, B. E. Satterwhite, of Roanoke, Ala. She was fifty years old the 11th day of last November. She was united in marriage to my brother more than thirty years ago, and lived with him very happily and most devotedly until the day of her death. She died March 27, 1919. She appeared on this day to be unusually cheerful, and made several short calls around in her neighborhood, which privilege she always enjoyed. Possibly, about four o'clock in the afternoon she had a fatal stroke brought on by Bright's disease, and remained in her room alone in an unconscious condition for several hours, and was then discovered by her daughter. All that physicians, relatives, and friends could do did not prevent her from soon breathing her last and falling asleep in Jesus.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

Before her marriage, when quite a girl, she was baptized into the Mount Hickory Church by the writer, and remained firm in the faith until the last. For many years she was a reader and a lover of THE GOSPEL MESSENGER, and she considered the one she last received the most comforting and instructive. She was possessed of most inestimable qualities, and truly to know her was to love her. Being most merciful, she seldom accused any of their faults or blunders, but could always find some way to excuse them.

To briefly set forth her daily life and character, we quote the language of the Apostle James, where he says: "The wisdom which cometh from above is first pure, peaceable, gentle, easy to be entreated, full of mercy, and without partiality." Nothing we can think of better describes her walks in life than the above. "Blessed are the pure in heart, for they shall see God." She was the oldest daughter of Deacon H. D. and Sister Mollie Pierson, both of whom preceded her to their last reward. Those who realize most keenly their loss are the sorrowing husband and only surviving daughter, Mrs. Eunice Davison, and an only son, Herbert, both of Roanoke, Ala., and three sisters—Mrs. Hattie Niece and Mrs. Lula Deloach, of Roanoke, and Mrs. Pearl Myhand, West Point, Ga.; three brothers, Mr. Frank Pierson, of Oklahoma; James T. Pierson, of Atlanta, Ga., and Lucious Pierson, of La Grange, Ga., and many other relatives and friends we can't mention. And while they know they have sustained a great and irreparable loss, they also know it is her gain. So we pray God to give them the spirit of reconciliation.

The above imperfect lines are written to her memory by her brother,

J. T. SATTERWHITE.

April 28, 1919.

MRS. RACHEL BURK.

The subject of this notice was a daughter of the late Jonathan and Catherine McInturff, sister of the late A. P. McInturff, and niece of the late Elder Philip McInturff. She was born March 27, 1843, and died January 28, 1919, aged 75 years, 10 months and 1 day. She had been in declining health for more than a year before her death, but was confined to her bed for only about three months. She was afflicted with a complication of physical ailments from which she suffered very much at times, yet under it all she was patient and submissive to the Lord's will. She had never connected herself with any church, but was a firm believer in the doctrine of our Church. She had been a reader of your excellent periodical for a number of years. She seemed to have great confidence in you as a true minister of the gospel. Just last summer, when you were to preach at Waterlick, she said to me, he is one I would like to hear. I would have made the opportunity for her to attend but when the time came to go she did not feel well enough. Owing to the fact that we have no preaching of our order in our town, and she being so unfavorably situated to attend church at a distance, she never was permitted to hear but little preaching of our faith. I feel now if she could have attended our meetings more that most likely she would have united with the Church; but, be this as it may, I feel assured that she trusted in a whole Saviour, having no confidence in the flesh. I never knew any one in whom I had greater confidence as being perfectly truthful, honorable, and upright. She was very industrious, thoughtful, and kind towards every one. She leaves an aged husband, Eony Burk, two daughters, one grand-daughter, and three sisters, besides many other kindred, to mourn their great loss of her from this world. I never saw any one more faithfully watched over and cared for than she was by her two daughters in her last illness. Her removal was a great cross to them. My prayer is that they may be made to feel reconciled to the will of God in this dispensation, feeling assured that the same hand that wounded their hearts so deeply has power to heal the wounds He has made.

By one who loved her.

Strasburg, Va.

ANNIE M. MCINTURFF.

CHRENE CRAWFORD.

"And God shall wipe away tears from the eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:4.

It becomes my painful duty to write a few words in memory of my dear little grand-daughter, Chrene Crawford. She was born July 12, 1905, and departed this life January 28, 1919. She died with the dreaded disease, influenza, which has invaded so many homes and caused so many sad heartaches. It fills our hearts with sadness as we think of how stout and how healthy Chrene was the last time we saw her, and to think how soon she was removed from time to eternity. Several of my family were down at the time that she was, and we did not get to visit her during her last illness nor to attend her burial, all of which makes it doubly sad with us; but those things are all in the providence of God, and we cannot change them.

Chrene leaves a mother and father and two brothers, one of the brothers a twin to her, together with many relatives and friends to mourn her loss; but we feel sure that our loss is her eternal gain, for she had as bright dying testimony as I ever heard of any one having. She bore her sickness and suffering without a murmur or complaint. Her talk in the thoughts of death seemed to be a miracle to those present, and especially for one of such premature age to talk as she did. I am reminded in her case of David, who said that "out of the mouths of babes thou hast perfected praise." She was conscious to the last. Just before her death she called her little brothers to her bedside, one of them being her twin; she gave him her wrist-watch, and told the other one to take care of her dolls, and also told them she loved them all, and would love to stay with them but she could not, that she must go, and raised her little hands and said, "Hurry! hurry!" I feel sure that, while passing through the ordeal of death, with an eye of faith she saw a home preferable to her home here, and no doubt that she saw heavenly kindred on the other shore, and I am confident that her glorified spirit is this day basking in the sunlight of God's presence. I am sure that she has exchanged the cross of this old wearisome life for the crown that was reserved for her in heaven. The cause of weeping and tears and death are all over with her; no more stormy clouds will ever rise. It is a blessed thought indeed, and a thought that should cheer each of our drooping hearts while on our pilgrimage here, that the time will come with all of God's people, as it has with this dear little girl, that tears will be wiped from all these eyes, and that sickness and sorrow, pain nor death will ever invade that happy, Oh happy! home.

It fills my heart with sadness to think that on the shores of time I will not see Chrene any more; and as I write this article it is mingled with tears, but I do pray that God may give me grace to look heavenward and be resigned to His will. May the time come with me, as it has with her, that tears will be wiped from my eyes. May God indict my heart with a spirit of prayer for the dear mother and father and two little boys that are left behind. The family has passed through a great siege of trouble; of five children only two survive, Chrene being the third one to be consigned to the tomb but we know that God is rich in mercy, and doeth all things well.

This death seems to be a premature one with us, but not so with God, for He does not do things prematurely. According to the testimony of this little girl, even at her premature age, she was fully ripe for eternity and was ready for the Master's use. May God add

his choicest blessing to the heart-stricken family, and may He come into the home and to the hearts in the person of his Holy Spirit, and fill the vacancy of this dear one in the home. May his Spirit comfort, console, guide, and keep the inmates of that home through life and save them in death, is our prayer, for Jesus' sake.

Written by her heart-broken grand-parents.

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Vol. 41

No. 7

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

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JULY, 1919.

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The Gospel Messenger

JULY, 1919

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 41

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No. 7

LEAVING ALL FOR CHRIST.

Jesus, I my cross have taken,
All to leave and follow Thee;
Destitute, despised, forsaken,
Thou, from hence, my all shall be.
Let the world despise and leave me,
They have left my Saviour, too;
Human hearts and looks deceive me :
Thou art not, like man, untrue.

Go, then, earthly fame and treasure !
Come, disaster, scorn, and pain !
In Thy service pain is pleasure ;
With Thy favor, loss is gain.
Man may trouble and distress me,
'Twill but drive me to Thy breast ;
Life with trials hard may press me,
Heaven will bring me sweeter rest !

Take, my soul, thy full salvation,
Rise o'er sin and fear and care ;
Joy to find in every station
Something still to do or bear.
Think what Spirit dwells within Thee ;
What a Father's smile is Thine ;
What a Saviour died to win thee ;
Child of Heaven, shouldst thou repine ?

Haste thee on from grace to glory,
Armed by faith, and winged by prayer ;
Heaven's eternal day's before thee,
God's own hand shall guide thee there.

Soon shall close Thy earthly mission,
Soon shall pass Thy pilgrim days,
Hope soon change to glad fruition,
Faith to sight, and prayer to praise.

HENRY FRANCIS LYTE (1825).

HEAVEN.

(A discourse by Thomas Chalmers, born 1780, died 1847. He was the founder of the Free Church of Scotland, a church separate from the State; an able and godly man, sound in the doctrine of salvation by God's sovereign grace.)

1 Corinthians 4:20.

For the kingdom of God is not in word, but in power.

There is a most important lesson to be derived from the variety of senses in which the phrases "kingdom of God," and "kingdom of heaven," are evidently made use of in the New Testament. If it, at one time, carry our thoughts to that place where God sits in visible glory, and where, surrounded by the family of the blessed, he presides in full and spiritual authority—it, at another time, turns our thoughts inwardly upon ourselves, and instead of leading us to say, lo, here, or lo, there, as if to some local habitation at a distance, it leads us, by the declaration, that the "kingdom of God is within us," to look for it into our own breast, and to examine whether heavenly affections have been substituted there in the place of earthly ones. Such is the tendency of our imagination upon this subject, that the kingdom of heaven is never mentioned, without our minds being impelled thereby to take an upward direction—to go aloft to that place of spaciousness, and of splendour, and of psalmody, which forms the residence of angels; and where the praises both of redeemed and unfallen creatures, rise in one anthem of gratulation to the Father, who rejoices over them all. Now, it is evident, that in dwelling upon such an elysium as this, the mind can picture to itself a thousand delicious accompaniments, which, apart from moral and spiritual character altogether, are fitted to regale animal, and sensitive, and unrenewed man.

It may go to dissipate this sentimental illusion if we ponder well the meaning which is often assigned to the kingdom of heaven in the Bible—if we reflect, that it is often made to attach personally to a human creature upon earth—as well as to be situated locally in some distant and mysterious region away from us.

The Being who reigns in supreme authority there, may, even in this land of exile and alienation, have some one devoted subject, who renders to the same authority the deference of his heart, and the subordination of his whole practice. The will of God may possess such a moral ascendancy over his will, as that when the one commands, the other promptly and cheerfully obeys. The character of God may stand revealed in such charms of perfection and gracefulness to the eye of his mind, that by ever looking to him, he both loves and is made like unto him. A sense of God may pervade his every hour, and every employment, even as it is the hand of God which preserves him continually, and through the actual power of God, that he lives and moves, as well as has his being. Such a man, if such a man there be on the face of our world, has the kingdom of God set up in his heart. He is already one of the children of the kingdom. He is not locally in heaven, and yet his heaven is begun. He has in his eye the glories of heaven; though, as yet, he sees them through a glass darkly. He feels in his bosom the principles of heaven; though still at war with the propensities of nature, they do not yet reign in all the freeness of an undisputed ascendancy. He carries in his heart the peace, and the joy, and the love, and the elevation of heaven; though, under the incumbrance of a vile body, the spiritual repast which is thus provided, is not without its mixtures, and without its mitigation. In a word, the essential elements of heaven's reward, and of heaven's felicity, are all in his possession. He tastes the happiness of heaven in kind, though not in its full and finished degree. When he gets to heaven above, he will not meet there with a happiness differing in character from that which he now feels; but only higher in gradation. There may be crowns of material splendour. There may be trees of unfading loveliness. There may be pavements of emerald—and canopies of brightest radiance—and gardens of deep and tranquil security—

and palaces of proud and stately decoration—and a city of lofty pinnacles, through which there unceasing flows a river of gladness, and where jubilee is ever rung with the concord of seraphic voices. But these are only the accessories of heaven. They form not the materials of its substantial blessedness. Of this the man who toils in humble drudgery, an utter stranger to the delights of sensible pleasure, or the fascinations of sensible glory, has got already a foretaste in his heart. It consists not in the enjoyment of created good, nor in the survey of created magnificence. It is drawn in a direct stream, through the channels of love and of contemplation, from the fullness of the Creator. It emanates from the countenance of God, manifesting the spiritual glories of his holy and perfect character, on those whose characters are kindred to his own. And if on earth there is no tendency towards such a character—no process of restoration to the lost image of the Godhead—no delight in prayer—no relish for the sweets of intercourse with our Father, now unseen, but then to be revealed to the view of his immediate worshippers—then, let our imaginations kindle as they may, with the beatitudes of our fictitious heaven, the true heaven of the Bible is what we shall never reach, because it is a heaven that we are not fitted to enjoy.

But God has not so ordered heaven. God will not suit the circumstances of heaven to the character of man—and therefore to make it, that man can be happy there, nothing remains but to suit the character of man to the circumstances of heaven—and therefore, it is, that to bring about heaven to a sinner, it is not enough that there be the preparation of a place for him, there must be a preparation of him for the place—it is not enough that he be meet in law, he must be meet in person—it is not enough that there be a change in his forensic relation towards God, there must be a change in the actual disposition of his heart towards him, and unless delivered from his earth-born propensities—unless a clean heart be created, and a right spirit be renewed—unless transformed into a holy and a godlike character, it is quite in vain to have put a deed of entry into his hands—heaven will have no charm for him—all its notes of rapture will fall with tasteless insipidity.

upon his ear—and justification itself will cease to be a privilege.

Let us cease to wonder, then, at the frequent application in Scripture, of this phrase to a state of personal feeling and character upon earth—and rather let us press upon our remembrance the important lessons which are to be gathered from such an application. In that passage where it is said, that the “kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost,” there can be no doubt that the reference is altogether personal, for the apostle is here contrasting the man who, in these things, serveth Christ, with the man who eateth unto the Lord, or who eateth not unto the Lord. And in the passage now before us, there can be as little doubt, that the reference is to the kingdom of God, as fixed and substantiated upon the character of the human soul. He was just before alluding to those who could talk of the things of Christ, while it remained questionable whether there was any change or any effect that could at all attest the power of these things upon their person and character. This is the point which he proposed to ascertain on his next visit to them. “I will come to you shortly, if the Lord will, and will know not the speech of them which are puffed up, but the power. For the kingdom of God is not in word, but in power.” It is not enough to mark you as the children of this kingdom; or as those over whose hearts the reign of God is established; or, as those in whom a preparation is going on here for a place of glory and blessedness hereafter—that you know the terms of orthodoxy, or that you can speak its language. If even an actual belief in its doctrine could reside in your mind, without fruit and without influence, this would as little avail you. But it is well to know, both from experience and from the information of him who knew what was in man, that an actual belief of the Gospel, is at all times an effectual belief—that upon the entrance of such a belief, the kingdom of God comes to us with power, being that which availeth, even faith, working by love, and purifying the heart, and overcoming the world.

It is here that heaven begins. It is here that eternal life is entered upon. It is here that man first breathes the air of immortality. It is upon earth that he learns

the rudiments of a celestial character, and first tastes of celestial enjoyments. It is here, that the well of water is struck out in the heart of renovated man, and that fruit is made to grow unto holiness, and then, in the end, there is life everlasting. The man whose threadbare orthodoxy is made up of meagre and unfruitful positions, may think that he walks in clearness, while he is only walking in the cold light of speculation. He walks in the feeble sparks of his own kindling. Were it fire from the sanctuary, it would impart to his unregenerated bosom, of the heat, and spirit, and love of the sanctuary. This is the sure result of the faith that is unfeigned—and all that a feigned faith can possibly make out, will be a fictitious title-deed, which will not stand before the light of the great day of final examination. And thus will it be found, I fear, in many cases of marked and ostentatious professorship, how possible a thing it is to have an appearance of the kingdom of God in word, and the kingdom of God in letter, and the kingdom of God in controversy—while the kingdom of God is not in power.

Let all this touch our breasts with the persuasion, of the nothingness of man. Let it lead us to withdraw our confidence from the mere instrument, and to carry it upwards to him who alone worketh all in all. Let it reconcile us to the arrangements of his providence, and assure our minds, that he can do with one arrangement, what we fondly anticipated from another. Let us cease to be violently affected by the mutabilities of a fleeting and a shifting world—and let nothing be suffered the power of dissolving for an instant, that connection of trust which should ever subsist between our minds and the will of the all-working Deity. Above all, let us carefully separate between our liking for certain accompaniments of the word, and our liking for the word itself. Let us be jealous of those human preferences, which may bespeak some human and adventitious influence upon our hearts, and be altogether different from the influence of Christian truth upon Christianized and sanctified affections. Let us be tenacious only of one thing—not of holding by particular ministers—not of saying, that “I am of Paul, or Cephas, or Apollos”—not of idolizing the servant, while the Master is forgot-

ten—but let us hold by the Head, even Christ. He is the source of all spiritual influence—and while the agents whom he employs, can do no more than bring the kingdom of God to you in word—it lies with him either to exalt one agency, or to humble and depress another—and either with or without such an agency, by the demonstration of that Spirit, which is given unto faith, to make the kingdom of God come into your hearts with power.

EDITORIAL.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

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The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

DEATH OF ELDER J. E. W. HENDERSON.

After years of feeble health, our dearly beloved and highly esteemed Associate Editor, Elder J. E. W. Henderson, gently fell asleep in Jesus on Sunday, June 8th, at 2:30 p. m., in his 81st year. He was a most godly man,

a sound and able minister of the New Testament, and a very gifted and comforting writer. As he felt it might be, his short letter in this number of THE GOSPEL MESSENGER was his last. He closes it by saying, "Farewell, dear brethren and sisters; may we all meet in the world of glory to part no more. Pray for us, that we may be sustained by the Divine presence when we are called to die. In hope of heaven, J. E. W. Henderson." We are assured that our dear brother has entered into heavenly rest, and we hope, by rich and reigning grace, to meet him and all the redeemed and our Divine Redeemer in a Better and Brighter World.

May the Lord bless and comfort his dear children. I request them to send me soon a becoming obituary of their beloved father for publication in THE GOSPEL MESSENGER.

S. H.

DEATH OF BROTHER J. G. WILTSHERE.

Brother J. G. Wiltshire, of Washington, D. C., proprietor and editor of *Zion's Advocate*, after a short illness, was called to his eternal home April 25th. He was not a minister, but a gentle, loving, humble, and devoted child of God. His widow, the second wife of Elder John Clark, and their daughter, Miss Lucy Wiltshire, survive him. *Zion's Advocate* has been purchased by Elder R. H. Pittman, of Luray, Va., and will be published by him there. Eld. Pittman is one of our best preachers and writers.

S. H.

GOING FORTH UNTO CHRIST, WITHOUT THE CAMP, BEARING HIS REPROACH.

In Hebrews 13:8-14 the apostle says: "Jesus Christ, the same yesterday, and today, and forever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For

the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth, therefore, unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come."

The divine and unchanging Redeemer has always saved His people, and will always save them, by His free, sovereign, and unmerited grace, by the shedding of His own precious blood applied to their hearts by His Holy Spirit, independently of all human means; and we should follow Him, bearing our crosses, in all His holy doctrine and practice, though despised, like Him, by a professing but ungodly world. On the great Day of Atonement, the bodies of the slain animals were burned without the camp (Levit. 16:27); and so Jesus, the Divine-Human sinless antitype suffered the fire of the wrath of God for the sins of His people outside the gate of the earthly Jerusalem, the professedly righteous city of God, which hated, rejected, mocked and crucified Him in shame and agony. Through His ministry they tracked and scorned, and villified the anointed Saviour of sinners (Psalm 89:50, 51), and then taunted and murdered Him (Psalm 22, Isa. 53, Zach. 12, Matt., Mark, Luke and John); and He calls upon all who really believe in Him to follow Him, if they would be His disciples (Matt. 10:32-39; Luke 14:25-27).

After Moses came down from Mount Sinai, having in his hands the two tables of stone on which God had written His holy laws, and after he had seen the idolatry and wickedness of Israel, and had called for Divine judgment upon them, and then interceded for the survivors, he "took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the tabernacle of the congregation. And it came to pass that every one who sought the Lord went out to the tabernacle of the congregation, which was without the camp. And as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses" (Exod. 33:7, 9. And so the Lord separates Himself from merely nominal and carnal Israel,

and communes with those who are faithful to Him—those who spiritually and truly worship Him, and are, like Him, jealous of His honor.

And, in the same manner, at whatever cost, the real children of God, leaving all earthly masters, should separate themselves (2 Cor. 6:14-18) from all the unbelieving and ungodly world, whether non-professing or professing, and go unto Christ, bearing His reproach, maintaining His doctrine and practice in purity as set forth in the Old and New Testament Scriptures—the sole eternity and infinity of God, His omnipresence, omniscience, and omnipotence, His holiness and mercy, His sovereignty in creation, providence, and redemption, His three-oneness, the spirituality of His nature and worship, His election and predestination of His people in eternal salvation, the necessity and specialty of redemption by His Son and regeneration by His Spirit, the symbolical nature of baptism (immersion) as representing union with Christ in His death, burial, and resurrection, and of the Lord's Supper, as representing the support and nourishment of our spiritual life by His sufferings for our sins, the Church as His body and Him as the only head, and only two kinds of officers in the Church, pastors and deacons, the preservation of all His people, the second personal coming of Christ to the earth to judge the world in righteousness, His raising the bodies of all the dead, and His just condemnation of the wicked to everlasting punishment, and His welcoming of the righteous to everlasting happiness.

These principles of eternal truth, and those who maintain them, are despised and scorned, as the Lord Jesus was, by a proud and ungodly world (Psalm 123:3, 4; Isa. 53:3; John 15:18-21; 1 Cor. 4:9-13; 2:14; 2 Tim. 4:1-4; Heb. 11). “By faith Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward” (Heb. 11:24-26). “He endured, as seeing Him who is invisible;” and so should all who have true faith; “for here have we no continuing city, but we seek one to come” (Heb. 11:27; 13:14)—an everlasting home of heavenly blessedness with God and the holy angels and glorified saints. Hav-

ing confessed the Lord Jesus Christ on earth, in His person, His doctrine and practice, and in His salvation, He will finally, in heaven, confess us before His Father and His holy angels (Matt. 10:32, 33; Luke 12:8, 9).

S. H.

GOD'S CHOICE AND PROMISE.

(TIT. 1:2; ACTS 2:39; ROM. 8:29, 30.)

God promised eternal life before the foundation of the world to somebody. They were not in existence, but the mind of God comprehended every one to whom the promise was made. If He made a promise He did not make it to everybody in general, but it was to a special people. It was evidently made to them whom He foreknew and predestinated to be conformed to the image of His Son. A promise implies election. If God promised eternal life before the world began, He promised it to persons whom He had chosen to be the recipients of that life. God's choice precedes the promise. The choice was made before the foundation of the world out of the sons and daughters of Adam. There was nothing in the sinner to influence God to choose him, if so, salvation would not be by grace. The names of all to whom the promise was made were written in the Book of life before any of them existed. He certainly chose them before He wrote their names in the Book. The promise of eternal life was made for this special people and by one that *cannot lie*. If He made promises of eternal life to all the race all the race will receive it, and if He made the promise to part of the race then part of the race will receive it. Just as surely as God made promises to Abraham and his seed, he and his seed will be the recipients of the thing promised. "If ye be Christ's then are ye Abraham's seed and heirs according to the promise." When the Lord promised eternal life to the elect or sheep (John 10:16, 27, 28), He purposed, intended and predestinated that all the sheep should have eternal life. The ones that shall have eternal life were chosen in Christ before the foundation of the world that they should be holy and without blame before Him in love. God has promised all His chosen

people eternal life, and what He has promised He is able to perform and will perform. His counsel shall stand and He will do all His pleasure. He sovereignly makes the promise and He sovereignly accomplishes it. This promise of God is unconditional upon the sinner's part. It is fixed, certain and sure. He who made the promise cannot lie and being able to accomplish it there can be no possible failure upon His part of one for whom the promise of life was made receiving it. How can any man doubt the truth of God enough to have Sunday schools to save the children and boards to send men to save the heathen? They do not believe that the purpose of God can be accomplished unless the preacher gets there. God gave this life to Abel and did not give it to Cain. He did not injure Cain or make his case worse. If Cain had ability to save himself, why did he not do it? Election, predestination, God's promise, effectual calling did *not* prevent his coming to Jesus. Men boast so much of the will of the sinner. We see what the will of Adam, an innocent man, did in plunging all his posterity into death and condemnation. All fell and justly so. See man in his condemned state with a depraved will, has gone further from God by sin and wicked works, and they are haters of Him and His doctrine. This promise of God does not turn away a single poor beggar empty. Election has never kept a poor mourning soul from coming to Jesus and being comforted. It does not reject those who are hungering and thirsting after righteousness, but all such persons are embraced in the choice and promise of God. God loved all whom He chose and to whom He made the promise. He did not love Esau, hence the choice and promise did not embrace him. Every one to whom He promised eternal life will receive it. He did not promise eternal life to the rich man in hell, for he never received it. The goats were the wicked that shall be turned into hell with all the nations that forget God who hear the awful sentence: "Depart, ye cursed, into everlasting fire prepared for the devil and his angels." They did not have eternal life which was an evidence that they were no tembraced in God's choice and promise. Prayer, faith and repentance are not eliminated because of God's choice and promise, but are gracious evidences that they were chosen and that God has given them eternal life.

God's choice and promise does not encourage men to licentious living, but instead it makes better men and women. If a person says he is God's elect, therefore he will do as he pleases, and take his fill of sin, such person bears no evidence that he was chosen or the promise was made for him. When one has received the gift of eternal life he gives evidences of it. A corrupt tree cannot bear good fruit; but "make the tree good, and his fruit will be good." When the heart is renovated by grace and his conscience purged from dead works to serve the true and living God, he is a recipient of that eternal life which God that cannot lie promised before the world began. He is now a good tree, and is righteous, and is born of God. This good man out of the good treasure of his heart bringeth forth good things, and he does righteous because he is righteous. He now hates sin in his sinful nature, and his desire is to glorify God in his body and spirit which are His. We see evidences of this wonderful change on the day of Pentecost. Those who were renewed in heart gladly received the word, and were pricked in their hearts, and wanted to know what their duty was. They desired most earnestly to serve God. Peter told these righteous living subjects, whom the Lord had prepared, to "repent and be baptized in the name of Jesus Christ (the anointed) for (unto, with reference to) the remission of sins. The promise is unto you and to your children, and to them that are afar off, even as many as the Lord our God shall call." How many did God call? "He calleth His own sheep by name and leadeth them out." All whom He predestinated, them He called, justified and glorified. John 10:3; Rom. 8:30. Eternal life was not promised to the goats, and they will not receive it.

This choice and promise takes a poor ignorant, fishing Peter, casts a legion of devils out of the Gadarene, casts seven devils out of Mary Magdalene, and regenerates a persecuting Saul. This heavenly call of God was effectual. God has never made a failure in carrying out His purposes. This work of quickening begins in the soul or heart, and is a good work, and the Lord begins it and He will perfect it by quickening the mortal body and saving all the elect—body, soul, and spirit in Heaven.

God has no help in loving, choosing, promising, redeeming, effectually calling, preserving, resurrecting, and glorifying the justified sinner in Heaven. "Salvation is of the Lord." Shall we charge God with being unjust because He chose part and did not choose all? Certainly not. The question with me is, why did He choose me? There is no fitness in me. I had no claims upon Him. I saw the justice of God in my condemnation. If saved, it is mercy. I yet have to cry, "God, be merciful to me, a sinner." Because I am saved by grace does not cause me to desire to be sinful, but I sincerely desire to serve Him each day with holy reverence and godly fear. I hate sin, and love to be with those whose conversation is in Heaven. I humbly trust those holy aspirations are of the Lord. But I find a warfare in me. If I am His child, Christ is in my soul, the hope of glory, and Satan is in my fleshly nature. The Devil can never drive Christ out and take me to an endless perdition. If His law is written in my heart and put in my mind, it will never be eliminated. If I have eternal life, I shall have it forever. If I am God's child, the Devil can never sever that relationship, and make me his. I mourn over my sins, and desire a closer walk with God, and my daily thoughts are about that blessed home that awaits the redeemed. The nearer home we get the more anxious are we to reach the desired haven. Our light afflictions here wean us away from earth and make heaven dearer. But the wicked love darkness rather than light, because their deeds are evil. They will not come unto Him. They have no will to go to Him. They have no fear of God before their eyes. By their fruits they prove that they are of their father, the Devil, and his will they will do, and they will serve him with delight until death. With the fearful judgments of wars and deaths that have gone over the nations men have not improved in morals, but seemed to be more hardened, and they prove by actions that they are children of wrath, and deserve banishment from God's presence. The great religionists are among the most wicked. Let us, dear children, put off the old man with his deeds, and labor to keep ourselves unspotted from the world. Let us prove by our godly lives that we belong to that blood-washed throng, and that we seek a city which hath foundations, whose

builder and maker is God. Let us all so live that on our dying beds we shall not look back over the past with regrets. Let us love one another with pure hearts fervently.

L. H.

GREAT THINGS.

No. 2.

"And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. 3. And she said unto her mistress, Would God, my lord, *were* with the prophet that is in Samaria! for he would recover him of his leprosy. 4. And *one* went in, and told his lord, saying, thus and thus said the maid that *is* of the land of Israel. 5. And the king of Syria said, go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment."

The silver and gold and changes of raiment here mentioned were very valuable and amount in money value according to the calculations and estimates of the learned, to sixty or seventy thousand dollars, and the changes of raiment were very fine, costly, and fashionable, no doubt. But notice what follows: 6. "And he brought the letter to the king of Israel, saying, now, when this letter is come unto thee, behold, I have *therewith* sent Naaman, my servant, to thee, that thou mayest recover him of his leprosy. 7. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am I God*, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore, consider, I pray you, and see how he seeketh a quarrel against me."

Now, I request the interested and intelligent reader to stop here and reflect upon what we have just read, because it is a portion of Holy Writ, with a very important lesson in it for all lovers of truth for all time. In the first place, please consider what the little captive maid said. She expressed the wish that her master, Naaman, were with the PROPHET in Samaria, for he would recover him of his leprosy. But just notice what the worldly,

honorable, great and wise did when they took the matter up. Took a whole lot of money and sent a letter to the king of Israel, requesting the king to heal Naaman, the leper. Did the little maid say anything about *money* in connection with the healing of her master, and did she say anything about the king of Israel healing or recovering her master of his leprosy? Not one word, as you may see, according to the record, which I have just cited. But in their understanding and interpretation of what the little maid said, they started out, in their own carnal wisdom and with their own carnal means, to obtain a cure for Naaman, and instead of going to the *prophet*, went to the king of Israel for a cure, about whom as a healer of leprosy the little maid said not a word, and we see at once that their plan was an utter failure.

And so it is now when the worldly wise and great start out to interpret, expound, teach, and apply the Scriptures, they make a mess of things, for, as the little maid mentioned the *prophet* in *Israel* as the one who could heal or recover Naaman of his leprosy, so the word and Spirit of God in all dispensations, covenants, and generations of men, point to Jesus Christ, the Great Prophet of God, as the one, and the only one, who can cure a leper or sin-sick soul of his leprosy or sin.

In type, in shadow, in symbol and in sublime and positive declaration, it is taught from Genesis to Revelation that Jesus is the Almighty and only Saviour of sinners from sin and eternal damnation. Now, my beloved reader, if you understand and believe this fundamental and important truth, it is one of the Great Things I am writing about; not a great thing which you have done, but a Great Thing which God has done for you, for John says, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son, Jesus Christ." 1 John 5:20. Jesus told His disciples that it was given to them to know the mysteries of the kingdom of heaven. Mat. 13:11.

Again, Jesus said: "I thank Thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for it seemed good in Thy sight." Mat. 11:25, 26. Again it is said: "But let him

that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth; for in these *things* I delight, saith the Lord." Jer. 9:24. When a poor sinner, suffering with a felt sense of the exceeding sinfulness of sin, flees to the law for help, justification or a cure, as Naaman did to the king of Israel, the law power, for relief or a cure, he always apparently makes his case worse, for it is not possible for the law to cleanse or heal him, for it is the law that condemns us, because it is the "ministration of death." Hence Naaman received no consolation, aid or encouragement from the king of Israel, but rather the reverse, for the king of Israel declared they sought a quarrel with him, and so Naaman's troubles seemed to be increasing upon him. Besides this thought there is another in connection with it that we should not forget, and that is, that when we in our religious inquiries, or in our search for the good old way and for the truth and for Christ the great Physician, we need not go to the great and wise of this world, for if we do, we may be sure we will make a miserable failure, even as Naaman did under the authority and instruction of the king of Syria.

Because the sensible sinner, with his legal impressions, before the true light shines, and before his spiritual healing (and all the world with all of its carnal wisdom, religion, and institutions) fully believes, under the terrible delusion of sin and spiritual ignorance, that a cure of the leprosy, deliverance from sin and eternal salvation is to be obtained or procured, either wholly or in part by works of obedience to the law of God, or the commandments of God, and by the sacrifices which they believe that they can and must make in good works, money and so on.

But let us follow Naaman a little further and see how he comes out.

G. W. STEWART.

(*To Be Continued.*)

SCRIPTURAL REFUTATION OF ARMINIANISM.

No. 7.

There are two other most interesting and instructive passages in Exodus, illustrating the perfect graciousness of God's salvation of His people.

After a sacrifice of burnt-offerings and peace-offerings unto the Lord, under a hill on Mount Sinai, on an altar built of twelve pillars, symbolical of the twelve tribes of Israel, and the sprinkling of the blood of the sacrifices on the people, the Lord called Moses and Aaron, Nadel and Abihu, and seventy of the elders of Israel, representing all the chosen nation, to go up on the Mount, and partake of the covenant meal, in peace and safety, wonder and delight, in His manifested presence, and they saw some appearance of the God of Israel, in apparently human form (as afterwards Ezekiel did, Ezek. 1:26-28), and under His feet a clear, blue, heavenly pavement (Exod. 24:1-11). This was a revelation, to sinful men, of the God of heaven in His beauty and glory—the God who had, on the top of Mount Sinai, in the giving of the law, manifested the terrors of His holiness, in clouds, in lightnings and thunders, fire and smoke, earthquakes and trumpetings, but who now, pacified by the blood of the covenant, representing the blood of His Son sprinkled on the Israelites, though perfectly pure, was all love and peace and mildness and beauty to His redeemed and regenerated people. This was “the most wonderful meal of the Old Testament.” It was a foretaste of the Lord’s Supper, during which the redeemed people of the Lord have a spiritual view of His holiness and grace. And it was an antepast of the marriage supper of the Lord, when all his sinful children and servants, washed in His blood, made kings and priests unto God, will have a face-to-face, beatific vision of their Divine Human Redeemer, and reign forever over sin and Satan, sickness and sorrow, death and hell, and eat heavenly manna and drink the new wine of the kingdom and ascribe, unto the Three-One God, *all the glory* of their holy, gracious, almighty, and everlasting salvation. There will be no taint of Arminianism in that home of eternal blessedness.

Another glorious declaration of the perfect graciousness of God's salvation of His sinful people is found in Exod. 34:5-7. After the Israelites had been guilty of idolatry and wickedness, and Moses, coming down from Mount Sinai, and seeing their abominations, had cast down and broken the two tables of stone on which God had written the Ten Commandments, and had self-sacrificingly and earnestly interceded with God for sinning Israel, and, at God's command, had gone again up Mount Sinai, and had received from Him two more tables of stone for the law to be written thereon, "the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*." The word *generation* is not expressed here, but it is implied by its use in Deut. 7:9 ("to a thousand generations"). The word "guilty" is not in the original, but seems to be implied, and is supplied by most translators, Jewish and Christian, ancient and modern. In Exod. 6:3 the Lord reveals His name, Jehovah, the personal, absolute, sovereign, eternal, unchanging Being; and in Exod. 34:6, 7, He not only reveals His name as Jehovah, but as Elohim (God), Almighty, and He also reveals His moral character, as essentially kind, true, and just. He affirms His mercifulness six times, His truthfulness one time, and His justice one time. While being a *just God*, He is repeatedly declared to be, to poor sinners, such as the Israelites were, a *loving Saviour*. In His Son, Jesus Christ, He proves Himself to be not only most holy, but also infinitely tender and merciful to the sinful and unworthy. "Him hath God exalted with His right hand to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins" (Acts 5:32). He is so infinitely merciful that He gives, to His chosen and redeemed people, both repentance and forgiveness of sins. Quicken-
ing them by His Holy Spirit into a sense of their sinfulness, He gives them a believing and penitent view of

His suffering and atoning death for their sins, and then a sweet assurance of the forgiveness of their sins through His shed blood (John 16:7-14; Acts 10:43; 11:17, 18; Zach. 12:10-14; 13; 1; 1 John 1:7; Rev. 1:5, 6). The expression in Exod. 34:7, "and that will by no means clear the *guilty*," I have understood to mean that God will not clear those whose guilt remains upon them, and has not been transferred to Christ, and expiated by Him, which transference and expiation are proved by their God-given faith in Christ and repentance of their sins (the texts that I have just cited prove that true and saving faith and repentance are the gracious gifts of God). But the fact that, in the expression, "that will by no means clear the *guilty*," the words "*the guilty*" are not in the original, has led some to translate the expression "that will not always leave unpunished" (as in Jer. 30:11 and 46:28) those whom He has forgiven, visiting their iniquity upon their descendants; or that He will not utterly empty or destroy them, though visiting their iniquity upon their descendants. However, the expression "that will by no means clear" literally reads "that clearing will not clear"; that is, that "though God forgives His penitent, believing people, He makes them feel, in many ways, to the end of life, the evil effects of their sins, thus humbling them, and even transmits those effects, as in cases of intemperance, immorality, ignorance, carelessness, and extravagance, to future generations, thus mercifully correcting the evil tendencies which they have inherited, punishing no one more than he deserves, and justly punishing forever those whom He leaves to final impenitence and unbelief. The utterly unmerited and gracious character of God's salvation of His people is shown in this passage in Exod. 34:5-7, "And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, if now I have found grace in Thy sight, O Lord, let my Lord, I pray Thee, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Thine inheritance" (Exod. 34:8, 9). Thus Jesus Christ, the righteous, our Mediator and Lawgiver, intercedes, as our advocate with the Father for us, poor sinners who feel that He is all our Righteousness and Salvation (1 John 2:1; 1 Cor. 1:30, 31).

S. H.

EXTRACTS.

Dear Brother Hassell—

GLENWOOD, ALA., May 16, 1919.

Please inform your readers, through the MESSENGER that my bodily health and my sight, at this writing, are slightly improved; that is, I feel a little stronger, but not enough so as to take outdoor exercise. I can walk only a few steps at a time, can't read, nor write, except at short intervals, when the light is bright, and then my eyes fill with water. My daughter has done about all my writing, and has read THE GOSPEL MESSENGER and a few other papers and periodicals for me for several months, otherwise I would have had a dreary time.

I cannot answer the many good letters that come to us, but want them to keep coming. We enjoy them very much; and THE GOSPEL MESSENGER and other papers which are sent us are often a feast to our souls, and we thank those who send them most heartily, and hope that our thanks to the Great Benefactor are sincere and earnest for His daily benefits, yet we know that they come short of what we feel to be our duty.

I will have to stop writing shortly, and this may be the last effort I shall be able to make.

Farewell, dear brethren and sisters; may we all meet in the world of glory to part no more. Pray for us, that we may be sustained by the Divine presence when we are called to die.

In hope of heaven,

J. E. W. HENDERSON.

HELP NEEDED TO REBUILD MOUNT MORIAH CHURCH-HOUSE, NEAR COLUMBUS, GA.

This church is nearly 100 years old, and used to be served by Elder J. R. Respass. The meeting house has been burned, and there are only nine members—two male and seven female, and they need help in rebuilding. Any funds for this purpose should be sent to Brother R. E. L. Land, or his mother, Mrs. H. A. Land, or I. M. Lakey, all of Columbus, Ga.

S. H.

HELP ALSO GREATLY NEEDED BY BROTHER D. W. COBB.

Our dear, humble, faithful, and afflicted brother, Don W. Cobb, 222 St. James Street, Tarboro, N. C., is in great need of help. He has long clerked in a store in Tarboro, and has had an ulcerated stomach twenty years, and was paralyzed last January, and has not been able to do any work since. With an invalid wife he lives in a rented home, and greatly needs assistance to pay rent, and buy food and medicine. Read 1 John 3:17, and send some help to this very worthy and suffering brother.

S. H.

PICKINSVILLE, ALA., May 29, 1919.

Eld. Sylvester Hassell—

Find enclosed money order for \$1.50; one dollar on subscription and 50 cents for you. As prices of everything are so high, I think it just and right for each subscriber to contribute something more than the regular price of the MESSENGER, which, in my opinion, is one of the greatest and best gotten-up journals of the kind in the entire country. With kindest regards and best wishes for the entire editorial and working force of the MESSENGER.

J. H. COLEMAN.

ROBERSONVILLE, N. C., June 2, 1919.

Eld. Sylvester Hassell—

DEAR BROTHER: The time has come to renew my subscription for the MESSENGER, for which you will please find one dollar enclosed. I feel like I want also to tell you of the feast I have enjoyed the past two days. My daughter, Leona, was received into the church here yesterday, and baptized by Brother Cowin yesterday evening. You know my feelings better than I can tell you, from your own experience. We have been looking for her so long until I had concluded she would never come. She says she could not stay away any longer. This makes four of my children in the Baptist Church.

How good, supremely good, the Lord has been to me all my life, and now to see His loving kindness in bringing my children in the church, in my old age! What a merciful God! I, who am not worthy the least blessing, have received great blessings. Oh, it is too wonderful. I wish I could praise Him like I want to. I cannot express my feelings as I wish. Remember me in your prayers. Also give my love to your daughter. I have not been with her but little, but she is your daughter.

Yours, I hope, in Christian fellowship,

M. E. MOORE.

Eld. Sylvester Hassell—

WASHINGTON, N. C., May 22, 1919.

MY EVER DEAR BROTHER: I think my mind inclines me to write about a few things that I see and hear. "Oh! it is a day of terror; Dark and lowering clouds of error, O'er devoted Zion hover; Oh! when will the storm pass over?" When, oh, when? Now, I don't want to wilfully without a cause hurt or wound the feelings of any dear child of God, but sometimes we have to be beaten before we can see where we are. We drift into self conceit, and vanity, and sometimes I think we are not aware of it. Oh! what a terrible condition to be in! There are many of the little lambs bleating for the food that the Lord has given His servants to feed them with; and many of those servants are staying home in carnal security, looking after the things of this life, and some of them saying they won't go to places to preach, because the crowds are so small. The Lord sent Phillip to preach to just one, the Eunuch, and it seems to me that if a minister's mind was in the right condition he would mind how he expressed himself before this proud and wicked world. I think and believe that there needs to be a threshing among the shepherds of God's flock, as well as among the private members. What on earth is the matter in the house of God. The judgments of God are abroad in all the world, and I tell you, my dear kindred in Christ, the sin lieth at Israel's door. This will not fit where it is not needed, and it is in love submitted.

BETTE Z. WHITLEY.

Eld. Sylvester Hassell—

MACOMB, ILL., May 31, 1919.

BELOVED BROTHER IN CHRIST: I have had a desire for a long time to write you a few lines again, as I have done often in the past, to keep you informed concerning my mother, Mrs. I. N. VanMeter, of Macomb, Ill., and who has been on your free list for many years. Sometimes she sent you a dollar, as she did last year; but all this does not recompense you for all your kindness to her, which she greatly appreciates, and she has much love for you for the truth's sake. She is still living, and should she live until October, she will be ninety-nine years of age. She has been a member of the Old School Baptist Church for over 80 years, having been baptized in her nineteenth year. During all these years and until the present, she has been a faithful, unwavering Baptist, firm in the faith of God's

elect. Salvation by grace, alone, is her belief and faith. She has no use for the new ideas and progressive movements advanced by some, saying the old path is good enough for her.

She is now quite feeble, not being able to walk, but she sits in her chair or lies on her couch, and says she knows not why she is living so long, and is only waiting the Lord's time. Oh, for such a faith as this, that will withstand all the trials, storms, and tribulations that attend so long a life! A hope like this is of more consequence than all the wealth, honor, and admiration of this vain world.

Dear brother, the Word says, Examine yourselves whether ye be in the faith; but, when I come to examine myself, I see so little evidence of a follower of Christ, I know not if I am in the faith or not, I am so sinful, so unworthy, how can I be a child of grace? No good thing dwells in my flesh, and I am so vile, so prone to sin, I fear that I'm not born again. Then how do we know that we are in the faith? My hope grows dim, and I wander in darkness and unbelief. But I have a little hope that I love the brethren, and the truth they proclaim. I believe that God works all things after the counsel of His own will, and He has promised to be with His people to the end, and He is all powerful, and not one of His promises will fail. Our dear mother has spoken of these things many times. Her life is a living testimony to the truth, and a constant reminder of God's goodness, care and protection.

In this I send you \$1 for THE GOSPEL MESSENGER for 1919, for her. I love to read the MESSENGER also, and have long loved your writings. My father, Eld. I. N. VanMeter, had great love and admiration for you. I love the editorials of dear Elds. Henderson, Oliphant, Hanks, and Eld. Stewart. I like his articles; they are edifying and instructive. I am, and have been for years, much interested in the Jews, and Eld. Stewart's account of the taking of Jerusalem by Gen. Allenby was truly interesting, as I have ever believed the Jews would return to Palestine, as often foretold in Scripture. I hope he will still favor us with all news on this subject, and the fulfillment of other prophecy.

Dear Bro. Hassell, I must bring this to a close. I have written much more than I intended.

May God bless you and spare you yet for years to the comfort of His people. May He bless the MESSENGER and all His people everywhere, and keep them pure and unspotted from the world for His name's sake.

Your poor sister,

SARAH E. RUNKLE.

OBITUARIES.

Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.—Rev. xiv. 13.

DEACON L. R. JOHNSON.

Church Resolution.

The subject of this sketch was born June 11, 1846, and died suddenly at his home in Chambers Co., Ala., on March 13, 1919, leaving his wife, three grandchildren, with a number of other relatives and friends to mourn his departure. He joined the Primitive Baptist Church of Christ a Mt. Pisgah, Sept. 4, 1875, and was ordained Deacon Aug. 1, 1895. He was a good and upright citizen, and was highly esteemed by the people generally. He was plain, meek, and

unassuming, and faithful in his church relations. In the absence of the pastor, funeral services were ably conducted by Elder B. F. House, and his remains were lovingly consigned to the grave in the cemetery at Mt. Pisgah, near Stroud, Ala.

Whereas, it has pleased our Heavenly Father to take to Himself our much beloved and highly esteemed brother and Deacon, L. R. Johnson; and, whereas, we deeply realize our loss of such a faithful, sound, benevolent, and liberal member, Be it resolved by this Church and in this manner that we express our deep mourning over his departure and this severe loss to us, however, believing our loss is his gain. Be it further resolved, that we bow in humble submission to the all-wise God, our Heavenly Father, in this dispensation of His providence, and say, "Thy will be done and not ours." Also be it resolved, that a page in our Church record be dedicated to his memory, and that these resolutions be written thereon, and also published in THE GOSPEL MESSENGER so as to be preserved among his family and friends.

W. W. SMITH,

ELDER J. T. SATTERWHITE,

J. E. SMITH,

Committee.

Read and adopted by Mt. Pisgah Church in Conference, May 4, 1919.

The Primitive Baptist please copy.

MRS. VASHTI ENGLISH.

CHURCH MEMORIAL.

In Memory of Sister Vashti English.

According to the will and purpose of our Heavenly Father, for reasons well pleasing to Himself, He has again visited us by the summons of death in taking one of His blessed children (in the person of Sister Vashti English) home to Himself, saying, "Child, thy Father calls, come home." She united with the Primitive Baptist Church at Bluff Springs, Macon County, Ga., July 11, 1886, and departed this life April 17, 1919, in the ripe old age of ninety-three years, falling as it were a shock of corn fully ripe for the Master's garner. She exemplified by her Christian deportment, daily walk and godly conversation all those Christian graces that so beautifully characterizes an humble and loving child of grace. In her last sickness we feel sure she was blest with the loving and peaceful presence of her Saviour, in that her body was void of pain and was permitted to pass over the river without a groan or struggle. In our Christian assembly her seat is vacant, and, as often as we meet to engage in thanksgiving and supplication, we shall miss her, but we sorrow not as those who mourn without hope, for we feel sure that while her body is resting free from all the pains of sin in this life, her spirit is basking in the sunshine of God's everlasting love, there awaiting the redemption of the body in the resurrection, when the soul and body will be reunited, thoroughly prepared to engage in chiming anthems of praise to the Lord of Lords and King of Kings for ever and ever. Amen.

Written by order of the Church in Conference at Hepsibah, Macon Co., Ga., April 20, 1919.

ELDER W. M. BULLARD, Mod.,

E. A. HEAD, C. C.

J. A. ADAMS,

G. W. GREEN,

Committee.

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"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

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All letters, remittances, and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin County, N. C. Write communications with pen, and on only one side of paper. Money should be sent by money order or registered letter. Be certain to write names and post-offices plainly. Subscribers not receiving THE MESSENGER should notify us. Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free. If THE MESSENGER is not received the first or second week of each month, please write at once for another copy.

The Gospel Messenger

AUGUST, 1919

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 41

WILLIAMSTON, N. C., AUGUST, 1919

No. 8

LOVE OF GOD.

GOD IS LOVE, I JOHN 4:8.

Come, ye that know and fear the Lord,
And lift your souls above;
Let every heart and voice accord
To sing that God is love.

This precious truth His Word declares,
And all His mercies prove;
Jesus, the gift of gifts, appears
To show that God is love.

Behold His patience lengthened out
To those who from Him rove;
And calls effectual reach their hearts
To teach them God is love.

The work begun is carried on
By power from heaven above;
And every step, from first to last,
Proclaims that God is love.

O may we all, while here below,
His best of blessings prove,
Till warmer hearts, in brighter worlds,
Shall sing that God is love.

GEORGE BURDER (1784).

BAPTISM (*Continued*).

In harmony with the foregoing as to the matter of faith, Dr. Thomas Campbell (A. Campbell's father) wrote, in 1844, twelve years after the baptismal regeneration reformation had been set up, by the Campbells, the following sentences: "For we are divinely told, 'That every one that asketh receiveth'; and 'That our Heavenly Father giveth His Holy Spirit to them that ask it.' See Luke 11:9-13. Now this last is the gift of gifts—the greatest gift, after the gift of our Lord Jesus Christ, that heaven can give; and without which even the gift of Christ itself could not profit us; 'no man can say (in faith) that Jesus is the Lord but by the Holy Spirit.' 1 Cor. 12:3. For no man can believe before he is made alive, before he is born; but it is the Spirit that quickeneth'; and 'except a man is born of the Spirit, he cannot enter the kingdom of God; for without faith he cannot embrace Christ; he cannot please God. But the Holy Spirit is the Spirit of faith. He is also the Spirit of holiness, without which no man shall see the Lord. Indeed, all the fruits of righteousness are the fruits of the Spirit,' etc. See *Christian Courier*, page 1-2, Jan. 2, 1919. But Campbellism proper has the alien sinner believing, repenting, and confessing that "Jesus is the Christ," but not until he is baptized has he, or can he have, either the Spirit or the Christ. He is doing "works of righteousness" all right, but is not born again. Just here I will use Elder Hassell again: "Just as in 1 John 2:29, 'every one that doeth (every one doing) righteousness is born of Him,' means, as shown by the *present* participle, 'every one that *habitually* does righteousness is born of God'; so in 1 John 3:6, 9, and 5:18 (whosoever is born of God sin-neth not'), the *present* tense of the verbs translated 'sin,' as well as the words '*abideth in Him*,' and '*keepeth himself*,' show plainly that the meaning of the apostle is that the human being who is born of God, and abides in Him by vital union, as a living branch in its living vine, does not live in the wilful, deliberate, *habitual* practice of sin; the seed of God remaining in him may mean the Living Word of God or the Holy Spirit as the germ and principle of the new life (Heb. 4:12, ; 1 Pet. 1:23; Rom.

8:2, 10). John, in this very epistle, repeatedly declares that not only are we liable to sin, but that we do sin, and have sin, and continue sinners during the present life, a sinful nature remaining with us and defiling us till we die, and that we need the cleansing and propitiating blood of the Son of God applied to us by His Spirit to save us from our sins (1 John 1:8-10; 2:1, 2, 20, 27; 3:3, 5, 8; 4:9, 13, 14; 4:4, 12, 18, 21). The meaning of John in 1 John 3:6, 9, and 5:18 is exactly the same as that of Paul in Rom. 6, that the child of God who is dead to sin, crucified and risen with Christ, cannot live any longer in sin, in the habitual practice of known wickedness, in yielding his members as servants to uncleanness and iniquity, but, being made free from sin, and having become a servant of God, he delights to walk in newness of life and to employ his members as instruments of righteousness."

The expression I have given from Thomas Campbell is fatal to the teachings of Campbellism; and I give one from Alexander, his son, no less so: "Being born imparts no new life, but is simply a change of state and introduces into a new mode of living." "A child is alive before it is born, and the act of being born only changes its state, not its life."—Christian System, p. 207. I give Elder Paine's comment: "Now if in the plan of salvation one is born at baptism, and the child is alive before born, then it follows that the sinner is alive before baptized. If the sinner is alive before baptism, our contention in full is proven unless, as Coleman D. Nichols said, those who are begotten may never be born."

One more statement by Elder Paine, page 82: "But one thing I must emphasize in Mr. C. R. Nichol's answers. You know Charlie is considered a power among them, and really is the most successful debater they have within my knowledge, and I have heard most of them. You know it is a particular tenet in their creed, that none receive eternal life until the world to come; but after, with Charlie, and pressing this heresy good and tight, he very cunningly and reluctantly surrenders the whole thing, and I suppose we have the honor of setting him right on that. So, if we never do

any more than that, we have one of their leading lights admitting that we receive eternal life in this world. See questions 30, 31, 32, and 33, as answered by C. R. Nichols."

Many, perhaps most, of these people still hold to the "tenet" referred to, I think; so I shall here use Elder Hassell again, and on this subject: "The life imparted to the vessel of mercy in regeneration is the pre-existent, eternal, indestructable life of the Divine Father, Son, and Spirit, which was first clearly manifested in the man Christ Jesus when He was conceived of the Holy Ghost in the Virgin Mary (Matt. 1:18; Luke 1:35; John 1:2), and was completely manifested in the Lord Jesus Christ, the Life and Head, Representative and surety of His Church, at and after His resurrection (Rom. 1:3, 4; Acts 13:33; Colos. 1:18; John 11:25), and is first manifested to His people when they are born of His Spirit (1 Pet. 1:3, 23; Phillip. 3:10; Eph. 1:2; John 3:3-8—the only word translated 'regeneration' in the Scriptures, palingenesis 5 Tit. 3:5 and Matt. 29:28, means *rebirth, a new birth, a new life*, and is defined *resurrection* by Liddell and Scott in Matt. 29:28), and this new Divine life will be completely manifested in all the children of God, in both their souls and bodies, at and after their resurrection (John 5:21; 6:63; 1 John 5:11, 12; Rom. 8:11, 23; 1 Cor. 15:12-58; Isa. 26:19; Has. 6:2; 1 Thess. 4:14-18; Psalm 17:15; 1 John 3:2). Without this Divine change, no sinful son or daughter of Adam can ever see or enter into the kingdom of heaven, either the spiritual Kingdom now on earth, or the triumphant Kingdom of God in the Heaven of immortal glory (John 3:3-8; Gal. 6:15; Eph. 2; Tit. 3:4-7; 1 Pet. 1; 1 John 2:29; Heb. 12:14; Rev. 21:27; 22:11)."

I shall now bring this extended article on baptism to a close, after a few more points in support of the position taken, that regeneration is no more made to depend upon baptism now than it was made to depend upon circumcision under the law, but that now, as then, God "giveth life," spiritual and eternal, to "whom He will."

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." Rom. 2:14. "The word *nature* in the Greek is *phusei*, and means a disposi-

tion," says a writer; "and it was by this disposition the Gentiles did the things contained in the law. It was not their sinful nature, for it is not subject to the law of God (Rom. 8:7), and the inevitable conclusion is, that it was by their *righteous nature*. I give a quotation from a foot-note in Wilson's Diaglatt. He is commentating on this 14th verse: '*Phusei*, by nature, means also *an infused disposition*,' which is become, as it were natural. And in this view, I apprehend, after attentive consideration, it is used in that famous passage, Rom. 2:14, 15. This passage relates, I think, not to unconverted (say unregenerated D.), but to *converted* (regenerated. D.) *Gentiles*. "Wilson himself," says this writer, "surrenders the 'no gospel, no salvation' theory, when he admits these to be converted (regenerated. D.) Gentiles, for they did not have the gospel ("the law"). Hence admitting, as I fully believe to be the truth, that the 'perishing' in verse 12 is 'eternal destruction,' does not subscribe to the theory that all who die without the gospel will be lost. God's people in heathendom are a law unto themselves, and do not, therefore, perish without law."

The heathen referred to by Paul were "without law"—had no outward or formal revelation of Him more than the "visible things" of "creation," and as in gospel lands "the natural" (unregenerated) "man receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned," and is therefore solely dependent upon God to *infuse* in him the spiritual *disposition*, or new *nature* by which he ceases to be a natural (unregenerated) man, becomes "a new creature in Christ Jesus," and "does by nature" the will of God, so far as he is led to know it. But many, doubtless, live and die under gospel preaching who receive not regeneration, and therefore perish. Many of these may be baptized (immersed in water, for nothing else is baptism), while many of the saved may be sprinkled or poured upon (not baptised), but *saved* by grace—redeeming and regenerating grace—all the same. The Son giveth life to whom He will"; and "The Spirit giveth life" to whom He will; and God the Father "hath mercy upon whom He will have mercy." "So then it is not of him that *willeth*, nor of him that *runneth*, but of God who

sheweth mercy." And the cry of the truly penitent soul is, "Lord, if Thou wilt, Thou *canst* make me whole." Jesus "shall save His people from their sins," "The blood of Jesus Christ cleanseth from ALL sin." This includes the sin of *unbelief*, heathen and Romish superstitions and idolatrous ritualisms; Protestant and Baptist errors, and fanaticism in all its forms. "The foundation of God standeth sure, having this seal, the Lord *knoweth* them that are His." Whoever they may be; wherever they may be, "*from* their sins" He will *save* them; and "*from* all sins," of which they may be guilty; "the blood of Christ" will *cleanse* them, and this is not to "save them *any* how," but *one* how—"That no *flesh* should *glory* in God's presence." But of Him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption." What more than this can be needed? Certainly nothing more. Neither "the wisdom of this world," the logic of its "scribes" or "disputants," nor yet its "silver and gold" have any place here; "Christ crucified"—"Christ the way, the truth and the life"—"the resurrection and the life"—the Alpha and Omega, the Beginning and the End, the first and the last, the Amen" of eternal salvation; the "all in all," who has received "power (authority) over all flesh, that He should give eternal life to as many as the Father hath given him;" of all "nations, kindreds and tongues of men"; and all this, and more that could be said, "That, according as it is written, he that glorieth, let him glory in the Lord." And again, "To God only wise, be glory through Jesus Christ forever. Amen." But be it distinctly understood that none of these "words of faith" and "strong consolation" are intended to encourage any of the Lord's people who are in Babylon—"confusion"—to remain there, but rather to heed the apostolic exhortation: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath a believer with an unbeliever? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall

be my people. Wherefore" (for this great reason, because of this great encouragement, in this day of "the apostasy"—1911 Bible—of "perilous times") "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty." The great thing to do is to "come out" and "be separate," especially so when, in the judgment of the most able expounders of the yet unfulfilled prophecies, they point to the early coming, personally, of "the Beast and the False Prophet" (first and second beast) of Rev. 13; "the time of the end," the "great tribulation," when "all the world shall wonder after," "receive the mark of" and "worship the Beast"—all "whose names are not written in the book of the life of the Lamb, slain from the foundation of the world."

To "come out" may mean to "suffer with Christ," even unto martyrdom; but if so, let it be so; for that would mean to "reign with Him." "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

Longview, Texas.

J. C. DENTON.

EDITORIAL.

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THE GRACE OF LIBERALITY.

In the 8th and 9th chapters of second Corinthians the Apostle Paul calls the spirit and practice of self-denial for the poor and suffering saints a *grace* bestowed upon the people of God—the fruit and expression of Divine Grace in the heart. He informs the members of the Church of Corinth of the abounding of this grace in the very poor and afflicted churches of Macedonia towards the still poorer and more afflicted church at Jerusalem, and he delicately encourages the Church of Corinth to imitate their godly example in contributing to the necessities of the persecuted and suffering saints in Judea, and in sending their contributions by Titus and two other esteemed but unnamed brethren and himself to these destitute members of the body of Christ, who, though infinitely rich, had become utterly poor, that His

loved and chosen people who were helpless, bankrupt sinners, might be rich—children and heirs of God and joint-heirs with Christ to a heavenly and everlasting inheritance. The inspired Apostle tenderly exhorts the Corinthian Church thus to cheerfully equalize their natural possessions with those of their needy Judean brethren and sisters, as the Lord did in the case of the manna in the wilderness, and as the three thousand converts, under the influence of the Spirit of faith and love did on the day of Pentecost, and he declares that each one shall reap as he sows, either sparingly or bountifully. Each one should give as the Lord has prospered him. In this manner God will be glorified, and His people benefited. The two mites, all her living, cast into the treasury of the Lord by the poor widow were of more value in His eyes than the largest contributions of the wealthy.

And in the ninth chapter of His first Epistle to the Corinthians, the same Divinely taught Apostle exhorts, though not for it to be done for himself, as he delighted to preach the Gospel without charge, that the members should minister of their carnal things to those who minister of their spiritual things to them, as the Lord hath ordained that they who preach the Gospel should live of the gospel, and as those who ministered at the altar were partakers of the offerings at the altar.

I feel it my solemn duty to say that, while a few Primitive Baptists minister bountifully to our poor and afflicted members and to their pastors, the great majority are very careless in this matter, and I say this not for my sake, but for the sake of our blessed Redeemer and His suffering people, and for the *real benefit* of those to whom the Lord has given worldly goods, and for the advancement of the cause of eternal truth. The Jew was commanded by God to open his hand wide to his needy brother; and we are commanded by the Lord to love Him supremely, and to love our neighbor as ourselves, and to do to others as we would have them do to us. We brought nothing into this world, and can carry nothing out. Riches left to our children are often a curse to them. We were created to glorify God, and to benefit our fellow creatures.

S. H.

WHAT PRIMITIVE BAPTISTS BELIEVE AND SHOULD PRACTICE.

There is great unity among the people of God on the fundamental principles of the gospel. Our people are well agreed that our eternal salvation is wholly by grace from start to finish. They all believe in the sovereignty of God over all worlds. They believe that God's relation to holiness is causative, and His attitude to sin is overruling; they believe that sin is man's fault, and that he is responsible to God for all of the wrongs that he does; that God is pure, just, holy and good, and is omnipotent, omniscient and omnipresent; that God chose His people in Christ Jesus before the world began; that they should be holy and without blame before God in love; that they were predestinated to be conformed to the image of Jesus and to the adoption of children; that Jesus Christ redeemed all of the elect from under the law and its curse, making perfect satisfaction for all the sins of all His people, and that they (every one of them) shall be effectually called, regenerated, preserved and glorified in heaven, independent of means or instrumentalities. They believe the gospel address to gospel obedience belongs to gospel subjects. God's spiritually born children are under a spiritual law. The design of the gospel is to feed, comfort, strengthen, confirm, unify, teach, and build up in the most pure and holy faith. It is not the design of the Bible nor gospel preaching to save people eternally. Jesus, Himself, became the author of eternal salvation, and their obedience is a fruit or evidence of this gracious work being wrought out by Christ for them, and wrought out by the Holy Spirit in them manifestly and experimentally. Regeneration is a heart work begun by the Holy Spirit in them, in which the stony heart is taken out of their flesh, and a heart of flesh is given them. They all now have one heart and one spirit; and the fruits of the Spirit in the soul are love, faith, repentance, peace, etc. Jesus Christ is their wisdom, righteousness, sanctification, redemption, life, and salvation. There is no savior besides Him. They are justified by His righteousness imputed unto them.

The great body of our people believe in the resurrection of the body, both of the just and unjust, and that the joys of the righteous will be eternal and the punishment of the wicked everlasting or endless. The great body of our people believe the Primitive, or Old School Baptist Church, is the organic body of Christ, and as such is a kingdom not of this world, and should be separate from the world and from all societies of men—so-called religious, benevolent, or religious oath bound secret societies. The members of the true Church of God should shun immoral conduct, profanity, vulgarity, telling smutty anecdotes, foolish jesting, bywords, etc. They should be honest, truthful, sober, chaste, and so live that the community in which they reside will be bettered morally. They have made a great profession, and much is expected of them; therefore they should let their light shine daily, and so live as to have a good moral report of them that are without. If the Church is the bride of Jesus Christ and His spiritual body, they should never be engaged in quarreling, disputings, biting and devouring one another, or with the world—should live in peace with all men. They should never be found in shows, balls, worldly picnics, places of vice, or choose evil associates. It is safe in our daily walk to do all we can to imitate the example that our precious Saviour has left for us. We should let brotherly love continue. We cannot originate that love, but when it is shed abroad in our hearts let us prove by our walk that we love God, love His cause and His Church. Let us be loyal to His law—we need no other. What the Bible is silent on, let us abstain from. We should not organize a class on Sunday to try to teach spiritual things to the carnal mind (1 Cor. 2:14). Jesus has not left such a precept nor example for us. Let us not organize a board to send our preachers, or to support them. The Lord alone does the sending of His preachers, and has never delegated that authority to another. And there are deacons set apart in all of our churches to look after the poor and to see that the ministry are cared for; let us exhort them to a faithful discharge of their duty, and not try to improve upon God's plan. Let us praise God with our voices, singing Psalms, hymns and spiritual songs, making melody in our hearts to the Lord. We need no worldly

instrument that feeds the carnal mind and attracts the world, that has neither voice, heart nor spirit. God is worshipped in spirit only—not with dumb idols. We are rejoiced to see the poor little bleating lambs come to the Church for a home, but our people in the past condemned fleshly methods (so-called revivals) for augmenting the body of Christ. We much prefer the quality to the quantity. It is so sweet to meet and worship God when the Church is made up of a regenerated membership who are meek humble and loving, feel poor in spirit, and feel that their sufficiency is of God. "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." We love a church that the Lord adds the saved to. On the most of the above principles our people are agreed, and how much better it would be for humble, loving children of God to come together in love, and abandon everything that is offensive. We should be followers of God as dear children, and walk in love. We should love our dear brethren better than any hobby. We all possess a sinful nature, and will never be perfect while here. We need forbearance and great tenderness with one another. These are local forms that all can agree on that should never be a bar to fellowship. We should all accord to each local church the right to receive and discipline her own members; and, when a member is expelled, all of like precious faith should be slow to meddle with it. Local churches should so live as to preserve that sisterly relationship among them. We should all have a great zeal for the true service of God, but beware in our efforts, lest we go too fast and meet with the same fate that Sarah and Abraham did. Ishmael was no blessing to that good home, and the true promised heir and he could not live in the same house. This was why our people in 1832 got rid of the bond children and their new unscriptual practices. They surely did right. All who are agreed on the great essentials should put out everything not authorized in the word of God and let peace abound. It is very wrong to make mountains out of mole hills, or to strain at gnats and swallow camels, to make a brother an offender for a word, or for preachers to exercise a spirit of bossism over the church, or for members to bite and devour one another, to ride hobbies in preaching,

to sow seeds of discord, or for one church to attend to the business of another, to take church troubles to Associations for adjustment, or to be wedded to some useless custom and love that better than the fellowship of the church of God. If each one would get the beam out of his own eye, and correct his own mistakes, and just be willing to live at the feet of his brethren, and all in love strive for the things that make for peace, how sweet and glorious our meetings would be! All who prefer the world or worldly practices to the true church and their fellowship would be no benefit to us. All whose heart is aglow with love for the gospel, and the true Church, and are satisfied with the goodness of God's house, and are willing to be plain, simple, Old School, Primitive Baptists, and to be followers of God as dear children, and walk in love and gospel order, and can accept the sentiments imperfectly expressed in this article.—I can extend to all such the hand of fellowship. Finally, brethren, love one another.

L. H.

GREAT THINGS, No. 3

So instead of Naaman obtaining a cure at the hand of the king of Israel, he was bluffed and charged with seeking trouble with the king of Israel, or else that the king of Syria sought a quarrel with him. Sad disappointment to Naaman, the afflicted and distressed man, and so it always is to the truly convicted sinner that goes to the law for justification or relief, comfort or consolation. But just at this juncture, when no doubt Naaman was almost in despair of obtaining the hoped for cure, he received word or a message to come to the prophet in Israel, just where the little maid at the start directed that he should go. So, in like manner, all that go to or that depend or rely upon the law, or their own works of righteous, obedience, or sacrifices, or upon the great and wise of this world, its teachings, institutions, schemes or plans for spiritual relief, cure, comfort or consolation, or final salvation from sin and sorrow and an endless hell, are doomed to disappointment. But let us quote again:

8. "And it was so, when Elisha, the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, wherefore hast thou rent thy clothes? Let him come now to me, and he shall know there is a prophet in Israel. 9. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha."

Yes, Naaman came with his horses and his chariot, his gold and silver and changes of raiment—a load of conceit, self-importance, and false notions of the method of cure, its manner and consequences. But let us continue the quotation: 10 "And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. 11. But Naaman was wroth, and went away, and said, behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. 12. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage."

As Naaman, like all men in nature and all men even under conviction, have wrong, erroneous, and perverted ideas, conceptions and notions concerning themselves, of God and of the way of deliverance, cure, and salvation eternal, he was destined to meet with a terrible disappointment and shock to his dignity, for he says he *thought* Elisha would come out and stand before him, as inferiors did before their superiors—not doubting, I suppose, his superiority over the old prophet, Elisha, hence how disappointed and humiliated he was when the old prophet did not even come out to speak to him, but merely sent Naaman word what to do.

All men are perverted in judgment concerning themselves and God's way of cure or salvation, and all men, however high or low will realize this fact sooner or later, in life or in death, in time or in eternity!

Simon of old *thought* the gift of God could be purchased with money (Acts 8:20); and Paul *thought* he ought to do many things contrary to the name of Jesus of Nazareth (Acts 26:9); hence all men to this good day, before they are truly enlightened or born again *think*

wrong religiously, and a bare statement of God's way of cure or salvation makes them mad, or offends them.

We see that Naaman at once thought of two better ways of cure, better than the one pointed out by the prophet, Abana and Pharpar, rivers of Damascus. So carnal reason and the law suggest to the poor sinner under conviction, and to all natural men many ways of cure, deliverance or salvation better in their estimation than the simple, free, and sublime way of cure by God's great Prophet, the Lord Jesus Christ.

The Lord's way of salvation by His only Son is too simple and cheap to please the world, and when the world hears it stated, it is offended and disgusted with it. There is no form or comeliness in Christ to the natural man—the world, nor in the way of salvation by him—it is offensive, repulsive, disgusting, and we may say, *abhorrent*, to the unbeliever, the world, the flesh, and the devil; but to the believer, to those that hope in God's mercy for salvation, it is "All their salvation and all their desire." 2d Sam. 23:5. "How sweet the name of Jesus sounds, In a believer's ear!" But let us continue to quote. And his (Naaman's) servants came near, and spoke unto him, and said, My father, if the prophet had bid thee *do some* great thing, wouldest thou not have done *it?* how much rather then, when he saith to thee, Wash, and be clean?

But for his leprosy no doubt Naaman would have gone back home in disgust, but his disease was there to trouble, distress and harrass him; and so when his servants, his necessities, came near and mildly made the foregoing suggestions, he was ready to listen, for his necessity was great. It was the goodness of God, in the first place that ever suggested his going to the prophet for a cure; and it was the goodness of God, in the second place, when he was disappointed and bluffed by the king of Israel, that led him on to the prophet, and now in the third place it was the goodness of God that led him on down to Jordan, for wherever the Lord begins a good work, he performs it until the day of Jesus Christ." Phil. 1:5.

G. W. STEWART.

(*To Be Continued.*)

SCRIPTURAL REFUTATION OF ARMINIANISM.
No. 7.

From the fiery and unapproachable mountain of the law, the Lord comes into the tabernacle of the congregation, which He had Moses make (Levit. 1:1), and He draws near to His chosen but sinful people, and speaks to them, and teaches them that He is not only most holy but also most merciful, and the five-fold way in which they may draw near to Him in the sin, trespass, burnt meat (meal), and peace offerings, all of which typify Christ, as atoning for our sin, making satisfaction for it, perfectly consecrated to God, a blessing to man, and the very substance of our peace with God, and as, by His Holy Spirit, conforming us to His image or character, causing us to hate our sins of nature and of life, and to desire to be wholly devoted to the service of God, and to be a blessing to our fellowman, and to live in loving union and fellowship with both God and man (especially with redeemed and renewed, sound and orderly men). While these five kinds of offerings represented Christ as "the Lord our Righteousness," for whose sake alone the elect sinner is accepted with God, the five unblemished animals of clean species used in sacrifice typified Him. The bullock, or ox, represented Him as the patient servant obedient unto death; the lamb, or sheep, as unresistingly submitting to the death of the cross; the kid, or goat, as numbered with transgressors, and made sin, and a curse, for the sinner; and the turtle-dove, or pigeon, as the innocent, mourning, poor Man, who became a sacrifice for the poor and mourning.

In the consecration of the chosen priest (Levit. 8) and of the cleansed leper (whom only the Lord could cleanse (Levit. 14) the blood of the sacrificed animal, and, afterwards, the oil was put on the tip of the right ear, and the thumb of the right hand, and the great toe of the right foot, representing that God's elect, who are spiritual lepers by nature, and are cleansed by Him and made priests to serve Him, must be washed in the blood of Christ, and anointed by His Holy Spirit, in order to hear, act, and walk aright.

The "strange fire" (not taken from the altar of burnt offering) used by Nadab and Abihu, sons of Aaron, to

burn incense within their censers, for doing which those men were consumed by fire from the Lord, represented all natural means, the inventions of men, such as carnal philosophy, appeals to natural feelings, and instrumental music, to kindle the fire of worship in the human heart.

On the great day of atonement (Levit. 16), the most solemn day in the Hebrew year, a sabbath of rest, the people do no work at all, but the High Priest does all the work (Heb. 1:3). The slain goat (Jehovah's lot) represents Christ as, by His death, vindicating the holiness of God; and the living goat (called, in the King James version, "the scape-goat"), upon whose head the High Priest laid both his hands, and confessed over him all the iniquities and all the transgressions, in all the sins, of the children of Israel, which goat was then sent away by a fit man into the wilderness, to be seen no more, represents the effect of Christ's death as putting away His people's sins from before God, who, according to His new and everlasting covenant, forgives their sins and remembers their iniquities no more. (Jer. 31:31-34; Heb. 8:7-12.) There is not, in all the Scriptures, a stronger proof of the perfect truth of the great Primitive Baptist doctrine of the certain and everlasting salvation of all God's chosen and redeemed people than is found in the 16th chapter of Leviticus, as explained in the 31st chapter of Jeremiah and the 8th and 10th chapters of Hebrews. The Hebrew word translated "atonement" in the Old Testament means "covering"; the legal sacrifices "covered" the sins of Israelites, but these sins were taken away by Christ's death on the cross (Heb. 10:4-18; John 1:29).

S. H.

QUESTIONS AND ANSWERS.

1. Q. In 2 Cor. 13:5 the Apostle Paul says, "Examine yourselves, whether ye be in the faith"; what does he mean? A. That we should, as one of our most important and difficult obligations, endeavor, in the light of God's Word and His Holy Spirit, to look into our own hearts, and see whether we are in the true faith or not, whether, as he says in the same verse, Jesus Christ is in us or not. If we heartily believe all the teachings of

the Scriptures, and humbly and lovingly try to practice them in our lives, Christ is in us by His renewing, enlightening, and consecrating Spirit, and we are in the faith of Christ. We feel our sinfulness, and, above all else, desire to be holy and like Christ; we implore God for His pardoning and purifying mercy, for His natural and, especially, His spiritual blessing, for His guidance, strength, support, and protection; and we desire to be obedient to all His commandements; and submissive to all His dispensations, and to be truly thankful for all His mercies, and to glorify Him, and to benefit our fellow creatures. We feel our utter unworthiness of the least of His favors, and we trust, entirely for eternal salvation, in the righteousness, the atoning death, and justifying resurrection of the Lord Jesus Christ; and we believe that we shall be satisfied only when we awake with His likeness. We love the Lord above all His creatures; and we love His people above all other human beings. The Scriptures of the Old and New Testaments are our only and all-sufficient standard of doctrine and practice. One word of God is of more value and authority to us than all the words of uninspired men.

2. Q. In Eph. 1:12, the Apostle Paul says—"That we should be to the praise of his glory, who first trusted in Christ"; to whom does the word "who" refer? A. To the "we" (Jews) who trusted, before the Gentiles, in Christ. The word translated "who" is, in the original Greek, in the plural member, and, therefore, refers, not to God, but to the Jews, here called "we." Every one who can read the original, knows that this is true. The oldest translation of the New Testament (the Syriac of the second century) renders this verse—"that we should be they who first hoped in the Messiah, to the honor of His glory." And the American Revised version of 1901 renders it—"to the end that we should be unto the praise of His glory, we who had before hoped in Christ."

S. H.

EXTRACTS

ELD. J. T. SATTERWHITE, ALABAMA.

LA FAYETTE, ALA., June 23, 1919.

Eld. S. Hassell—

DEAR BRO. IN CHRIST: Several times Eld. Henderson requested me to attend his funeral if I outlived him, but I was not notified of his death until a few days afterwards. Of course the family did what they thought best about it.

The Lord willing, I will prepare a short memorial of this faithful servant of God for August MESSENGER. I suppose you and Eld. Stewart and others will have notices in the July MESSENGER. I dearly loved him and I have reasons to believe he loved me. I have agreed to visit Elder Stewart's Church at Akron, Ala., on the third Sunday in July, Friday and Saturday before, the Lord willing. Eld. Henry Swain, of Graymont, Ga., is preaching among the churches here in our section, and our people received him most kindly. He is contemplating a visit to your next Association, and requested me to accompany him, but I feel my unprofitableness so greatly I could not do so. We had a gracious meeting at Mt. Olive yesterday, but today "our adversary" has greatly tormented me with the idea that it is all a delusion. Pray for us.

J. T. SATTERWHITE.

DEATH OF ELDER S. W. PRUETT.

LA FAYETTE, ALA., June 23, 1919.

Dear Bro. Hassell—

You may please give notice in THE GOSPEL MESSENGER of the death of Eld. S. W. Pruett, of Ashland, Ala., which occurred last Wednesday, I think. Perhaps you have received notice, but I feel I want to write a few lines any way in reference to him. For quite awhile he has been greatly afflicted and suffered intensely in body and mind. He was very active in the ministry up until his last illness, and his zeal in the work of the Master's Cause provoked very many.

There was nothing he loved more than the Church of God, and he was a most profitable pastor. He served four churches nearly all the while, and there always appeared to be life among his people. I don't know a minister in Alabama who would be missed more by his people than Eld. Pruett. The churches are sure to realize that a great and useful man has fallen. Possibly he has been preaching twenty-five years in the same section, and he stood high among the people where he labored.

I write these few lines because I feel to do so. I have not been solicited by any one to give this notice. I suppose a suitable obituary will be sent you in due time, so I close. I pray the Lord to bless his sad, sorrowing companion and their several children.

J. T. SATTERWHITE.

ANGIER, N. C., July 2, 1919.*Elder S. Hassell—*

DEAR BRO. IN HOPE: As many brethren and sisters desired me to write on my return and let them hear from me, I will write a brief sketch of my interesting visit among those good people in the eastern portion of the State. I left my home the week before the third Sunday in May.

First appointment, Newport, N. C., Saturday and third Sunday. Had a most lovely and interesting meeting, and I enjoyed it and was

blest in preaching to those good and faithful brethren and sisters, and their kindness to poor me. As I cannot particularize, I will briefly mention the churches around on the coast. Morehead City, had a pleasant little meeting; next Marshalburg and North River; then to Atlantic, where we had a two days meeting, Tuesday and Wednesday, which I enjoyed much. I spent two nights with our dear Elder Hardy.

Next appointment, Cedar Island and Hog Island, where I spent a week with those good people—preached Saturday and first Sunday in June; I enjoyed the meeting much. From here I came up to Goose Creek Church, where I preached Saturday and Second Sunday—had pleasant meeting. Elder Lundy serves these churches and has for several years. He is highly esteemed by them for his faithful labors among them. They are faithful and good brethren, in peace and love, and you know it is good and pleasant for brethren to dwell together in unity. From here I crossed over to Beulah Church, Hyde County. I preached Tuesday to a small turnout, but pleasant meeting. Then to Rose Bay and to Tiny Oak, Third Saturday and Sunday. I had a pleasant meeting at this place. These brethren, sisters and friends are as good and kind as I ever visited—as all others were. I took the mail boat at Swan Quarter to Belhaven, spent a night there with Sister Eliza Bridgman, at her son-in-law's, Mr. Creddle's. She is a daughter of Elder A. Cartright, who was well known to the Baptists. From here I took a train to Creswell—was with them fourth Saturday and Sunday. Elder Monsees, at Concord, serves this church. They are a lovely band of brethren and sisters. From here I went to the Eastern Union at Bethlehem, Tyrrell County. On account of rain, we did not meet on Friday, but Saturday and Sunday we had good and pleasant meetings. Lest I make this sketch too lengthy, I will close. I wish to say to the many kind brethren, sisters, and friends, I will not soon forget your kindness to me. May the good Lord continue to bless you all, to live in peace and love; and if I never see you any more, I hope we may meet all the glorified people of God in that upper and better kingdom, where there will be no more parting—where we shall praise Him who suffered and died for us forever and ever.

Remember this poor worm of the dust. The grace of the Lord Jesus Christ be with you all. Amen.

J. E. ADAMS.

EUREKA SPRINGS, ARK., May 29, 1919.

Dear Brother Hassell—

I have something to tell you, and if you will publish it in the MESSENGER, it may be of help to some poor afflicted child of God. It is wonderful but true, thank God. Last Sunday night I went to bed about 9 o'clock, crippled. Went to sleep, and I awoke about 1 or 2 o'clock. And as I lay there, thinking about my condition, this Scripture came to me all at once: "Whatsoever you ask the Father in My name, He will give it you." Now, I always have believed in God's power, and that He had just as much now as ever, and I had asked Him to let me get well if it was His will, but I did not have the faith to believe that He would heal me right now. So when that Scripture came to me, I thought of having asked Him to let me get well, but something seemed to say to me that you have not asked right, and God's Word says that the Spirit will teach us how to pray, and He will. For I began saying, "Lord, you have said that whatsoever I would ask the Father in Your name He would give it to me." Then I said, "God give me faith to believe that you will heal me, and

do it right now, not for my sake, for I am not worthy, but for the sake of Jesus Christ, Thy dear Son, and my Saviour's sake, if it is Thy will," and I kept praying that prayer, and just before day I received faith and believed. Now, however, I know, because I rose up, and, as I did so, I threw the covering back and said, "thank God, I am well." I got out of the bed and walked across the floor three of four times before I put on my clothes, singing "Amazing Grace." And, oh! how happy I was, I can't tell, and so thankful to my God. Oh! how wonderful His dealings with His children and His ways past finding out. And, my dear brother, this it one evidence to me that I am one of His children. For the Apostle Paul says, "Despise not the chastening of the Lord, for He chasteneth whom He loveth and scourgeth every son whom He receiveth, and if we are without it, we are not his sons." And I read that all things work together for good to them that love the Lord, to them called according to His purpose. Now I know my affliction was for my good, because it has made me more humble to see my dependence on God more, and caused me to rely more on His promises, and to see how unworthy I am, and to realize how good and merciful He is, and makes me want to draw closer to Him and be submissive to His holy will. Oh! how I thank Him for what He has done for such an unworthy wretch as I feel that I am. I could never have done enough for Him for what He had done for me before this, and now this adds one more debt of gratitude I owe to Him that I never can pay. But by His grace I intend to do my best to show my appreciation of it by trying to stay in the straight and narrow path. Thank God, I have a Saviour who will never forsake me. Oh how I love Him because He first loved me, and has done so much for me. I was sent to the hospital in Little Rock the tenth of September, 1918, left there the first day of May, came here the tenth of May, 1919, still on crutches. After I had been in the hospital about three months the head doctor told me to get the company to send me back to Texas, as I was as well as I ever would be. But I stayed there, trying to get a settlement with them, or get the government to do something, for they said that the government was responsible but none of them would do anything, so I came here to see if it would not do me good, and I think it has helped my general health, as it got the malaria out of my system. But on Friday before the Lord healed me I could not get up the steps at the Basin Spring until a young man helped me up. I went to bed crippled and got up well, and have not had to use the crutches since. I have been just as strong in my back as I was before I got down. Ever since I got out of the bed Monday morning the people looked at me in astonishment when they saw me walking to the spring without my crutches. But when I tell them that God healed me, they won't believe me; they try to fix it up some other way. But I tell them that I know it as well as I know anything. There were unbelievers in Christ's day, and they are here now, and will be here until the end of the world. I have no motive for telling it the way I do only to give God the glory, and that my experience might help some poor afflicted brother or sister in the Lord. God has as much power to heal as ever. Whatsoever you ask the Father in the name of Jesus Christ, He will give it you. Faith is the gift of God. If you lack faith ask God in Christ's name and you will receive it. I did, and the apostles asked Christ to increase theirs. When you pray, whatsoever you desire believe, and you will have it. Now may the Lord bless all His afflicted children everywhere, is the prayer of your poor unworthy brother. Please send the MESSENGER to me at 820 West Tenth Street, Bonham, Texas.

C. W. HASKINS.

OBITUARIES.

Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.—Rev. xiv. 13.

DEATH OF ELDER J. E. W. HENDERSON.

AKRON, ALA., June 12, 1919.

Eld. S. Hassell, Williamston, N. C.—

DEAR BROTHER IN HOPE: I have just received notice of the death of Elder J. E. W. Henderson, of Glenwood, Ala., the one longest connected with you in the editorial department of THE GOSPEL MESSENGER, and one of our sweetest and most instructive editorial writers, and his articles will be sadly missed by many of your readers in different States.

Almost ever since I became numbered with the Primitive or Old School Baptists, in 1874, I have known, or known of, Elder Henderson, for he commenced editing *The Primitive Pathway*, published at Troy, Ala., some time in the seventies, and by editing that splendid paper and by tours in different parts of the State he became known to and acquainted with many of our people in different sections of the State, and was well received and highly appreciated wherever he went.

He made a tour through this section just forty years ago this spring, and some that were near and dear to me, and that were with me, who enjoyed his preaching so much then, have long since passed into the great beyond, and, as I believe, to the saint's everlasting rest. So the death of our beloved brother calls up many sweet sad memories of the far off past. At the time just referred to, when he passed through here, he was in the vigor of a noble manhood, and was one of the most able, eloquent and impressive preachers I ever listened to. He was a moderate man and opposed to the extreme views some held on the subject of predestination.

Content with the old landmarks and with the simplicity that is in Christ, he opposed the late socalled progressive movement, such as organs in church services, protracted meetings, Sunday Schools, and other innovations.

I have spent many pleasant moments with him in his home, in churches and associations, and we have been together in some trying and critical situations.

With his relatives, churches and friends, I sincerely mourn his loss, but feel assured that our loss is his eternal gain.

He lived a beautiful and blameless life among men, having a good report of them which were without, as the Scriptures require. May it please the Lord to comfort the bereaved, and enable us all to be reconciled to His holy and blessed will.

G. W. STEWART.

MEMORIAL OF ELD. J. E. W. HENDERSON.

Whereas, God in His infinite wisdom has seen fit to take from us our beloved pastor and faithful servant, Eld. J. E. W. Henderson, and has called him from his labors to enter into his rest ("Asleep in Jesus, blessed sleep, From which none ever wake to weep"): Therefore, be it resolved, That the Church at New Providence has lost a good and faithful old servant, who had fought a good fight, who had finished his course, and had kept the faith. Indeed, a father in

Israel, who had lived to a good old age full of days, riches, and honor; that the town of Glenwood and vicinity has lost a most honorable citizen, and that his children and grandchildren have lost a kind and loving father.

Resolved further, That our loss is his eternal gain, and we do not mourn for him as those having no hope, but feel that our heavenly Father has called him home, where there is no more sickness, pain or death—no more contention, division, or strife, but where all is joy, peace, and health—a never-ending eternal life.

Resolved, further, That in sacred memory of him we enter this memorial upon our Church Book, to become part of the same; also that we send a copy of it to THE GOSPEL MESSENGER for publication.

Done by order of the Church at New Providence, Glenwood, Ala., while in conference this 21st day of June, 1919.

A. H. HENDERSON, *Moderator.*
T. B. KING, *Stated Clerk.*

Read and adopted June 22, 1919.

GOSHEN, ALA., June 22, 1919.

Eld. Sylvester Hassell—

DEAR BROTHER: By request of the Church at New Providence, I am sending you a memorial of Eld. J. E. W. Henderson, who died about 2 o'clock p. m. on June the 8th, and was buried the next evening at 2:30 o'clock in Providence cemetery at Glenwood, Ala. Truly a good old Father in Israel, a consecrated minister of the Gospel, a wonderful gift to the Church, a valiant soldier of the cross, has gone to rest. He passed away without a struggle, as one going to sleep, with a most beautiful, heavenly expression upon his face. The funeral services were conducted by his youngest child, Eld. A. H. Henderson, which indeed was very impressive and pathetic to all in attendance, and was accompanied with power and demonstration of the Spirit, yet delivered in the very spirit of humility. As there is nothing I can say to acquaint you with Eld. J. E. W. Henderson, having labored with you so faithfully and harmoniously as Associate Editor of THE GOSPEL MESSENGER for a great number of years, I will close by expressing my heart-felt sympathy to you and the other editors in the loss of him from your editorial staff, and asking you to pray for me, when you are blessed with a spirit of prayer.

Your unworthy brother,

W. R. WALKER.

DEACON LEWIS W. RIVERS

Deacon Lewis W. Rivers was born in Barnwell District, S. C., Aug. 27, 1836; moved with his parents to Columbia County, Fla., in 1847, and died at his home in Lake City, Fla., May 21, 1919, making his stay on earth 82 years, eight months, and 24 days. He had been in declining health for several years, and was helpless for six months. He bore his afflictions with great patience, never complaining. He joined the Primitive Baptist Church at Salem, June 19, 1859, and remained a faithful member of that Church the remainder of his life. On Nov. 14, 1868, he was ordained a deacon, which office he filled in a way that leads us to believe that he was indeed chosen by the Lord for that work. He was for many years clerk of the

Sewanee Association of Primitive Baptists, and filled many places of honor and trust in civil matters. He lived an exemplary life, and left as a heritage to his bereaved relatives an untarnished name. He left to mourn his death a devoted wife, five sons, twenty-one grandchildren, nine great-grandchildren, one brother, four sisters, and numerous other relatives and friends. We miss father, but try to bow to the will of Him who doeth all things well, believing that our loss is his eternal gain.

Written by his son.

Lake City, Fla.

Mas W. B. Edwards

Vol. 41

No. 9

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

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The Gospel Messenger

SEPTEMBER, 1919

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 41

WILLIAMSTON, N. C., SEPTEMBER, 1919

No. 9

CHRIST IS KING.

REV. 11:15.

Rejoice, the Lord is King!
Your Lord and King adore.
Mortals, give thanks, and sing,
And triumph evermore!

Jesus, the Saviour, reigns,
The God of truth and love;
When He had purged our stains,
He took His seat above.

His Kingdom cannot fail,
He rules o'er Earth and Heaven;
The keys of death and hell.
Are to our Jesus given.

Rejoice in glorious hope,
Jesus the Judge shall come,
And take His servants up
To their eternal home.

CHARLES WESLEY (1745).

EXPERIENCE OF THE LATE ELDER GILBERT BEEBE.

From *Signs of the Times*, April, 1834.

"This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners; of whom I am chief."

We are acquainted with an individual whose history we will give in the following words, viz.: He was (like all the race of which he is a member) conceived in sin and shapen in iniquity. He was born in the eastern part of the State of Connecticut. He was a religionist from his birth, yet an enemy to God and a stranger to grace during the first seven years of his natural life (for he was alive before the commandment came). He had at this period been taught to say his prayers, but had never been taught to pray; he had made some progress in the "Westminster Catechism," and, in short, as touching the religion of the Pharisees he excelled many of his equals. It would have terrified him exceedingly to have gone to sleep at night without counter-balancing all the sins of the day by a repetition of his forms of worship, but on all occasions when he had paid his vows he had peace offerings at home. Up to about this period of his life he was led to suppose that as touching the righteousness of the law he was blameless. We cannot describe to our readers the mortification and disappointment of this young lad when being suddenly arrested by an arrow from the quiver of the Lord he was summoned to stand at the dreadful bar of divine justice and give the reason (if any he had) why the tremendous sentence of the law of God should not be executed upon his guilty soul. Great was his consternation when he cast his eager glance around in search of those fancied treasures of personal holiness which he had believed himself to be in possession of. Alas, his stronghold failed him in this very critical moment, he felt that he was ruined, but like Edom he said, I am impoverished, but I will return and build again my waste places. Great were his efforts, his labors, toils and pains to mend again that holy law which he had broken. He would have prayed, but he

could no longer view the great, the dreadful God as a being that might be trifled with, or pacified by what he could do. He struggled, but the harder he struggled the deeper he seemed to be involved in an horrible pit and in miry clay; these exercises continued for many days and weeks. Sometimes he meditated a retreat from this awful, wretched state, but whither could he flee? If on the wings of the morning he flew to the uttermost sea, God was there, everywhere present, beholding the evil and the good; there could be no retreating from God, before whose flaming eyes all things are naked and open. At length the day seemed to arrive when the dreadful sentence of the inexorable law of God must be put in execution. Now blackness and darkness and tempests gathered round his frightened soul, hell yawned before him, justice stood with uplifted arm, and the flaming sword of vengeance was drawn from its scabbard and brandished over his guilty head; the books were brought, the archaccuser was also there, and what was to him more dreadful still than all, the piercing eye of God brought the black crimes of years to light, and what had been transacted in midnight darkness was now exposed upon the housetop. Chilled thus with horror, and pressed down to death with intense despair, remorse, guilt and keen anguish throbbing in his breast, tell us, dear reader, did he need an anxious bench, or knives, or lancets, to secure his conviction? Or would it have comforted him to have been informed by some "Universalist" that there was no hell, when the very pains of hell had hold of him? As well might he be told when writhing on a bed of embers that there was no heat in fire. The spell of such delusion was now broken, the Spirit had moved upon the face of the great deep of his inmost soul, and, although all had been without form, and void, yet God had said, Let there be light, and light broke in upon him, and in this light that heart which he had thought was a temple meet for the Holy Ghost to dwell in, was now manifestly the habitation of dragons, &c., the hold of every unclean and hateful bird. It was thus when in or about his eleventh year he went to a distant barn, under an impression like that expressed by the poet:

"I can but perish if I go,
I am resolved to try;
For if I stay away I know
I must forever die."

He fell upon his bended knees, but he could not pray; a rustling leaf, a turning straw, frightened his guilty soul and chained his speechless tongue; awful apprehensions and fearful forebodings pursued him back to his chamber, when despairing of mercy he threw himself upon a bed to die and meet his fiery doom. Worn out with labor and want of rest, nature sank beneath the load, he fell into a sleep. Unconscious of what passed while sleeping, he woke himself singing these words:

"How glorious is our heavenly King,
Who reigns above the sky;
How shall a child presume to sing
His dreadful majesty?"

He seemed indeed in a new world, his load of guilt and sin was gone, the love of God shed abroad in his heart.

"His tongue broke out in unknown strains,
And sang surprising grace."

At the age of eleven years and four weeks, on the second Sunday in December, 1811, he was permitted to be buried with his precious Lord in baptism, in the River Thames, in the city of Norwich, Conn., by Elder John Sterry, who has since fallen asleep. After remaining eight years a member of the Baptist Church in Norwich, he removed his relation to the church in the city of New York, then under the pastoral care of that defender of the truth, Elder Jonathan Van Velsen, who also has fallen asleep. While a member of the Ebenezer Church, in New York, the subject of our narrative, when in his twentieth year, was licensed to preach the gospel. The peculiar circumstances of his call to the work of the ministry our present limits will not admit; let it suffice to say that being experimentally, he could not help being doctrinally a predestinarian. For more than fourteen years he has been lisping the name of Jesus with such ability as the Lord has been pleased to bestow, without any of the polish of Gamaliel's school, and, although it has been his privilege to suffer some persecution, yet he has not resisted unto blood, striving against sin; he finds

by every day's experience that he is a sinner yet, his nature is evil as ever it was. To will is present with him, but how to perform that which is good he finds not. He is still the chief of sinners, and if a saint, the least of all.

NEW VERNON, N. Y., April 30, 1834.

STRANGERS AND SOJOURNERS

"I am a stranger with thee, and a sojourner, as all my fathers were." Psalms 39:12.

The condition of mankind by nature is that they are alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts. Ephes. 4:18. So dreadful is this alienation that the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be: so then they that are in the flesh cannot please God.

In our unregenerate estate we are strangers to God, alienated enemies. What a condition for creatures to be in unto their Creator! And in this degraded state we are so averse to any intimacy with God that we do not come and worship, and fall down, and kneel before the Lord our Maker, but the language of our estranged heart is, "Depart from us; for we desire not the knowledge of thy ways." Job 21:14. Though by nature we are strangers, and enemies to God, by wicked works we are at home with the world that lieth in wickedness. We find this sinful world companionable, it's follies, sensualities, vilenesses, it's alienation from God are all congenial to us while we are in our unregenerate darkness, dead in our trespasses and sins.

The course of this world is one that suits our corrupt nature, there we willingly walk, having our conversation in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others. Truly it is a bitter experience of the soul when we are quickened, awakened by God to feel how alienated, far off from God we are; we feel we have been strangers, he has been to us unknown, and how can He know us, take us, such strangers, enemies, vile transgressors into friendship, and divine intimacy with Himself? But we are made by the operations of His

grace in our hearts to sue for His mercy, that we might be in sin pardoning intimacy with the Almighty, Holy, merciful God.

When the elect are called by Jehovah's grace how changed is their estate! If we "know the grace of God in truth": Col. 1:6 there is a graciousness wrought in us toward the God of grace; we are "turned to God" to "feel after Him;" Acts 17-27, for His teachings in us are all saying, "Seek Ye My face," and our hearts are responding to his voice, saying, "Thy face, Lord, will I seek." God calling wretched vile transgressors from their alienation, and the power of Satan unto himself, unto the fellowship of His Son Jesus Christ our blessed Saviour is indeed a transforming miracle of his sovereign grace. That inwrought transforming work of the Holy Ghost separates us from the world—we care no longer to walk according to its course. O, the sacred mystery, unknown by the carnal professors of Christ's name! Those who are Christ's have His Spirit, and by the cross of our Lord Jesus Christ we are crucified unto the world, and the world unto us. The called of God are taken from Gentiles a people for His name. They can therefore no longer find their souls' companionship in this present evil world. They become by the gracious operations of God in them estranged from the world, and begin to have intimations, to feel they are not of the world. "They are not of the world, even as I am not of the world." John 17:14. None of the princes of this world knew the incarnate Son of God: for He, the Prince of Glory, went His way through this world as One in disguise: and only those knew Him unto whom He was revealed by the Father. The called of God then become strangers in the world, yes, and pilgrims, too; for they seek a country, a better than any below the skies, a heavenly country, and a city of habitation, which hath foundations, whose builder and maker is God. Heb. 11:10-16. "Let us go forth, therefore, unto Jesus without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come." Heb. 13:13, 14. Surely such poor sinners do learn that this world is not our home. We are strangers therein; it is a foreign land, so foreign to our soul's yearnings, and as pilgrims we spend the time of our sojourning here in

fear: calling upon our Father who is in heaven who hath taught us, and will continue to teach us to be holy in all manner of conversation, "Because it is written, Be ye holy; for I am holy." 1 Peter 1:15, 16. O how sacred is the word of our God by the mouth of the beloved John, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in Him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2: 15-17. Our Lord Jesus Christ was in the world, and the world knew Him not, and if we are Christ's the world will not know us, we are not of their company, and they are not journeying with us in our pilgrimage. "Our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

Has not the Saviour said, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love His own; but because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you." John 15:18. Typical Israel were not merged with the Egyptians during their long sojourn in Egypt. "They were strangers in the land, they knew the heart of a stranger." Exod. 23:9. "I am a stranger with thee, and a sojourner, as all My Father's were." The 1st Epistle of Peter is addressed to "The strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Truly, how blessedly are these scattered strangers with God! They are God's own elect, foreknown, loved with an everlasting love, chosen unto sanctification of the Spirit, set apart by His divine and gracious operations in their hearts, by His regenerating grace. "Know ye that the Lord hath set apart Him that is godly for Himself?" Psalm 4:3,

"This people have I formed for Myself; they shall show forth My praise."

They are elect unto obedience to Christ the Head, the Husband, Saviour and High Priest of the elect. And these eternally loved elect ones are chosen unto the sprinkling of the blood of Jesus Christ shed for the remission of their sins. "O, unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen." Rev. 1:5, 6. O, ye scattered strangers and pilgrims elect unto the blood of Christ, to His precious blood you have been brought; in faith and love you are come to Jesus' blood that speaketh better things than that of Abel. Heb. 12: 24. Oh let the blood of Christ the Lamb of God speak to my heart. In the precious blood of Christ is our redemption, it is our soul's assurance of the forgiveness of our sins. Ephes. 1:7, and applied by the Holy Ghost it purges our conscience from dead works to serve the living God. Heb. 9:14. And His precious blood silences, casts down all the accusations of the enemy. Rev. 12: 10, 11. A poor sinner have you tasted the blessedness, the everlasting consolation of this election unto the sprinkling of the blood of Jesus Christ? These strangers and pilgrims are with God. They are not strangers to him; once they were, but now they know God, or rather are known of God. He has allureled them to himself. He has attached them to himself. "They shall be my people, and I will be their God." He is their Guide, and Protector, their Salvation, their All. The path is sometimes rugged, the journey is through the wilderness, trials, snares, and foes are encountered, and often they find their strength is small, and their souls are much discouraged because of the way. But God is with them, they are with him. If God be for us, who can be against us? And sometimes these strangers and pilgrims sing in their pilgrimage "In all these things we are more than conquerors through Him that loved us."

Look at Psalm 39: 12, 13 again, "Hear my prayer, O Lord, and give ear unto my cry, hold not Thy peace at my tears: for I am a stranger with Thee, and a sojourner as all my fathers were. O spare me that I may recover strength, before I go hence, and be no more."

In trouble, in tears, and in attachment to God, cleaving to the Lord, imploring His compassion, His succor, His consoling power. "I am a stranger with Thee, and a sojourner." Do not cast me off, do not leave me to perish. These strangers and pilgrims are suppliants; for their needs are many, and without "streams of mercy never ceasing" they could not hold on their way. How graciously the Apostle Peter writes, "Dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts, which war against the soul." 1 Peter 2:11. It is no trifling matter, but the sacred concern of Zion's pilgrims who find they need the counsel and upholding of our Lord Jesus Christ amidst the trials and conflicts attending their way. "Abstain from fleshly lusts." O the guilded vanities, the baited fleshly lusts! They so appeal to our flesh. Ah, how dreadful, alarming is the consciousness that we yet possess a nature that could indulge in its corrupt lustings! But the word of the Lord, and the Spirit of Christ in our hearts is instructing me that I should crucify the flesh with the affections and lusts, that I should mortify my members which are upon earth. Fleshly lusts! They are my cruel foes, they deceive me, they mask their intentions, they promise me gratifications, but in truth they war against my soul. Afflictions and tribulation are the portion of these strangers while passing through this world. But they have their consolations. The comfortable hope of salvation sustains them, and having Christ in them, the hope of glory, they press on in their pilgrimage toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3:14.

"Ye pilgrims of Zion, and chosen of God
Whose spirits are fill'd with dismay,
Since ye have eternal redemption through blood,
Ye cannot but hold on your way.
Surrounded with sorrows, temptations, and cares,
This truth with delight we survey,
And sing, as we pass through this valley of tears,
The righteous shall hold on his way."

FREDERICK W. KEENE.

North Berwick, Maine.

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Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

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PEACE.

It has well been said that grace is the source and peace is the end of all God's richest blessings to men. These are the great blessings which the apostles prayed God to bestow on the churches of the saints. The free favor of God is what all poor sinners need for their salvation; and when they are at perfect peace with God and with their fellow-creatures, that salvation will be fully realized. Of this peace God, by His Son, and through His Spirit, is the author; and for it He will justly receive all the glory. When Christ was born of His virgin Mother, the angels, fresh from heaven, sung "Glory to God in the Highest; on earth peace, good will toward men!" The warring Roman world was then at peace, when the Prince of peace, the Lord of heaven and earth, was born in the humble stable at Bethlehem. But from the fall

of Adam and Eve in the Garden of Eden almost up to the birth of Christ, and from His birth to the present time, this world has been the scene of strife, contention, envy, jealousy, pride, covetousness, ambition, resentment, hatred and bloodshed. Even now, while the peace conference is in session at Paris, wars are raging between several nations, and heated internal dissensions, greed, profiteering, strikes, and riots prevail in almost all countries, and the world seems to be slumbering on a volcano. It is, of course, highly commendable for human beings, especially those in authority, to do all in their power to pacify these discordant elements. But we should look above all creatures to Almighty God for peace; and we should fervently beseech Him to fulfill His blessed promise to cast Satan, the enemy of God and man, into the bottomless pit, and to pour out His Spirit of grace and love upon all flesh, and thus to make a universal and abiding peace, and transform earth into heaven. "Every man at his best estate is altogether vanity," and "cursed is man that trusteth in man," while "blessed is he who trusteth in the Lord." Let us cease to trust in man, and trust entirely in the merciful omnipotence of God, and cry unto Him to come and to turn this darkness into light, and this desert into a garden, and He will hear the prayer that He has put into our hearts, and transfigure this world with His holy, loving, and blessed presence, and make a new heaven and earth wherein sin and sickness, pain and death, sorrow and crying, night and the curse shall end, and righteousness and peace, love and joy, light and blessedness shall dwell forever. S. H.

SCRIPTURAL REFUTATION OF ARMINIANISM.

No. 8.

All of the eleven last chapters of Leviticus teach us, typically, that all the atonement for the sins of the people of God is in the shedding of the life-blood of His sinless Son; and that the application of this blood, by faith, to our hearts tends to make us, like Christ, pure and just and kind and loving to one another, and joyfully

devoted to the service of God; and that, though He will, as our Father, chastise us for our disobedience to His commandments, yet He will never cease to bestow upon us His covenant blessings; and we will know that we ourselves and all that we have belong wholly unto Him.

S. H.

THE GOSPEL IN SHADOWS.

This is the title of a book of 34 chapters and 248 pages, written by the late Elder W. M. Miracle, of Dallas, Texas, containing a portrait of the author, and published by Mr. Zack C. Hull, Atlanta National Bank Building, Atlanta, Ga., and sent by him postpaid for two dollars.

It gives the author's views of the spiritual meaning of many of the most interesting types or figures of the Old and the New Testaments, including Eve, Eden, Abraham seeking a wife for Isaac, God's judgments of Egypt, the wilderness, the tabernacle, the manna, the smitten rock, Jacob, the Ceremonial Law, the Jewish Altar, Ruth, Naomi, and Boaz, Temporal Israel, Sarah, Gideon, David, the Ark of the Deluge, baptism, the Lord's Supper, the typical birth of the bride in blood and water, the gospel in literal matrimony, the bride possessed by her husband. Judgment, Justice, and Mercy agreed. Elder Miracle's views are in general accordance with those held by the most of Primitive Baptists—the doctrine of salvation by sovereign, electing, and Almighty grace.

S. H.

QUESTIONS AND ANSWERS.

1. Q. Should unregenerate, unconverted persons be baptized? A. Never; for such a procedure is utterly unscriptural, and makes a mockery of this Divine ordinance. Baptism is the immersion, in water, of a believer in the Lord Jesus Christ, in the name of the Father and of the Son and of the Holy Ghost, and it is the outward symbol of the previous spiritual birth of the person baptized, and of his vital and sympathetic union with Christ.

in the Saviour's death and resurrection. No sprinkling or pouring water on a person symbolizes such a union; and no one but a qualified, baptized, and ordained minister of Christ can administer this ordinance. No Romanist or Romanizing Protestant can administer it. No member of these communions has been scripturally baptized; therefore, all these denominations are mere humanly invented societies, and not churches of Christ. It is disobedient to God, and injurious to men, to recognize the so-called "baptism" of an unregenerate person.

2. Q. Is it right for Primitive Baptists to use a baptistery for baptizing where no natural place of deep enough water is convenient? A. A baptistery is a large tank in a church building, or a portion of such a building, or a building adjacent to such a building for baptism, or Christian immersion. There is no apostolic example of the building or use of a baptistery; and I have never heard or read of the use of one by a Primitive Baptist. Natural streams or ponds or pools can be found almost everywhere.

3. Q. In 1 Cor. 7:15 the Apostle Paul, after exhorting married people to remain together, even if one be a believer, and the other an unbeliever, says—"But if the unbelieving depart, let him depart; a brother or a sister is not under bondage in such cases, but God hath called us to peace;" what does he mean? A. I do not think that the Apostle means to set aside the law of Christ, that unchastity is the only lawful ground for divorce and remarriage (Matt. 5:32; 19:9; Mark 10:2-10; Luke 16:18), or his own similar statement in Rom. 7:1-3; but that he means that the believing partner "has not been enslaved" (this is the exact translation), is not to be a slave to the unbelieving and deserting partner—is not, in any way, to serve the latter as a companion; and, if the unbeliever marries another which was most probably his or her object in departing), the believer is then, of course, free to obtain a scriptural divorce, and, as many Primitive Baptists think, to marry again.

4. Q. Is it orderly for a church to give a letter of dismission to a member who lives nearby, where he is dissatisfied with some action of the Church? A. I think not, because his dissatisfaction implies that he is not in fellowship with the Church. S. H.

GREAT THINGS.

No. 4.

14. "Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean." 2 Kings 5.

Wonderful cure indeed, and so different from what Naaman anticipated, for he thought the man of God would come out to him and call on the name of his God, and strike his hand over the place, etc. But not one single thing that Naaman *thought* the prophet would do, did he do. So he was wrong in all his thoughts about the manner of cure. Wonderful cure! A cure complete, free, without money and without price! A cure symbolic, emblematic or typical of all cures of a sin-sick soul by the sovereign and efficacious grace of God. This cure is typical of the way of cure everlasting by Jesus the PROPHET of God, for that cure away back there was effected by the atonement of Jesus—all spiritual cures or healings of leprosy or sin are by Him, for "there is none other name under heaven given among men, whereby we must be saved." Acts 11:12. I wish I could sound the blessed name of Jesus so loud, and place it so high that no other name as a Saviour could be heard or seen. But, precious thought! God the eternal Father has already done that, for Paul says, "God also hath highly exalted Him, and given Him a *name* which is *above* every name: that at the name of Jesus every knee should bow, of *things* in heaven, and things in earth, and *things* under the earth; and *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9-11.

Of the blood-bought free reward, a golden harp prepared by the Lord for all His people, the poet William Cowper says:

"'Tis strung and tuned for endless years,
And formed by power Divine,
To sound, in God the Father's ears,
No other name but Thine."

Was this Jordan River symbolic of that "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb?" and was the seven times dipping symbolic of the seven attributes of God, all harmonizing in the eternal salvation of sinners? But let us notice the next verse, 15. "And he (Naaman) returned to the Man of God, he and all his company, and came and stood before Him: and he said, Behold, now I know that *there is* no God in all the earth, but in Israel: Now therefore, I pray thee, take a blessing of thy servant. 16. But he (Elisha) said, *as* the Lord liveth, before whom I stand, I will receive none. And he (Naaman) urged him to take *it*; but he refused." What a changed man is Naaman now! Completely healed of his leprosy, and his mind purged of vanity and the conceit of his own greatness, when he *thought* the man of God would come out and stand before him, in recognition of his dignity and superiority, but now instead of that, behold, he returns and stands before the man of God, Elisha, his heart filled with love and gratitude to him for the wonderful blessing of healing which he had just experienced, and he knows now that there is no (true) God in all the earth, but in Israel, and this he knows by revelation and his own experience.

And so it is to this good day, for there is no true God, or worship in all the earth but in (spiritual) Israel—in hearts circumcised by the Spirit of God, and every one thus circumcised is a spiritual Israelite or Jew. Filled with love and gratitude on account of what was done for him, Naaman now wants to do something for the man of God, wants to bestow upon him that gold and silver and changes of raiment which he brought with him, not for what he *hoped* to receive, but for what he had already received, a Divine healing, being now spiritually created in Christ Jesus unto good works, and he was ready to perform them.

But Elisha would not receive Naaman's gifts of gold, silver and changes of raiment, for two reasons, as I understand it: First, because Elisha was a type of the blessed Jesus, the great Prophet, the healer of leprosy or sin, and as such he could not receive it, because it is taught in type, shadow, precept and example, in Old and New Testaments that spiritual healing, cleansing and

deliverance from sin and everlasting salvation from this world of sin and sorrow, is free to the recipient, the sinner, the saved and redeemed of the Lord and hence it does not cost him anything in money, merit, sacrifice, or righteousness, because it is repeatedly declared that *eternal life is the gift of God.*

Spurgeon, the great London preacher of salvation by grace, says: "No one has helped to provide salvation; God has done it all Himself. The banquet of mercy is served up by one host; that host is He to Whom the cattle on a thousand hills belong." The royal bath of mercy, wherein black souls are washed, was filled from the veins of Jesus; not a drop was contributed by any other being. He died upon the cross, and as an expiator, He died alone.

No blood of martyrs mingleth with that stream; no blood of noble confessors and of heroes of the cross entered into the river of atonement; that is filled from the veins of Christ, and from nowhere else beside. He hath done it wholly. Atonement is the unaided work of Jesus. On yonder cross I see the Man who "trod the winepress alone"; in yonder garden I see the solitary Conqueror, who came to the fight single-handed, whose own arm brought salvation, and whose omnipotence sustained Him. "Salvation is of the Lord," as to its provisions; Jehovah—Father, Son, and Spirit—hath provided everything.

G. W. STEWART.

MISSION WORK.

We hear much said in modern times on the subject of missions, and great efforts are being made to evangelize the world by men and money. They are crying, "Give, give," and are never satisfied. The more they get the more money they want. Stop the money and their mission work will cease. They profess with their lips to have great love for perishing humanity, when that love is for money and not the eternal welfare of human beings. Think of the pride and extravagance in houses of worship and costly dress. They are displacing fine organs for more expensive ones or fine pianos in

their houses of worship to gratify their pride. Such instruments feed the carnal mind and are accepted by the most wicked of the world which is an evidence that they are of the flesh. The carnal mind cannot receive the things of the Spirit, but it can receive the doctrine and practice of modern religionists.

Young boys are studying for the ministry as an avocation of life for the money there is in it. They learn preaching like a lawyer learns to practice law. It does not require regeneration to preach conditionalism. Doubtless many pulpits are being filled with unregenerate men. Under the teaching of modern religionists crime has increased and the world has gotten worse.

The true servants of God are called and qualified by the God of heaven to preach the Gospel of Christ. They preach the power that sends them. They are the only people that preach the Gospel. Others preach the law and the power of man, and claim to be deputy Saviours. True servants preach the power of God and salvation by grace from start to finish. They preach the Truth because they love the Truth, preach Jesus Christ as the only name under heaven given among men whereby we must be saved. He is God and besides Him there is no Saviour. No people have ever made greater sacrifices to preach the gospel than Primitive Baptist preachers. They have gone through heat and cold and preached the doctrine that the world, the flesh and Satan despise and reject. They preach the Gospel without the promise of a cent. They feel that upon them necessity is laid and woe is unto them if they preach not the Gospel. They go forth in love preaching the Gospel, not counting their own lives dear unto themselves. Their chief desire is to feed the sheep and lambs, to comfort the poor and afflicted, to strengthen weak hands, confirm feeble knees, to edify, unify, establish the Lord's people in the faith once delivered unto the saints. Primitive Baptist Churches that are now organized were gathered together into local churches by our true, faithful, self-sacrificing ministry who went into destitute places and preached the gospel of Christ freely unto them. They had no board, Bishop, or set of men to appoint them their field of labor, but went as impressed and bidden by the Spirit. This is the kind of missionary work our ministry have

done and are yet doing. They are God-sent missionaries and when God sends forth such missionaries their preaching will be effectual. God sends and prepares His ministry to preach and prepares the hearts of His children to receive the Gospel. We feel sure there are many destitute places now where God has children and our ministry should visit such places and preach the Gospel to them and collect them together as the Spirit directs into a church capacity.

We are serving a church now of 22 members, where sixteen months ago they had not heard the Gospel, but by invitation we went there and found a goodly number whom the Lord had prepared for the Gospel and a home in the dear old church. They are a lovely body of Baptists, and many more there we feel sure desire a home in the church. We greatly desire for us all to do this kind of missionary work. To feed the sheep and not to make them. If we are hunters and fishers we should not neglect destitute places and small isolated churches. What a comfort it is to us to have the assurance that some poor weak child of God has been comforted by our feeble efforts.

We feel sure that our ministry should cease striving about words to no profit, or making a brother an offender for a word, and not bite and devour one another, and henceforth be followers of God as dear children and walk in love, forgiving one another, and let us go forth as the Spirit directs and opportunity affords and preach the Gospel to churches, to the destitute and to poor, infirm members, and do all the good we can, and so live that we shall be missed and the cause bettered by our faithful labors. Our brethren in doing evangelistic work should not neglect poor weak churches and destitute places where the gospel has not been preached. It would be far better, instead of several ministers being at one regular monthly meeting, for them to divide out and some go to school houses or preach for some old brother or sister that is isolated and seldom hears the Gospel, and at such appointments little bleating lambs may be present that are hungering and thirsting for Gospel truth. During our little feeble ministry we have organized about thirteen or more churches and baptized nearly six hundred persons; yet we feel that at best we

are a poor unprofitable servant, and can see great need of more preaching of the pure Gospel. We have gone through heat and cold, and suffered much pain while trying in our weakness to serve our dear brethren and sisters. They have been so good to us to let us have an humble home among them, and, in our travels, much of the time have borne our expenses, and furnished us with conveyance and good homes where we could feel so free.

How unworthy we have felt of their kindness! We have never made any demands, but tried to travel by faith, looking alone to God, who never leaves or forsakes his ministry. During my early ministry we had to walk to the most of our appointments. Many a time while on our way walking to preach to our brethren we were praying to God for His manifest presence to be felt in our feeble efforts, and that the little lambs might be fed. We have had sweet seasons of rejoicing when all alone in His service. It is so sweet to follow and serve the Lord. With all the imperfections of sinful nature in us all, the dear old Baptists are to us the dearest people on earth.

L. H.

DEATH OF ELDER HENDERSON.

I was stirred by the death of Elder J. E. W. Henderson. I have long been joined with him in the GOSPEL MESSENGER. He was a good man, true to the cause, and sound in his views, was not seeking to popularize our people. He was humble and God-fearing. We will miss him in the MESSENGER. He lived a long, useful life—"Fought a good fight." He was a called minister, and was blest with a good understanding of the Bible. We all loved him as a true servant of God. He was four score years of age, and had been long a public servant of God. His life work is done. We would not call him back if we could. We feel sure he is at rest; and I have a comfortable hope that by and by we will be re-united.

May the Lord bless his family with His guidance. He rests from his labors, and "his works do follow him."

Who will be called next from Eld. Hassell's paper? I love the remaining editors, Elds. Hanks and Stewart; but all of us will soon close our labors here below.

I have hopes that it will be a happy exchange.

Affectionately,

J. H. O.

GOD'S MERCY IN SPARING OUR BOYS AND IN GIVING US PEACE.

We had two grandsons who were in the war who were brothers, the sons of our oldest daughter, Mrs. Combs. The oldest, Bert Combs, did not go over to France, but was in training over one year in this country, but when the armistice was signed he was discharged.

The younger, Arlie Combs, was in France about a year. I know what it is to see children leave their homes and go away to war. I could not tell the bitter feeling that attends it. Arlie thought he would never return, and so expressed himself. He greatly suffered the first winter with the cold, and it was a grief to his parents to know he was not supplied with things to keep him warm. We were interested in every move the dear boys made from camp to camp, and were affected deeply when word came that Arlie was gone over the sea. All we could do was to trust the Lord; we could not help in the least, and well understood that God only could bring our boys home again, and many were our prayers that the Lord would do so. It was a happy day to us, when peace was made and the war was over—the happiest day in the world's history. Millions of boys all over the world were glad and the joy of parents and sweethearts, brothers and sisters, was immense. I was delighted. But many were left on the battlefields, never to return to loving friends. We believe their graves are all known to the Lord, and he will raise them to life again.

Arlie served over one year in France and got home the 23d of July, having escaped the dangers. Joseph left his home when 17 years old, and after an absence of many years, he came home. I thought of all this. Joseph wept loud for joy and said "Doth my father yet live?

I am Joseph, your brother," and he kissed all his brethren, and wept upon them. I thought of all this, and felt that events as full of solemn delight were occurring in my own family, and that we had the same reasons to rejoice and be thankful to the Lord, and I prayed that we forget not all his benefits.

The boys both married before they went away. The oldest has a babe—a boy who is my great grandson.

"The children of Nachir, the son of Manasseh, were brought up upon Joseph's knees." Joseph was spared to see and nurse his great grandchildren and this privilege has come to me. Arlie's wife met him at Camp Sherman in Ohio. I am profoundly grateful that our dear boys are at home with their wives and loved ones, ready to meet the stern realities of life's events. I shall be of little use to the world to the end, but I hope to see these boys be good and useful men—a blessing to the country and the church, and that they may render to the Lord according to all his benefits to them.

When we grow old and feeble we retain our love for our children and we so much desire the blessing of God to be on those who come after us; but we are made to know over and over that vain is the help of man. So we commend all to God, and pray His mercies ever to pursue them.

J. H. O.

EXTRACTS.

LAFAYETTE, ALA., July 1, 1919.

Dear Brother Hassell—

Since I am about blind I have been trying to get my consent to give up *The Gospel Messenger*, but have failed as yet. My renewal should have been in January. I can't read the *Messenger*, but surely I have enough kind friends to read it to me; if not, I must be a pitiful being, which at times I do feel to be. Then I begin to think of my blessings, and I am ashamed; there are so many thousands that don't have the blessings that I have. Oh, how forgetful I am of God's goodness and mercy to me, such a poor, unworthy creature. I must tell you of our Fifth Sunday meeting, which closed the past Sunday; such crowds like our Associations; six preachers present. Surely God was in our midst, and gave his servants power and liberty to declare the whole counsel of God. I never heard a better sermon than Brother Swain delivered on Sunday: Text, "If a man dies, shall he live again?" I can't mention all the sermons, but I sure did enjoy all to the fullest extent. I believe all our people enjoyed the meeting. There were many

from far away. Automobiles have and are such a blessing to those that use them as such; in many cases a curse. Cataracts are the cause of my blindness. I had one taken off three years ago, but it failed to give sight—only a short while. Now one on the other eye has almost destroyed the sight. I miss reading so much, but I shall try to be reconciled to my lot, still trusting in God. Remember me at a throne of grace. May God spare and help you in your work.

In love to you,

M. J. BURTON.

ELLAVILLE, GA., June 16, 1919.

Dear Brother Hassell—

I have been a reader of the *Messenger* ever since Elder Respass bought it, and don't think I ever failed to read every issue that I received with the greatest pleasure, and it is just as new to me in a sense now as the first one I received. I think it very ably edited indeed. May our God continue to bless you and all the associate editors, is my humble petition to God.

Your unworthy brother in hope,

J. M. MURRAY.

208 BULL ST., LAGRANGE, GA., July 5, 1919.

Dear Brother Hassell—

I have just opened the *Messenger*, and saw a notice of the death of Elder Henderson. How we shall miss his precious writings in the *Messenger*! May our dear Lord raise up another to fill his place. How sad to know that he is gone, and yet sweet to believe that he has only fallen asleep in Jesus!

I often think of you and your long life of usefulness, and hope, if it is the Lord's will, that you will be spared many years yet, and be able to the last to wield your facile pen.

I am still an invalid, and enjoy so much our Old School Baptist papers, though I am not able to read but a little while. Have just rallied from a severe attack, which produced semi-consciousness for awhile. I have not been able to attend services in over two years; but it is a great consolation to know that we have a lovely band of brethren and sisters who meet together twice a month and hold services. Elder J. T. Satterwhite is our pastor, and has been serving the LaGrange Primitive Baptist Church five years. It is needless for me to speak of him to you, for you know him well. He has ever carried in both precept and example: "Remove not the ancient landmarks which thy fathers have set."

Yours in affliction,

NANNIE EDWARDS.

15 BIDWELL AVENUE, JERSEY CITY, N. J., Monday, June 30, 1919.

Elder Sylvester Hassell—

MY BELOVED BROTHER: Enclosed you will find a money order for \$1.25 for one year's subscription to the *Gospel Messenger*; the 25c for you to help pay your expenses. I hope the loving smiles of a kind Providence are resting sweetly upon you, while further making your pilgrimage journey below. With the exception of the weakness of my nerves, my general health is quite good, though suffering from the seriously impaired condition of my eyesight. I can hardly see to read or write. You will, therefore, excuse me for not writing you a longer letter. When I had my eyesight it was a comfort, as well as a privilege that I much enjoyed in writing to my dear brethren and sisters. But my writing days are all over now, and I am also

obliged to keep pretty closely at home—can't see to travel about much. I can't get to meeting, and it is seldom I get to see any of my brethren, which is a great privation; for in former days it was my great pleasure and comfort to attend many meetings, and Associations, in many places. I desire to be reconciled to the will of my Heavenly Father, as I hope, in this great trial. I hope you are enjoying a good degree of health and strength. With the best of wishes for your welfare, and with my unwavering love, I remain, very affectionately,

Your loving brother, in hope of Eternal Life,

GEORGE D. CONKLIN.

Dear Brother Hassell—

RALEIGH, N. C., June 18, 1919.

My subscription is due, and I take pleasure in sending check for the *Messenger* because I enjoy reading it.

It has been unusually interesting to me of late, for I have been searching for the Light, but all within me was gross darkness.

Only yesterday, I felt that I was dead to every thing good, and that surely the Light would never appear; but, when I awoke this morning this came to my mind—"Turn ye, turn ye, for why will ye die, O house of Israel?" "Truly my darkness was as a mountain, but now it has passed, and the true light now shineth."

A few weeks ago, a friend of mine gave me a copy of the *Sunday School Times*, asking me to read the article on "Fundamentals," by which all of the churches could be united.

After writing about all the different views and how easy it would be for all to become one, the writer closed by saying that everybody could accept Christ.

Just then, I heard a mocking-bird singing very sweetly in a large oak tree just outside my window. Immediately, I thought of this: Suppose that bird could talk and should say, "I will accept this tree as mine; will build my nest in her branches, raise my little ones here. It is my tree." She would have no part in the life of that tree, but suppose the leaves could speak. Would they not say, "The life of this tree is my life?" Even when the tiny acorn, from which this tree grew, was buried in the ground, my life was hidden there; just so with all the leaves which may grow from year to year on its branches."

We are accepted in the Beloved. "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

"Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

Can we wonder then that darkness and light are both alike to God?

"Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou are there: if I make my bed in hell, behold thou art there."

A few weeks ago, I read a pretty sentence from Van Dyke's writings. It was this: "The very pain which man suffers when his spiritual nature is denied is proof that it exists."

The very fact that we hunger and thirst is a proof that life is there; but, when our bread has been cast on the waters, and we cannot find even a crumb, we do not think then that it is an evidence of life.

"The entrance of Thy word giveth light."

With sincerest regards,

PATTIE WOODARD ANDERSON.

HELP REBUILD OLD SOUTH QUAY MEETING-HOUSE.

601 EAST MAIN ST., WASHINGTON, N. C.,

July 11, 1919.

MY DEAR BROTHER HASSELL, AND THE MANY DEAR KINDRED AND FRIENDS WHO READ THE MESSENGER: I am before you again, and come now to make an appeal for help, to rebuild South Quay meeting-house, near Franklin, Va. It is over a hundred years old, and has fallen down. I was there last Saturday and Sunday in company with our dear brother, Elder Sylvester Hassell, who, while preaching, stood in the open air, under a big oak tree. There are now only two very old members, as our dear sister, Martha J. Rawls, passed, as we believe, into a blissful eternity in March of this year; but her daughter, Mrs. S. B. Savage, came forward on Saturday, related her experience, which hope she had for twenty years, was received, and baptized in the Black Water River Saturday evening, and I thought it the most beautiful baptism I ever witnessed. So I think I see signs of a revival, and therefore, I feel that the meeting-house should be rebuilt. Our dear Brother Hassell has been serving them, sometimes quarterly, but once a year regularly for thirty-five years, and I have been going, feeling impressed to go, for 23 years. And now, kindred and friends. I hope your hearts and minds will incline you to assist us in this for Jesus's sake. Be it little or much, it will be appreciated. All who see fit to contribute, can send to Mrs. S. B. Savage, 501 High Street, Franklin, Va.

Affectionately,

BETTIE Z. WHITLEY.

REMARKS

South Quay Church, in Southampton County, Va., was formed March 1, 1775, and belongs to the Kehukee Association. She is about 40 miles from Norfolk, the nearest sister church, and seldom has any preaching, and is surrounded by Arminians. If the meeting-house was rebuilt there might be more frequent meetings. The Lord has a people in that neighborhood.

S. H.

OBITUARIES.

Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.—Rev. xiv. 13.

A. S. J. MCKINNEY.

Brother A. S. J. McKinney died at his home at Staunton, Fla., on May 11, 1919, at the age of 58 years. He was born and reared in Monroe County, Ga. Early in life he joined the Old Baptists, married a Georgia girl and moved to Middle Florida, and commenced to grow citrus fruits. His sterling integrity and unfailing perseverance brought both success and happiness. He was not an Old Baptist in name only but in deed and in truth. He had a clear conception of his duties and obligations, and his chief delight and ambition was to live up to them. He was firm in his convictions and uncompromising in the doctrine and practice as taught by his blessed Saviour, yet gentle and modest as a pure woman. His chief aim in life consisted in making others happy. It could be truly said of him "To know him was to love him." A man more just, noble and manly man I never knew. The last time he attended his home Church after services he noted all the repairs needed on the meeting house, made the minutest detail of them, gave them to the Deacon, asked him to see they were made and send the bill to him.

Truly a great man has fallen. The writer spoke at his funeral to a host of sorrowing friends.

He leaves a noble Christian wife who was his life companion in every sense. May the dear Lord give her grace to bear this great sorrow, I pray.

WALTER J. HEARD.

MRS. PATIENCE HOLLOWAY.

The subject of this notice was the daughter of Seaborn and Charlotte Thomas. Born Sept. 25, 1838, died May 14, 1919, making her 80 years 7 months and 19 days. On April 19, 1857, she was married to Albert G. Holloway, who preceded her to the grave Dec. 18, 1910. To this union were born three sons and four daughters. The sons preceded her to the grave, the daughters survive her, and remained faithful to the end. In 1868 she and her husband joined the Primitive Baptist Church at Fish Pond, and were consistent and influential members as long as they lived. Her life was one of self-sacrifice. She had that Christian character to sacrifice her pleasures for others. Her home was a place where young people gathered to have pleasure. When I was a young man I never thought Christmas was complete until I went to cousin Albert's and cousin Patia's. Old people also were well entertained there, and it was a home for the preachers.

On July 13, 1915, she fell and got hurt and never walked any more. In August, 1917, she was carried to her son-in-law's at Bessemer, Ala., and died there. She was a good wife, mother, sister and friend. May her children emulate her noble example.

Written by W. M. Webb by request.

MRS. EMILY STEPHEN.

The subject of this sketch was born on May 13, 1838, and died at her home near Stroud, Ala., July 10, 1919, being in her 82nd year since the 13th of last May. She and her husband joined the Church of Christ at Mt. Pisgah, Chambers County, Ala., 36 years ago, where she remained a most devoted and lovely member until her death. Her husband, Brother John Stephen, died several years ago and she continued strong in the faith as they both had been from the time they united with the Church. They were the first ones baptized by the writer after his ordination in the year 1883.

She had only one child, Mrs. Belle Coleman, whom she leaves with her husband and six grandchildren. To these she was most dearly devoted and no sacrifice was too great for them. There was nothing she loved more than the house of God, the house of prayer, and she never missed a meeting when it was in her power to attend. She was one of the finest singers we have known, and her voice was heard in our congregations to the delight of many souls. At her home while attending her domestic duties she daily sang and cheered her household and all those around her.

The next day after her death she was buried in the Mount Pisgah Cemetery in the presence of a large congregation, after funeral services by the writer. Besides those already mentioned she leaves two sisters, a number of nephews and nieces, together with a host of friends of brethren and sisters to carry in our memories the many lovely and worthy examples left for us by this aged mother in Israel. How much O, how much we will miss her in the home and in the Church! But she rests from her labors, and her works do follow her. May God's richest blessings rest upon us all in this hour of bereavement is our prayer

J. T. SATTERWHITE.

LaFayette, Ala.

CORRECTION

BROTHER HASSELL: In my article in August *Messenger*, page 175, in fourth line from bottom, it should read, "but after two debates with Charlie," and thence on as it does. Please give this a place and oblige.

J. C. DENTON.

THE KEHUKEE ASSOCIATION

The 154th Annual Session of the Kehukee Primitive Baptist Association will be held, D.V., with the Church at Concord, two miles from Creswell, Washington County, N. C., Saturday, Sunday, and Monday, October 4th, 5th, and 6th. Visitors from the North should take the Norfolk Southern Railroad at Norfolk, Va., about 9:30 A. M., Friday, October 3d, changing trains at Mackey's, for Creswell. Those from the West and South should reach Plymouth, N. C., Friday evening, and take the Norfolk Southern train there about 3:30 A. M. Saturday for Creswell, changing trains at Mackey's. The train leaves Mackey's about 9 A. M., and reaches Creswell about 10 A. M., and leaves Mackey's about 1 P. M., and reaches Creswell about 2 P. M. every day. Visitors will be met at Creswell Friday and Saturday mornings.

S. HASSELL, Mod.

APPOINTMENTS

ELDER L. H. HARDY

Tuesday, September 30, Hancock.

(He will go from Kinston to Ayden on that morning.)

Wednesday, October 1, Red Banks.

Thursday, October 2, Great Swamp.

Thursday night, Robersonville.

Friday, October 3, Skewarkey.

Thence to the Kehukee Association.

ELDERS L. H. HARDY AND F. W. KEENE

Tuesday and at night, October 7, Tarboro.

Wednesday, at night October 8, Farmville.

Thursday, October 9, Meadow.

Thence to the Contentnea Association.

Monday, at night, October 13, Kinston.

Tuesday, at night, October 14, Pink Hill.

Wednesday, October 15, Sand Hill.

Thursday, October 16, Muddy Creek.

Friday, October 17, Cypress Creek.

Thence to the White Oak Association.

At all of these meetings Elder Hardy will receive subscriptions for *Zion's Landmark* and for the *Gospel Messenger*.

Elder Keene expects to be accompanied by his wife and daughter (Sister Irene Keene) and by Brother and Sister James E. Hubbard, of Maine, all of whom may locate in North Carolina.

Vol. 41

No 10.

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 16.

Williamston, North Carolina.

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OCTOBER, 1919.

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All letters, remittances, and communications should be addressed
to SYLVESTER HASSELL, Williamston, Martin County, N. C.

Write communications with pen, and on only one side of paper.

Money should be sent by money order or registered letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving THE MESSENGER should notify us.

Any one sending us five dollars for five new subscribers shall
have one copy of THE MESSENGER for one year free.

If THE MESSENGER is not received the first or second week of
each month, please write at once for another copy.

The Gospel Messenger

SEPTEMBER, 1919

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 41

WILLIAMSTON, N. C., OCTOBER, 1919

No. 10

CHRIST OUR HIDING-PLACE

ISA. 32:2.

He who on earth as man was known,
And bore our sins and pains,
Now, seated on th' Eternal Throne,
The God of glory reigns.

His righteousness to faith revealed,
Wrought out for guilty worms,
Affords a hiding-place and shield
From enemies and storms.

This land, through which His pilgrims go,
Is desolate and dry;
But streams of grace from Him o'erflow,
Their thirst to satisfy.

When troubles, like a burning sun
Beat heavy on their head
To this Almighty Rock they run,
And find a pleasant shade.

How glorious He! how happy they
In such a glorious Friend!
Whose love secures them all the way,
And crowns them at the end.

JOHN NEWTON (1779).

UNBROKEN CHURCH SUCCESSION

It has been a view that I have held for years, that there has been something on the order of church succession from Jesus Christ to this present hour, and will be till His return again to close up this age. I do not mean that I can prove this conclusively from human history, but from facts, figures and prophesies of the Bible. What is a Church of Christ? It is a collection of His followers, as witnesses to His gospel. It is composed of those "who keep the commandments of God, and have the testimony of Jesus." Almost every special verse of Scripture referring to the Kingdom, or Church, contains the idea of unbroken succession. Take this one—"The woman clothed with the sun, the moon under her feet," etc., Rev. 12:1. There have always been natural women in the world that are less and only figures of the Church of God. Would you presume, however, that there was a time when there was no antitypical woman in the world? God has seen to it that there have always been women in the world as figures of the Bride, the Lamb's wife. Then does this not set forth the more important idea that the Bride of Christ has never succumbed? Note too, the figure of the sun that represents Christ, and the figure of the moon that represents the Church in contrast with it. The moon is not so great as the sun. So the Church is not so great as Jesus Christ. But is it not as certainly true that the moon has continued to exist, as it is, as that the sun has? The moon is not as clearly seen at all times as the sun, but is not each, in its place, filling the measure of the Creator's purpose as the other?

So also the dependent Church of Christ that was to give light by night to the saints of God is still filling out the measure designed by the eternal God, and has never been torn from her foundation, but ever remains unmovable.

When Daniel foresaw the Kingdom as set up and governed by Jesus, he said "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these

kingdoms, and it shall stand forever." Dan. 2:44. Here it is expressly declared that it should stand forever, never be left to others, and never be destroyed. This seems to me to prove unbroken succession. The moon has never ceased, the stars have never ceased. So the Church with her ministry has never been wiped out.

There never was a time when there were no cattle. There never has been a time when there was no wheat seed—there never has been a time when there was no grass, yet in west Texas it got very short, and thousands upon thousands died of hunger. So I conclude that all these things are figures of greater things, and that the dear Candlestick of Jesus has never been overthrown.

But it seems that even many socalled ministers believe that during the dark ages the Church of Christ was lost, went out, disappeared from the earth, and was not seen any more till after Martin Luther's days. They seem to think that John Calvin, Martin Luther, King Henry the VIII, and others, set up the Church anew. If this is so, it was bound to come out of Rome; but those that came out of Rome were simply daughters of Babylon. Are the daughters of Babylon, the Church of Jesus? I trow not.

The dear Church of God never was led by the Pope, nor leaned on the kings of Europe, nor was it started by the learned men of earth. But Jesus said, "Upon this rock I build my church, and the gates of hell shall not prevail against it."

Those who preach Jesus as our only King, and hold to believers' immersion in water, came over to America from England and Wales. These came mostly from Holland, and the Ana-baptists in Luther's day went from Germany to Holland. The Waldenses fled from the Piedmont valleys under sad persecutions to Germany, where they were known as Ana-baptists. The Waldenses as witnesses to the gospel descended from the protesting party at Rome in 325 A. D.

GRAHAM, TEXAS.

J. H. FISHER.

COMFORT OF THE SCRIPTURES

ROM. 15:4.

WASHINGTON, N. C., August 18, 1919.

Eld. Sylvester Hassell—

VERY DEAR BROTHER:—My mind seems to incline me to write again for the MESSENGER. I have been rejoicing this morning in this beautiful language of the Apostle Paul to the Romans, 4th chap., 5th verse: “But to him that worketh not, but believeth on him, that justifieth the ungodly, his faith is counted for righteousness.” Oh! how sweet the words are to my soul! and one of the great mysteries to me is, why can’t I see it, and feel it alike all the time? But I can’t, and I do wonder if any of the children of God do? Oh! to think of the precious Saviour coming in this world to suffer, bleed, and die for ungodly sinners, and that they are justified freely by His blood, all their sin blotted out, and remembered against them no more forever! “Oh! for such love let rocks and hills their lasting silence break, and all harmonious human tongues their Saviour’s praises speak.” O that I could love Him more, and serve Him better!

“But when I see Thee as Thou art,
I’ll praise Thee as I ought;
Till then I would Thy love proclaim
With my fleeting breath,
And may the music of Thy name
Refresh my soul in death.”

How sweet it is to witness in our souls the language written years ago by those who we believe must have been born of God, who, being dead, yet speak. And these things are left on record for our comfort. Words fail to express what I feel this evening. O, what a tender, compassionate God, to have the Bible translated into so many different languages, that His children in every nation, kindred, and tongue might be comforted thereby! And then, how wonderful that they can’t understand it until He gives them understanding, so it’s all of Him, from first to last, from beginning to end.

Submitted in love,

BETTIE Z. WHITLEY.

EDITORIAL.

EDITORS:

**SYLVESTER HASSELL, WILLIAMSTON, N. C.
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J. H. OLIPHANT, CRAWFORDSVILLE, IND.
G. W. STEWART, AKRON, ALA.
J. T. SATTERWHITE, LA FAYETTE, ALA.**

Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want THE MESSENGER, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit when your time expires, or give notice at once if you wish the paper discontinued.*

ELDER J. T. SATTERWHITE ADDED TO OUR EDITORIAL STAFF

As our beloved brother, Elder J. E. W. Henderson, has been called to a Better World, I have requested Elder J. T. Satterwhite, of LaFayette, Alabama, to become an Associate Editor of THE GOSPEL MESSENGER, and he has kindly but diffidently accepted the position.

Since the death of our gracious and gifted brother, Elder W. M. Mitchell, of Opelika, Ala., Eld. Satterwhite has been the pastor of Mount Olive Church, near Opelika. He has, for thirty-six years, been serving, with great acceptability, some of our largest and liveliest churches in Alabama. He is in perfect harmony with all the principles and practices which have been maintained by THE GOSPEL MESSENGER from its establish-

ment, and which has always been held by the great majority of Primitive Baptists. May the God of all grace bless, guide, and strengthen him in all his editorial and ministerial labors.

S. H.

FAILURE OF HUMAN INVENTIONS AND INSTITUTIONS

Man, though first made in the likeness of God, has, when left to himself, with all his inventions and institutions, always been a failure. The Psalmist truthfully says, "Verily every man at his best state is altogether vanity" (Psalm 39:5). Isaiah says, "All nations before Him (God) are as nothing; and they are counted to Him less than nothing, and vanity" (Isa. 40:17).

Adam and Eve were made in the image of God (Gen. 1:27), and, therefore, upright or sinless (Eccles. 7:29); and yet, left to themselves, they disobeyed their holy and kind Creator, and were driven from the Garden of Eden, and they involved all their posterity in sin and death. Cain, the first man born in the world, though a farmer, slew Abel, his younger brother, on account of his religion. The ante-diluvians filled the world with corruption and violence, and all, except Noah and his family were destroyed by the flood. Sodom and Gomorrah, in a fertile and prosperous region, became utterly vile, and were overwhelmed by a rain of fire and brimstone from Heaven. National Israel, though pre-eminently favored by prophets and miracles and Divine revelations and ordinances, became idolatrous and wicked, were repeatedly conquered by their heathen neighbors, carried off into Assyrian and Babylonian captivity, and, though they were restored to their own land and lived there then five hundred years, and though they had the Old Testament Scriptures in their hands, and diligently studied and taught them at home and in school, yet, when their Messiah, or Christ, came as foretold in their Scriptures, and lived the only perfect life ever lived on earth, and taught with superhuman wisdom, and wrought miracles of mercy upon their afflicted and dead

with Divine power, they murdered Him in the most shameful and painful manner they could imagine, and God, His Father, and their Judge, has, as He foretold by Moses (Deut. 28:64), scattered them from one end of the earth to the other. And the Gentiles, to whom the Gospel was preached after the Jews rejected it, have become equally unbelieving, idolatrous, and wicked. Roman Catholicism is the falsest and cruelest system of religion ever known among men. Protestants, dividing into two hundred denominations, have ever since they left their old mother, been going back to her—in proselytism, formalism, sacerdotalism, sacramentalism, institutionalism, and mammonism, making nothing of God and His grace, and everything of men, and means, and money. Romanists and Protestants have brought on the most horrible and destructive war ever known since the world began. And, though God has, for a time, mercifully abated it, men are just as much wedded to their idols as ever—their religious inventions and institutions, their money-loving and money-getting, their pride, extravagance, and vanity, their insane love of sinful pleasures instead of the love of God and godliness. True religion, right and justice and kindness are but little regarded; capital and labor are at war; a spirit of lawlessness (2 Thess. 2:7-12) threatens all the nations of the world with ruin. With all their education and progress and civilization and religion, men are, as Paul, predicted “waxing worse and worse” (2 Tim. 3:1-13). As in the Dark Ages, Rome condensed all the commandments into one—“Give Gold,” so now she and her daughters think the one great necessity of the so-called “Church” is millions on billions of dollars! How little they esteem God and His salvation, Christ and His blood and righteousness! This world and its works will be burned, not because it has become holy, but because of its wickedness (2 Pet. 3). And even after Satan has been bound a thousand years, and, under the influence of the Holy Spirit, righteousness and peace have prevailed during that time, when Satan is loosed again, ungodly men will follow him—still utter failures—and they will be cast, with their leader, into the lake of fire

and brimstone and everlasting torment, the second unending death (Rev. 20:1-15; 21:8; 22:15).

May God, in His infinite mercy, for the sake of His dear Son, and by the power of His Holy Spirit, save us from being involved in everlasting failure and ruin!

S. H.

CHARITY OR LOVE

"But covet earnestly the best gifts; and yet show I unto you a more excellent way," 1 Cor. 12:31.

In the chapter following he shows the "more excellent way" to be "charity." We may be educated to the highest point, and if we have not charity, we are nothing. Charity lends value to all we say and all we do. A minister may have a great intellect—well developed, yet if he is destitute of love he is no more than a "sounding brass or a tinkling cymbal." We cannot overestimate the value of charity to our gifts. Eld. Fields, of Roachdale, Ind., was unlearned, but a precious gift. I heard him read the words, "Prayer is the soul's sincere desire, unuttered or expressed."

It was over fifty years ago, and I remember how I was stirred in my feelings by it. It was so plain that he loved the Lord and His Word. Eld. Hatfield was a precious gift, and could not read; his family read to him, and it was a pleasure to hear him. It is said that "prayer without words is better than words without prayer."

Paul said, "Our Gospel came to you not in word only, but in power and the Holy Ghost, and much assurance." I have been sad to note how cold and unfeeling I have been when speaking to the Lord in prayer. My prayers have been no more than "a tinkling cymbal"; but again I have prayed when it seemed to be different—the Lord heard it, and his "ears were open to my cries." If we could think rightly of ourselves when we come before God we would not rush into His presence as the horse into the battle; but we would come "in meekness and in fear and in much trembling." Abraham said, "I have taken on me to speak unto the Lord, who am but dust

and ashes." When we see ourselves as nothing, and then think how great the Lord is we are humbled and fitted to pray or speak to the people. Charity bears burdens, and enables us to be patient with erring brethren. "Charity suffers long, and is kind." "Is not puffed up." No gift has any value without charity, and the feeblest gift is of great value attended with charity. "Charity envieth not." Where charity is, envy and jealousy will not be. Once in awhile I see evidence that I am actuated by charity. When we must go in the pulpit, it is good to feel assured that we love God and His people. It strengthens our gift, and enables us to speak the truth "in soberness." We need gifts seasoned with charity. Eld. Henderson had charity with his gift that gave value to all his articles, and he will long be remembered as a precious gift among us.

The text does not mean that we are, each one of us, to want to be the greatest preacher, but the Church is to covet the best gifts. A church with the gifts all in her body, some to pray, some to exhort, and some to preach, etc., and all blest with charity, is an ideal church—a happy place. Barnabas "was a good man." It does not say he was a *sharp man* or a learned man, but he was "*a good man*." One may have learning, and, if not "*a good man*," he is nothing. Let us covet humility and charity. A minister should be a trustworthy and truthful man; and, though his gift be feeble, he may be of great use to the Church.

Men who feel the need of a Saviour love truth and sincerity; they want to be hunted up and described in all their trials and sorrows. How useful is that gift that can feed the lambs, and comfort the bereaved and the new-made widow and orphans! How valuable to the Church are men who are skilled in such things! Our gifts should be cultivated and watered by visits to the Throne of Grace, and by reading the Word. So many trials come to us along the way that we feel tired of the journey, and "long to leave the unhallowed ground, and dwell with Christ at home." A few more winters, and we will receive our discharges from the War, and go home.

J. H. O.

"PERPLEXED, BUT NOT IN DESPAIR"

2 COR. 4:8.

No doubt all of the Lord's ministers and many, if not all, of His believing children, have this experience of the Apostle Paul in living a life of perplexity. With me it has been a puzzling problem, and is yet, how to manage to hold up and be courageous with all the tribulations, necessities, and distresses to which we are incident in this life. "In the world ye shall have tribulation: but be of good cheer, I have overcome the world." John 16:33. Believing that He has overcome all things for us is the reason we do not despair when trials come. In the same verse where our subject is found he says: "We are troubled on every side, yet not distressed," and in verse 9 He says also, "Persecuted, but not forsaken; Cast down but not destroyed." We wish here to point out some of the conditions of Paul during his earthly pilgrimage. In 2d Cor., 6th chap., we read from his pen: "In afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults," etc.; but with this, and much more, despair did not come upon him, for he understood that this was to manifest him as a minister of God. Let us look again at the perplexities of his life as recorded in the 11th chapter of this same letter. "Of the Jews received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in weariness and painfulness, in hunger and thirst, in fasting often, in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches." Then pass to the 12th chapter, and we see: Lest he "should be exalted above measure through the abundance of the revelations," there was given to him a thorn in the flesh, the messenger of Satan—to buffet him; and he besought the Lord that it might depart from him, but in all of this we see no sign of despair, for God said to him, "My grace is sufficient for thee." And when he understood it he said, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in distress for .

Christ's sake; for when I am weak, then am I strong." It appears that the most perplexing period in his history is recorded in the last chapters of the Acts of the Apostles, beginning with the 21st chapter.

He was apprehended by the Jews in the temple, and is brought before the Council, and there is a conspiracy against him; is sent to Felix, is accused by Tertullus, accused before Festus, appeals unto Cæsar, and in all of this he firmly maintains his faith and courage, and, instead of despair, his hope is strengthened; and, when making his defense before Agrippa, he said: "Having, therefore, obtained help of God, I continue unto this day." *Acts 26:22.*

Having appealed to Cæsar, unto Cæsar he must go, and he begins this perilous journey as a prisoner. On their voyage to Rome, and when the South wind blew softly they go forward, but soon there arose against them a tempestuous wind, called Euroclydon, and they were exceedingly tossed with a tempest; and when neither sun nor stars in many days appeared, and all hope was gone that they should be saved, Paul despaired? No; he comes in the midst of them, saying: "*Sirs, be of good cheer, for I believe God that it shall be even as it was told me.*" In all of our perplexities, there is no ground for despair, if this be our faith, that God will keep His promise. "I will never leave nor forsake thee." He had faith, which is the substance of things hoped for, the evidence of things not seen; and with this assurance, he could pass through a shipwreck, could swim over the chilly waters, and go ashore among *Barbarians*, who "showed us no little kindness; for they kindled a fire, and received us every one." But still, being friendless and penniless, poor and destitute, why not despair? But just ahead of him remained rich blessings, for in the same quarters were possessions of "the chief man of the island, whose name was Publius, who received us, and lodged us three days courteously, and whose father lay sick with a bloody flux, whom Paul healed by prayer and laying on of hands." And after that he healed others who honored them with many honors, and laden them with such things as were necessary.

He completes his journey to Rome, and finds gracious favors with all, for God was with him.

But when we turn to 2d Cor., 1 chap., and 8th verse, we find the following: "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed *out of measure, above strength*, insomuch that we *despaired even of life*." Here he says he despaired even of life—thought his time had come to depart and win Christ, which for him was far better—felt he had reached the glorious end of his mortal existence, despaired of living any longer; but in this instance he was not perplexed, seemingly, for we hear him say in the next verse, "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead." So we see, though he did despair of living longer, he still felt sure even to know if our earthly house of this tabernacle were dissolved, "we have a building of God, a house not made with hands, eternal in the Heaven." When troubles come and we are cast down, let us remember the words of David, "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him."

J. T. SATTERWHITE.

GREENSBORO BAPTIST CHURCH

IN THE \$75,000,000 CAMPAIGN OF SOUTHERN BAPTISTS

[FROM *Greensboro Watchman*, HALE Co., ALA.]

Word has been passed from the great Central Committee at Nashville to the State Committees, thence to the Associational Committees, and on to the churches to make ready for the great Baptist 75 million campaign. Simultaneously there will be a hundred million campaign by Northern Baptists, and Canada's for other millions. It reads, "Millions for the Master."

The Greensboro Baptist Church, Sunday, August 10th, pursuant to the call through the Southern Baptist Convention, enthusiastically endorsed the amount of

\$3,500.00 suggested by the leaders, as their task and by a rising vote unanimously agreed to try to make it \$4,000.00 when the drive is on, November 30th to December 7th. It was a great moment in the history of Greensboro Baptists who caught the spirit inspirational that this is in the wake of God's leadership in a new era.

No church can afford to delay, for the Hosts of the Almighty are being mobilized for this great drive.

No member, young or old, can afford to be a slacker now. God is in the movement. Other leading denominations have heard the same unmistakable call, and a vast army is assembling under the banner of Immanuel to a world conquest.

ELDER E. M. STEWART,

August 14, 1919. Pastor.

NOTICE—\$1,000 REWARD OFFERED

EDITOR *The Greensboro Watchman*:—I see in your issue of 14th inst. that Elder E. M. Stewart, of your town, states that a call is made upon Southern Baptists for: \$75,000,000, and that every member, young and old, is expected to give upon pain of being a slacker; that God is in the leadership for this great sum; that the hosts of the Almighty are mobolizing for it, and that a vast army is assembling under the Banner of Immanuel to a world conquest, etc. Now, being a Baptist and a minister of the gospel of the grace of God, I rise to deny that God has made any such demand or sent forth any such call to Southern Baptists. Notice in the first place that every member, young or old, is expected to pay, or be counted a slacker.

This is oppressive, for many among Southern Baptists are poor and afflicted ones, who are not able to pay. The letter and spirit of the true Gospel and service of God require us to aid the poor and suffering, and the curse of God is denounced against them that oppress and persecute the poor.

In the second place, the eternal God is infinitely rich and as independent of our money as He is of our advice to govern the universe, owns all the treasures of heaven and earth, and He tells us that every beast of the forest

is his, and the cattle upon a thousand hills, and that if He were hungry He would not tell us, and that the world and the fulness thereof is His. See Ps. 50: 10-13.

Hence, Elder Stewart and his brethren do not need millions to conquer the world for God, as He already possesses it, and therefore they are entirely too late. What we most need is the mercy of God, but mercy cannot be bought with money. God is a spirit and must be worshipped in spirit and in truth, and this cannot be done with money. Money is a necessity, a power and a blessing, when prudently and rightly used; otherwise it is a snare and a curse. "Except a man be born again," said Jesus, "he cannot see the kingdom of God," and that birth is not for sale. The eloquence of men and angels, the gift of prophesy, the understanding of all mysteries and all knowledge, having all faith, bestowing all we have to feed the poor, giving our body to be burned, and the expenditure of millions of dollars will profit us nothing, without the love of God in our hearts, but money cannot buy the love of God. See I. Cor. 13: 1-14. The nearer any people in their worship are to the pure and undefiled religion of the blessed Jesus, the less money they want, but the further away they are, the more they want; hence it may be laid down as a safe proposition that, in proportion as any body of Christians depart from the purity and simplicity of the true worship of God, in a like proportion do the leaders thereof increase their demands upon the people for gain, or money.

"In this world of frills and fashions,
Where the churches are so fine,
And the trademark of religion
Is the classic dollar sign;
There's a rule that never faileth,
And you'll always find it true,
When the dollar rules the pulpit,
There the Devil rules the pew."

Now, in conclusion, if Elder E. M. Stewart will prove that this demand or call upon Southhern Baptists for \$75,000,000 is of God, and not of men, I herewith bind myself to pay him \$1,000 (one thousand dollars), and

he is welcome to call the Southern Baptist Convention to his aid, if he desires to do so.

I can give you abundance of security, if required.

Akron, Ala., August 21, 1919. G. W. STEWART.

THE POWELL'S VALLEY ASSOCIATION

I am now in the bounds of the Powell's Valley Association in Kentucky. I have just attended a very pleasant session of their body. Sweet peace and unity prevails. They seem to be contented with the goodness of the Lord's house. They love the glorious doctrine of salvation by grace and stand aloof from all innovations of men.

About twenty preachers were present, and not a discordant note in all their preaching. Many tears of joy were shed. This country is very rough and mountainous. Not an auto, and I do not remember seeing a buggy, but these humble, consecrated saints came for miles and walked, and were there early, singing praise to God. They are plain, simple old time Baptists, and are far more spiritually minded than those who are trying to keep up with the vain and alluring things of earth. Surely the Church of God prospers better and are more spiritually minded among the poor than among the rich, proud and fashionable. The love of money is the root of all evil. We can not serve God and mammon.

I have been made to feel sad of late when I think of the loss of such great and excellent gifts as Elders J. B. Downing, E. R. Roberson, A. B. Morris, J. T. Blanchard, J. E. W. Henderson, S. W. Pruitt, George Weaver, S. H. Durand, and others who were such wonderful gifts, and we feel their loss most keenly. Thank God He will not leave himself without a witness. I have met on this tour a number of strong young men who are most earnestly contending for the faith once delivered unto the saints. This old Association has been organized over one hundred years. The dear Lord has preserved them thus far through many sore trials. How much we see and feel the great necessity of all

true Primitive Baptists laying aside all malice, envy, and evil-speakings, and, where any are entangled with any society, religious or oathbound, or any of the modern attempts to reform the Church of God, put all away and let sweet peace and fellowship abound. We so much need every true Primitive Baptist at his post. We are brethren, and let us strive for the things that make for peace.

L. H.

SCRIPTURAL REFUTATION OF ARMINIANISM

No. 9

The Book of Numbers shows the utter failure of Israel, even of Moses, Aaron and Miriam, and their salvation only by the grace of God. The sovereignty of God herein appears in His exact regulation of their numbers, and in His appointment of their exact order and service and offerings, from which they were not, in sinful self-will, to depart, or else He would certainly chastise them; in His sufferance of their unbelief and disobedience, and His punishment of them for these departures from Him, and yet His continuance of mercy to them; in His righteous destruction of carnal, proud and presumptuous Israelites (merely nominal professors of religion), such as Korah, Dathan and Abiram; and of selfish, covetous, corrupt, and corrupting hirelings, like Balaam, who may even have the truth in their heads and mouths, but not in their hearts and lives, really hating and desiring and seeking to destroy the people of God; in judging and condemning sin in the brazen serpent, and yet saving the true, repenting and believing Israelite; and in the figure of the readily accessible cities of refuge, typifying Christ, we are taught that believing in Him, fleeing to Him, trusting in Him, the sinner is safe, and only in Him. He, our head, is our life, and His death, as a man, for us, expiates our sin, and sets us free from its guilt and penalty.

S. H.

GOSPEL ORDER

A brother requests me to answer the following question through the GOSPEL MESSENGER:

"Is it gospel order for a church to allow her members to make moonshine whiskey and sell it, and hold them in fellowship?" Answer: No, indeed, it is not; for in the discipline, or law of the Lord for the Church of God, as expressed in the New Testament, we are exhorted and commanded to obey or be in subjection to the law of the land or to political government, however unreasonable or disgusting that law may appear to us, unless such law or laws conflict with the law of God, in which case we are to obey God rather than man. Please be sure to read Rom. 13: 1-8; I. Peter 2: 13-18. The blessed Jesus Himself obeyed the law of the land. See Mat. 22: 15-21, and Mat. 17: 24-27. John the Baptist encouraged obedience to the laws of the country. See Luke 3: 12-15.

If a law is unreasonable, extreme and disgusting to us, and for that reason we violate it, we get our head in the halter, it makes it far worse for us and for our friends.

G. W. STEWART.

QUESTIONS AND ANSWERS

1. Q. Were Joseph and Mary, the mother of Jesus, on their way to Jerusalem, to keep the passover when the Saviour was born? A. The Scriptures do not so state; but that, just before Christ was born, Joseph and Mary went to Bethlehem, the city of David, to be taxed (or registered for taxation), because Joseph was of the house and lineage of David (Luke 2: 1-21), as also was Mary (Matt. 1:16; Luke 1: 26-35; 3:23)—in this last passage it is believed that the supplied word "*son*" of Heli should be "*son-in-law*"; Joseph was the husband of Mary, who was the daughter of Heli, as even the Jewish Talmud treatise Bara Bathra, 110, *a* states; the Jews generally traced their genealogy by men instead of women. Matthew, in his first chapter, gives the

genealogy of Joseph, the supposed father of Jesus; while Luke, in his third chapter, gives really the genealogy of Mary, the mother of Jesus—Mary being the daughter of Heli. Jesus was the grandson of Heli; in the Old Testament the word *son* sometimes means *grandson*. (Compare I. Chron. 8: 1 and 3 with Gen. 46:21; and Ezra 5:1 and 6:14 with Zech. 1:1, 7.)

2. Q. Are the “shout,” the “voice of the archangel,” and the “trumpet of God” (I. Thess. 4:16; I. Cor. 15:52; Matt. 24:31), at the resurrection of the dead, to be understood literally, or only symbolically? A. Literally, as in all the remainder of the description of the resurrection; and as in Exod. 19:16, 19; Heb. 12:19; John 11:43; Rev. 1:15; Jude 9; Rev. 12:7; Dan. 10:13:21; 12:1. The word rendered “shout” means “commanding cry or voice,” and, I think, means the voice of Christ commanding the dead to rise (John 5:28, 29; 11:43). The only being called, in the Scriptures, an “archangel” is Michael (Jude 9), a word which means “Who is like God.” It may designate Christ, the leader of the angels (which is the meaning of “archangel”), or it may designate the highest angel, who takes up and prolongs the command of Christ. The trumpet was sounded at the giving of the law at Mount of Sinai, and was used to call assemblies of the people (see Matt. 24:31), as a signal for attack in battle (Job 39:24; I. Cor. 14:8), denoting, in the prophesies of the resurrection, Christ’s coming to battle with death and Satan (Heb. 2:14); and it was used to announce the accession of a king (II. Sam. 15:10); I. Kings 1:34), and the beginning of the year of jubilee (Lev. 25:9)—in the resurrection of those who are Christ’s, it will proclaim the coming of the King of kings to deliver His people from physical death (I. Cor. 15:23-57; I. Thess. 4:16) and His saints on earth from subjection to mortality (1 Cor. 15:51-57; I. Thess. 4:17). The Scriptures do not state who will blow this “last trump,” “the trump of God.”

S. H.

EXTRACTS

MT. GREENWOOD, ILL., August 11, 1919.

Dear Brother Hassell—

We were reading over some things in a bound volume (1908) of Elder Farncombe's paper, last Sunday afternoon and we felt stirred to seek after "those things which are above." One easily gets into the way of looking at worldly things as of first importance. But how wonderful it is that though we of ourselves wander far away and at times would fain eat the husks of swine, still the Father does not forget us, but sees us while we are yet a great way off. He not only comes to meet us, but He ever *draws* us to come.

So dead had I become that I had begun to think of God more as a God of Providence. I truly did feel thankful to Him for His goodness toward me in blessing me with a good wife and some fine healthy children. I felt all unworthy of such blessings, as indeed I am. While millions of people hardly have enough to eat, or a place to sleep, I had as much as I need. And I could mention many, many other things which are indeed blessings, and all men ought to be thankful to God for them.

But Oh! how I was missing the substance! The human mind can comprehend these things. But the beauty of Christ! What can compare with His righteousness, His holiness, His mercy, His truth! Were I to possess the whole world, together with youth and health and not have an interest in Christ, how poor, how very poor I would be! To lose all the world and gain Christ—this is something I cannot comprehend. I see but too darkly now, yet I trust we shall know more later.

My wife joins me in best wishes for you and yours,

WESLEY N. SPITLER.

RIDGEWAY, VA., August 22, 1919.

Eld. Sylvester Hassell—

I feel I am nearing the end of my earthly journey. Death to me seems exceedingly solemn; but I feel a sweet persuasion that it will be all gain for me to lay aside mortality. More than fifty years ago the Lord blest me with a good hope that I was embraced in the "Everlasting Covenant, ordered in all things and sure"; and, though that hope has been greatly tried, and I often tempest tossed and not comforted, yet I feel today that God is for me, and, if so, nothing can separate me from His love, and He will carry me safely through. I have read the Scriptures more than all else for a few years past, and am sure there is no other literature so good as the Bible, a much neglected book. Since I am too ill to read much, I have had several portions very blessedly applied and it is so good to get it through the Comforter, who is to take of the things of Christ and show them unto us.

But I am too weak to write.

May the Lord bless you,

MRS. FANNY P. MCNEELY.

OBITUARIES.

Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.—Rev. xiv. 13.

CHURCH MEMORIAL

ELDER J. E. W. HENDERSON.

In sacred memory of our beloved brother, Elder J. E. W. Henderson, who so faithfully and earnestly contended for the glorious principles of the doctrine of God, our Savior; patiently bearing the cross of persecution and afflictions, despising the sham, not willing at any time to compromise with error. His life was an open book, known and read of all men, and while in the pleasure and providence of God, he hath seen fit to call him from the cares of this life, we are deeply impressed, while convened in union meeting at Mt. Zion, Banks, Alabama, that the loss of such a faithful servant of the Lord is keenly felt. But feeling that our loss is his eternal gain, we shall bow in humble submission and try as much as is in us to adorn the profession and hold in sweet memory the exemplary life which will never die, for truly we feel to say of him, "Blest are the dead, which die in the Lord, from henceforth, yea, sayeth the Spirit, that they may rest from their labors and their works do follow them."

August 12, 1919.

J. J. TURNIPSEED,
A. H. HENDERSON,
H. D. MOTT,
Committee.

ELDER S. W. PRUETT.

I have been asked by sister S. W. Pruett to send you a sketch of Brother S. W. Pruett's life.

Elder S. W. Pruett, of Ashland, Ala., was born January 19, 1857. Joined the Primitive Baptist Church June 1, 1878. Married to Miss Addie Avery, October 18, 1882. Ordained to the ministry December 10, 1892, by Elders N. M. Cook and H. G. Harris. Died June 18, 1919. A good man and a good preacher has left us.

Respectfully,

Lincoln, Ala.

J. N. SUGGS.

Other papers please copy.

RESOLUTIONS OF RESPECT.

Whereas it has pleased our heavenly Father to remove from our midst our highly esteemed brother, Elder H. D. Jenkins, April 4, 1919, in the midst of a host of relatives, friends, and members of Flat Swamp Church. Therefore be it resolved:

First, that we bow our heads in humble submission to Almighty God who doeth all things well,

Second, we feel we have lost a faithful Brother and an able preacher, who was loved by all who knew him and we extend to the family our deepest sympathy and prayers,

Third, that a copy of these resolutions be sent to the family, a copy to *Zions Landmark* also a copy to THE GOSPEL MESSENGER for publication.

Done by order of the Church at Flat Swamp, Saturday, July 5, 1919.

ELDER J. N. ROGERSON, *Moderator.*
E. C. HOUSE, *Clerk.*

GRAY COREY,
LESTER HOUSE,
E. C. HOUSE,
Committee.

SERGT. ALBERT B. WHATLEY.

As we look at the bright sun rise this morning from the far east, it carries our minds back afresh to one year ago today where our beloved and precious son, Sergt. Albert Barron Whatley, was killed in the thick of battle by a piece of shell going through his left side about 6:40 A. M. on the Champhane battle ground near Snippes, France, as reported to us by his tent mate and special friend, Sergt. Eldridge Gay, and others of his company that recently returned, all telling us of his loyalty and how much they thought of each other, and how bad they missed him, and how sad it was to have to bury him, just wrapped in his blanket so far from home. His beloved Lieutenant, George Berryman, of Fla., was killed just 20 minutes before, and both buried side by side, with six others of his company.

He was the second son of T. A. and Beulah E. Whatley, age 22 years, 1 month and 22 days. He had just spent the most of three years in college, partly away from home, and returning home at the beginning of the war, April, 1917, in the prime of life, ready to begin life's journey for himself. But as he felt and stated, a great battle will have to be fought, and "I am young, strong, and willing to do my part," saying it depended on the young men to do the fighting—that he was no better than others to go, that the old men were not able, and he would go and fight for the country he loved, and the dear mothers, the daughters, and precious helpless little children. So, with such impressions, he restlessly spent about two weeks at home, when he waited no longer for a call, but volunteered his all, with Co. I. of Lee County, Ala., and soon became a part of 167th U. S. Inf., 42nd (Rainbow) Division, sailing from Camp Mills, N. Y., November 6, 1917 with Col. W. P. Screws, of Montgomery, Ala. Besides his parents, he left three dear brothers, Arthur C., T. A., Jr., and Simeon J. He was so pleasant and so much company at home, and with his many friends, as testified by them in so many kind letters and words at the sad news of his death. He also wrote so many good letters to us, and one just five days before he was killed, saying, "If I should get killed while over here, remember there is a home above, far more peaceful than on this earth, where I hope we all will meet some day," so with such precious words:

We'll toil and linger here below,
Until our blessed Jesus bids us go,
To join Him in that Celestial world above
To spend the time in ceaseless love.

He heard humanity's clear call,
And knew the voice divine;
He gave his life, he gave his all
In deadly battle line.

The silent stars in love look down
Where lies this loyal son;
In frost and dew they weave a crown
Of glory he has won.

He was in the great turning tide
At the time when he died,
And, like the meek and lowly Christ,
He paid a precious price.

Our beloved pastor, Eld. J. T. Satterwhite, with Eld. A. V. Atkins, conducted a fitting memorial service to his memory at our home church, Mt. Olive, Lee County, Ala., the 4th Sunday in August, 1918, attended by a large congregation of friends, it being the first news of his death to us by his Major Dallas B. Smith.

Written by his loving parents,
Opelika, Ala.

T. A. AND B. E. WHATLEY.

MRS. A. J. LANDRUM.

Sister A. J. Landrum died March 22, 1919. She was eighty-nine years and six months old. She died at her daughter's, where she had been making her home for eight years. She leaves five sons, and one daughter, and a host of grandchildren and great-grandchildren to mourn her loss.

She joined the Primitive Baptists at Rose Creek Church, Pike County, Ga., and moved her letter from there to Utah Church in Fulton County, Ga., where she remained until her death. She was loved by all who knew her. Her doors were always open to her friends and especially her Primitive Baptist brethren and sisters, and she was always ready to help in times of need. Her seat was always filled as long as she was able to get to the church. Her dear daughter forsook all of the pleasures of the world to see and care for her dear mother.

Her last days were of intense affliction and suffering, and she was not able to help herself for four years, but her daughter was blessed with health to be by her bed night and day to see and administer to her wants. I hope and trust that the Lord may bless me for my filial devotion to her. It grieves me to have to give her up, although I know she is done suffering and is at rest. As I pen these lines, it seems to me that she and father, who died eleven years ago are not far away. I humbly pray to the good Lord to protect her children and grandchildren from the evils of this world.

Route 3, Powder Springs, Ga.

MRS. W. H. McDONALD.

MRS. SARAH ELIZABETH KIRBY AND MRS. MARY JANE KIRBY.

Mrs. Elizabeth Kirby, whose maiden name was Smith, was born in the year 1853 in Tallapoosa County, Alabama. It was there she grew to womanhood, and in 1872 she was married to J. D. Kirby. To this union were born nine children, three of whom died in infancy. The other six are still living.

Mrs. Kirby lived happily with her family till 1897, October 24th, when death claimed her body till the resurrection.

Sister Kirby joined the church at Mt. Olive, of the Primitive faith and order. She lived a faithful member of this Church from 1889 till the date of her death. She was very kind and affectionate. She said she was ready to go when the Master should call her.

I lived a neighbor to her quite awhile, and I can say she was a great woman. She gave godly counsel to all who came under her advice. She brought her children up in the nurture and admonition of the Lord. Though it has been quite awhile, yet she is greatly missed till this day by the Church, her children and her husband.

She was buried at Old Corinth Church after services by the writer.

Peace to her sleeping dust and everlasting blessings upon her husband and children.

About six months after the death of Mrs. Elizabeth Kirby, her husband, Mr. J. D. Kirby, was married again—this time to Mrs. Mary Jane Scoggins. Sister Mary joined the church at Mount Olive, of the Primitive faith and order, in 1898, and was baptized by the writer. She was a dutiful step-mother, a faithful church member, and a loving wife, and true neighbor. She departed this life Feb. 24, 1919. Since then her husband is living a lonely life. She too was buried at Old Corinth Cemetery, after services by the writer.

We can do no more for the departed, but let us try to comfort the living, and strive to live righteously and godly in this present world, hoping that when the call comes we shall join those gone before in praise to Jesus, who has saved us by His life.

Respectfully submitted,

Route 3, Columbiana, Ala.

S. S. CRUMPTON.

MRS. MARTHA A. MEEKS.

My dear wife, Martha A. Meeks, daughter of Larry and Bethulah Bowen, was born in Martin County, N. C., June 3, 1852; married to me January 24, 1885; and died August 1, 1919, leaving myself and our son, Don W., and her sister, Mary Bowen, and other relatives and friends to mourn her loss. Experiencing a hope in Christ, she told it to the Primitive Baptist Church at Skewarkey, and was baptized by Elder Sylvester Hassell the second Sunday in August, 1886. I believe that she lived and died in the faith of her Lord and Savior. As the fruit that she bore was good, the tree must have been good. She was confined in and around the house eight months, and to her bed five weeks. In all her afflictions, she said that she was suffering for her own deeds and no one else's; and she would sit in her chair and lie in bed, and praise the Lord day and night. During the last two weeks she ate nothing that we could give her, saying that she wanted nothing to eat—that she had eaten a plenty. As she lay, she would raise her hand towards heaven as if she was taking something in her mouth and chewing it. When I asked her what she was eating, she would say honey and bread, or a piece of flesh, and praise the name of the Lord, and beg Him to take her home to rest. She said that she was going home to rest with her Lord, and she told me not to grieve after her. She was buried June 3rd. without any funeral services, as she desired to be buried, as near as she could, in the way in which her Lord was buried.

Route 2, Williamston, N. C.

I. S. MEEKS.

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MRS. M. E. ATKINS.

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Vol. 41

No 11.

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

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NOVEMBER, 1919.

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The Gospel Messenger

NOVEMBER, 1919

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 41

WILLIAMSTON, N. C., NOVEMBER, 1919

No. 11

TRUST IN GOD.

God of my life, to Thee I call ;
Afflicted at Thy feet I fall ;
When the great water-floods prevail,
Leave not my trembling heart to fail !

Friend of the friendless and the faint !
Where should I lodge my deep complaint ?
Where but with Thee, whose open door
Invites the helpless and the poor ?

Did ever mourner plead with Thee,
And Thou refuse that mourner's plea ?
Does not the word still fixed remain
That none shall seek Thy face in vain ?

That were a grief I could not bear,
Didst Thou not hear and answer prayer ;
But a prayer-hearing, answering God
Supports me under every load.

Fair is the lot that's cast for me,
I have an Advocate with Thee ;
They whom the world caresses most
Have no such privilege to boast.

WILLIAM COWPER (1779).

CORRESPONDENCE.

LIFE OF ELDER C. B. HASSELL

A GODLY, USEFUL AND EXEMPLARY LIFE

[I republish this Biography from the Appendix of *Hassell's Church History*, which was published in 1886, hoping that the Lord will graciously bless the reading of it to the spiritual benefit of many of the present generation.]

SYLVESTER HASSELL.]

At one o'clock Sunday morning, April 11, 1880, my dear father, Elder Cushing Biggs Hassell, at his house in Williamston, N. C., after an illness of forty-two days, and in the seventy-first year of his age, gently fell asleep in Jesus.

For forty years he had been a minister, and for about twenty-five years, perhaps, the leading minister of the Primitive Baptist Church in North Carolina.

He was born near Williamston, N. C., October 14, 1809. His father, Joshua N. Hassell, was an honest and hospitable man, but made no profession of religion, and died in 1824, leaving his family penniless. His mother, whose maiden name was Martha Biggs, was a woman of remarkable sagacity, energy, and decision of character. She was a zealous member of the Primitive Baptist Church. For some thirty years previous to her death, in 1860, she was generally confined to her bed with rheumatism, and was wonderfully resigned and cheerful.

Father was sent to school at irregular intervals from his third to his fifteenth year, and while in business studied the classical languages under different teachers. At fifteen, his father having died, he stopped school to labor for the support of his mother and her family. While at school he was noted above his schoolmates for aptness at learning, steady, moral habits and serious disposition. He even then esteemed his reputation and good name as better than riches. When he attained his eighteenth year he entered into five excellent resolutions, to which he steadfastly adhered the remainder of his life: To abstain from the use of intoxicating liquors,

tobacco, gaming and profanity, and to be strictly honest, truthful and upright in all his dealings. He at an early period entered upon a mercantile career, which he followed through life. His business was large and generally prosperous, though he suffered many heavy losses from his debtors not fulfilling their promises to him; and in this manner, as he used to say, he helped materially to support at least five hundred different families. He preferred to suffer loss rather than grind the faces of the poor.

He was twice married. First in 1832, to Mary Davis, who bore him seven children, of whom I am the only survivor. His wife died in 1846, and in 1849 he married in Warwick, N. Y., Martha Maria Jewett, the widow of Elder Daniel E. Jewett, the founder and conductor of the "Christian Doctrinal Advocate and Monitor." All of their four children are dead. To illustrate his usefulness to the world, it may be stated that he energetically and successfully filled the following positions for many years: Trustee of the Williamston Academy; Founder, Secretary Treasurer and Librarian of the Williamston Library Association; Trustee and member of the Board of Examiners of the University of North Carolina; Agent of the Chairman of the Board of Superintendents of Common Schools of Martin County, transacting all the laborious and difficult work of that office; Clerk and Master in Equity for Martin County; President of the Roanoke Steam Navigation Company; Treasurer of the County of Martin, only four votes in the county being cast against him; was chosen delegate to the State Convention, February, 1861; and he served as delegate to the important Constitutional State Convention of 1875.

In the Winter of 1827-28 he felt himself arrested by some supernatural power, and exceedingly distressed on account of the original depravity of his heart, and the consequent impure streams constantly flowing from this corrupt fountain. He was at first a religious skeptic, and read the Bible simply in order to demonstrate its inconsistencies and absurdities; but the words of Divine truth proved as barbed arrows to his heart, and convinced him of the utter insufficiency of his own righteousness, and his awful condition in the sight of a holy God. It was at a time of religious excitement in

the community, and he tried to hide his heart-troubles from the world. He fled to the law for refuge and safety; he resolved and resolved to live a still more moral life, but he found that all his fine resolutions and deeds were but as filthy rags, dross and abomination in the eyes of Infinite Holiness. While he was thus despairing of salvation by the deeds of the law, and saw no way of escape and deliverance from sin and its awful consequences, and while bowed in secret at the throne of grace, on the thirteenth of January, 1828, Christ Jesus was presented to the eye of his understanding as being the end of the law for righteousness to the believer, so that the believer in Jesus is freely justified from all things from which he could not be justified by the law of Moses; that thus the perfect obedience of Christ is imputed without money or price to every poor convicted soul that abandons all creature dependence, and trusts entirely in the mercy of Omnipotence. Then and there he felt the burden of sin removed, and he experienced a sensation of joy unspeakable and full of glory. He was at this time living in Halifax, N. C., where there was no Baptist Church. He was deeply impressed with his duty to be baptized. Availing himself of the first opportunity, in March of that year he went down to Williamston, and was received into the fellowship of Skewarkey Church, and baptized by Elder Joseph Biggs on the thirteenth of that month. The great evangelical doctrine of the election, total depravity, particular redemption, effectual calling and final perseverance of the saints to glory, was at this early period immovably settled in his mind. In 1833 he was chosen a Deacon of Skewarkey Church. In that year General William Clark, an Ex-member of Congress, a man of wealth and talents, and a minister of one of the churches in the Kehukee Association, withdrew from her communion, and wrote a defamatory pamphlet against that Association. Father drew up a reply of sixty pages, which was adopted by the Association, and extensively circulated. Clark was silenced, and went southwest.

Father took an active part in prayer meetings and church conferences, and in 1840 he was licensed to preach, and in 1842 he was ordained by a presbytery composed of Elders James Osbourn, William Hyman

and William Whitaker. He was chosen pastor of Skewarkey and Spring Green Churches, which he visited every second and fourth Saturday and Sunday, going to other churches generally on the other two Sundays in each month. He rarely failed to attend the Skewarkey Union Meeting every fifth Sunday. In 1859 he was chosen Moderator of the Kehukee Association, and was continually re-elected till his death. He was always present at the session of the Association. He often visited other Associations in this State and in the Middle States, and went twice on a preaching tour into Canada, and once for the same purpose through the Southern States to Arkansas. During his ministry he assisted at twenty-five ordinations, baptized three hundred and thirty persons, and married ninety-six couples. For the first ten years of his ministry he would receive no donation from any one; but he then concluded that both for the donors and himself such a course was wrong, and during the last thirty years of his life he received for marriage fees and preaching an average of \$83.92 a year, an amount scarcely sufficient to pay his traveling expenses. Certainly it was not for filthily lucre that he labored in the cause of his Master. His own donations to others amounted to large sums.

As far back as I can remember he was in the habit of assembling his family around the family altar every morning and evening, to read a portion of Scripture, sing a hymn of praise, and to pour forth in the most humble and reverent manner his thanksgivings and supplications at the throne of grace. I can truly say that these were the most affecting, happy and blessed seasons of my life. They are evergreen spots in memory's waste, forming the nearest approach to Heaven that I have ever realized on earth. He sang well, and taught his children to sing. On Sunday morning, after prayers, he took great delight in instructing his children in Scripture history and the plan of salvation, and continually, both by precept and example, he strove to raise them in the nurture and admonition of the Lord. I have often felt and said that I would rather have such a father than all the riches, honors and pleasures of the world. For some generations the Primitive Baptists of Williamston held prayer meetings at each other's

houses every Sunday night; since the war my father has had all these meetings at his house. His spirit was singularly attuned to prayer and praise. I never knew a man who could more truthfully say, with David, "I will bless the Lord at all times; His praise shall continually be in my mouth." Few excelled him in extemporaneous oratory. All his sermons were preached without a particle of written preparation, and frequently without opportunity for forethought; though he preferred, when he could, to search the Scriptures before preaching. In order and method, in neatness and cleanliness of person and attire, in self-control and evenness of temper, and in untiring industry, I have never seen his equal. He wrote his autobiography up to 1847, and kept a full diary of his life ever afterwards. He recorded in blank books, with interesting particulars, all his ordinations, baptisms, texts, marriages, and the donations made to him. In addition to his large and multifarious business, he had a most extensive and laborious correspondence. He rarely retired before eleven or twelve o'clock at night, and almost invariably rose at four or five in the morning. He frequently said that he would rather wear out than rust out, and that he wished to live so that he would be missed when he was gone. He literally worked himself to death. Appointed, in 1876, by the Kehukee Association, to write a history of that body, and of the church of God from the creation to the present time, he devoted to this work about seven hundred hours, mostly in the year 1879. At the time of his death he had completed the history of the Kehukee Association, and of the churches composing it, a statistical table of all the Old School Baptist Associations in America, a series of articles on our distinctive tenents and practices, and a history of the church for 4,350 years, from the creation to A. D. 350.

At father's advanced age, his close confinement in 1879 to the preparation of this history gave the finishing blow to his excellent constitution. He studied and wrote on it almost incessantly, feeling that his time was short. It was with him a labor of love, but it was too excessive. For at least six months before his death he had been visibly failing. His mind dwelt almost entirely upon heavenly things. He earnestly exhorted

his brethren to show their faith by their works; to be steadfast, immovable, always abounding in the work of the Lord. The churches that he served were not composed of dead members. Spring Green Church, a year before his death, built a large new house of worship, and Skewarkey meeting-house was being thoroughly repainted during his last illness. The dear brethren and sisters in these churches, as well as his family, feel that they are irreparably bereaved. He preached at Skewarkey for the last time on February 8, 1880. His text, No. 2,096, used on that occasion, was Ephesians iv. 4-6, especially the words, "One Lord, one faith, one baptism." He spoke an hour and a quarter. He preached at Spring Green for the last time on February 22. His text, No. 2,097, used then, was 2 Corinthians v. 1-4: "For we know that if our earthly house of this tabernacle were dissolved," etc. He preached fifty-five minutes. Though not able to travel, he went to the Skewarkey Union Meeting at Conoho, Martin County, February 27, and preached fifty minutes, the introductory sermon, from Hebrews ii. 17, 18: "Wherefore, in all things, it behooved Him to be made like unto His brethren," etc. Thus his last public discourse was upon the most precious object of his affections—the Lord Jesus Christ. His favorite hymn was,

"Thou dear Redeemer, dying Lamb,
We love to hear of Thee."

And through life his favorite motto, often quoted, was "Jehovah Jireh;" "The Lord will provide." In communion at the Union Meeting on Sunday afternoon, with eyes mostly directed towards Heaven, he dwelt, in strains that seemed almost inspired, upon the sufferings of Jesus for sinners, and upon the Divine and eternal glory of His church. That night (February 29), at brother S. W. Outerbridge's, he was taken with a severe pain in his right side, proceeding from an enlarged and indurated liver. Nothing could give him much relief. At his request, Hicks' Farewell (No. 623, Lloyd's Selection), beginning,

"The time is swiftly rolling on
When I must faint and die,"

was sung. Next morning he got into his buggy, and his wife drove him home. He obtained temporary relief from the pain by a light dose of calomel. On the evening of Sunday, the twenty-first, he had himself taken down stairs into the prayer meeting room, and addressed those assembled in the most tender and loving manner, as though he knew it was for the last time. On the evening of the twenty-eighth he was also taken there, but seemed to have strength enough only to say, "Sing on." He kept declining in flesh and strength. His whole nervous and digestive apparatus seemed utterly exhausted, and gave way. On March 31 the same pain returned in his right side, and under the repetition of the mercurial treatment it was one day and two nights before it left him. After that he had no more pain, but kept weakening to the last. Six physicians visited him, but he was beyond human restoration; God was about to call His aged and faithful servant home. I was by his bedside almost constantly, day and night, for a week. A little before the last he said, "I am passing to a better world. I am going from the land of the dying to the land of the living. To live is Christ, and to die is gain. It is far better to depart and be with Christ than to stay in this sin-defiled world. It may be a disadvantage to those he leaves, but it is an advantage to the Christian to die. He exchanges this state of sin and sorrow for the perfect peace and happiness of the paradise of God. There are some things that we do not know, and that it is best for us not to know; but there are some blessed things that we do know. We do know that when our earthly house of this tabernacle is dissolved, we shall have a building of God, a house not made with hands, eternal in the Heavens. We do know that when Christ, who is our life, shall appear, then shall we also appear with Him in glory. We do know that all things work together for good to them that love God, to them who are the called according to His purpose. We do know that though we walk through the valley of the shadow of death, we shall fear no evil; for God will be with us, His rod and staff will comfort us even there. Nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord. O what a good and a faithful God! Bless the Lord, O my soul,

and all that is within me bless His holy name. Though He slay me, yet will I trust in Him. No other one is worthy of our trust. Others will disappoint your expectations; but God cannot deny Himself—He will be perfectly faithful to all His blessed promises. Love one another. Walk in the way of His holy commandments. Trust in God. Be perfectly resigned to His holy will, which must be done, and ought to be done, and is always best. Bury me in a plain wooden coffin, and without display, or ceremony, or preaching, in the simple manner of the apostolic age. I have never engaged in funeral preaching. Just let my friends gather in silence around, when my body is deposited in its last resting place. Bury me at Skewarkey, by the side of my children."

For almost every one that called to see him he seemed to have a special message and some heavenly advice. His family and friends, brethren and sisters, crowded around him, and were loth to lose a single word. He seemed to me a Christian patriarch dispensing his dying blessing to his children. His last words to me were: "The Lord's blessing and a father's blessing go with you and yours, my dear son, through life, and bring you to a better world." His most frequent expression during his illness was, "Bless the Lord, O my soul; and all that is within me, bless His holy name." On the last day, when he was too weak to say scarcely anything, he often repeated, "All right! all right!" When quite restless and tossing about, towards 12 o'clock Saturday night, April 10, he was asked if he wanted anything, and he said, "Nothing in this world." He seemed conscious to almost the very last, and about 1 o'clock Sunday morning without a struggle, a sigh, or a gasp, his spirit quit its mortal tenement and ascended to the bright mansions of rest. A placid and heavenly smile rested upon his countenance. In his last will, written in 1879, he had said, "I resign my body to the dust, from whence it came, and my spirit to God who gave it, confidently expecting a happy reunion beyond the grave." Death had no terrors for him. He is

"Asleep in Jesus! peaceful rest!
"Whose waking is supremely blest."

Monday, April 12, was a bright, cold day. Numbers of sympathizing friends began soon to gather at my father's house. At half-past two p. m. the procession started for the cemetery at Skewarkey, a mile distant. Every store and shop in Williamston was closed. Almost the entire population of the town and surrounding country, of all parties and denominations, young and old, rich and poor, black and white, issued forth and respectfully accompanied the remains to the grave. In tearful and almost reverential silence they gathered around the body of their father and friend, and looked for the last time in this world upon the loved features. The coffin was gently lowered into its receptacle by the hands of dear brethren, and noiselessly covered with earth. On the morning of the last day the body thus sown in weakness and dishonor will be raised in power and glory, and rejoin its companion spirit; and the devoted servant of Christ will be welcomed to a blissful and everlasting association with his God. May Divine grace prepare us to follow him to that sinless and tearless state.

SYLVESTER HASSELL.

PLACES OF BAPTISM.

ATLANTIC, N. C., Sept. 12, 1919.

MY DEAR BROTHER HASSELL:—This morning I have read all of THE GOSPEL MESSENGER for September, and have enjoyed it very much.

I want to notice your remarks to question. Q. "Is it right for Primitive Baptists to use a baptistery for baptizing where no natural place of deep enough water is convenient?"

I want to make a few statements. Some years ago I was joint pastor with Elder J. J. Hall of the church at Durham. There is no place of water there which is convenient and which can be depended on at all times. Sometimes the water is so shallow that it is hard to find a place for baptism, and then, when the rivers are full, they get to be dangerous, and the waters very muddy. While I was pastor a sister came to the church, and I had to baptize her in a small hole which had washed out by the roadside. Since that time the church

has built a pool in the meeting house for the overcoming of the ill convenience to which they were put in finding a proper place for baptism.

The churches at Wheeler's in Person County, and Wolf Island in Rockingham County, N. C., have pools made just below springs of water where all they receive are baptized.

At both of these churches the waters are uncertain as to their being in good condition for baptism. At Prospect Hill in Caswell County, and at Monticello in Guilford County, N. C., we have had to dam up ditches below springs of water to get water sufficient for baptism. The colored church at New Center in Rockingham County, N. C., has a pool below a spring. I have used that once to baptize one of their sisters, and twice to baptize some sisters for Lickfork church. There is no other way there to be sure to have water at all times. The church at Reidsville has to use a cotton mill pond, and often the water in that pond is very filthy. I have baptized brethren and sisters there when I felt badly to have to use such water for so sacred a purpose. They really need a pool. In August, 1918, I baptized a brother in Neuse River at Kinston; the place was beautiful. This year I took a sister to the same place and baptized her, but found the river to be high and dangerous. I had to use great caution to not have an accident. The brethren, seeing this, went and had the city water connected so as to give us the use of the pool in the meeting-house if we should need it.

It appears to me that we should consider how our meeting-houses are situated as to the use of pools for baptism. Baptism is surely a burial in water and a resurrection from that same water. What difference can it make whether that water is in a river, a pool below a spring, or one in a meeting-house? To bury or dip one in water constitutes baptism.

Your brother, I hope,

L. H. HARDY.

Some of our ministers have very properly baptized invalid believers in a bathing tub that was long and deep enough.

S. H.

EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder J. M. Murray, Ellaville, Ga.

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THE 154th ANNUAL SESSION OF THE KEHUKEE ASSOCIATION.

The Kehukee, the oldest Primitive Baptist Association, held its 154th Annual Session with Concord Church, near Creswell, Washington County, N. C., October 4, 5, and 6. Out of 40 churches, 36 were represented. Besides nine of the ministers of the Kehukee Association, nine elders from other Associations were present—Eld. F. W. Keene, of Maine; Eld. J. E. Herndon, of Virginia; Elds. J. E. Adams, T. L. Hart, L. H. Hardy, H. F. Hutchins, E. E. Lundy, W. M. Monsees, and G. W. Stokes, of North Carolina. We sadly missed the presence of Elders A. J. Moore and P. D. Gold, who

have been with us about fifty of our former sessions, but were prevented by age and infirmity from being with us at this session. May it please the Lord to prolong their days, and to strengthen them in both the inner and the outer man.

There has been an increase in the membership of some of our churches; peace abounds in all of them. The weather was clear; the visitors were well entertained by members and friends; the preaching, in a beautiful grove of pines, was scriptural and harmonious, able and edifying; the congregations were large and attentive, and we hope that a Divine blessing will rest on the hearers and the community. God is everlasting and unchangeable, and so is His spiritual and saving truth; and this truth, as set forth by all the prophets and apostles and by the Lord Jesus Christ Himself, was proclaimed in humility, have, and power by all our ministers who attended this Association. The Kehukee Association has no fellowship for the religious inventions and institutions of men—such as Arminianism, fatalism, meansism, sacerdotalism, sacramentalism, formalism, non-resurrectionism, annihilationism, or mammonism. We believe that God is triune, sovereign, eternal, infinite, and almighty, and that He will graciously save from sin and hell, in both soul and body, all His people, in every age and land, by the electing love of the Father, the redeeming love of the Son, and the renewing love of the Spirit; that this salvation is perfectly gracious, holy, and everlasting; and that the Lord alone will justly receive all the glory of it.

The next session of the Kehukee Association is appointed to be held D. V., with the church at Briery Swamp, in Pitt County, N. C., October 2, 3, and 4, 1920.

S. H.

A NEW CREATURE.

2 COR. 5:17.

"Therefore if any man be in Christ, he is a new creature."

That is to say that it is a creative work. None but God can create; so for one to be in Christ requires a

work of God. "Of Him are ye in Christ Jesus" (1 Cor. 1:30). Such statements are strong, and there are many such statements. "We are His workmanship, created in Christ Jesus unto good works." (Eph. 2:10). I can not think of stronger words to express the doctrine of our people:

To say he "is a new creature" is stronger than to say "he has reformed," or that he bears good fruit. The word "creature" traces it all to a *creator*. It indicates that the remedy goes to the bottom of the disease. To treat a wound so as to make it skin over and not touch the real trouble is to do harm; the right way is to go to the bottom of the trouble to heal it, and such a cure is permanent; so the Lord proceeds to the bottom of the trouble.

Our sins were imputed to Christ and he atoned for them by His own death. The imputation was reciprocal—our sins imputed to Him, His righteousness to us. This is a sure foundation for our salvation, and regeneration completes the work of being a "new creature," and it is the act of God.

I believe Charnock was right in saying "Regeneration is the motion of God in the soul." It begins an incorruptible life that will subsist till time will be no more.

It is a blessing to be a new creature in Christ that we can not find words to express. "If the Spirit of Him that raised up Jesus from the dead dwell in you.—He shall also quicken your mortal bodies by His Spirit that dwelleth in you." (Rom. 8:11.) The same work is here a resurrection work, the same power that will raise us up from the dead regenerates. We cannot realize how great a power is making us to be new creatures in Christ.

I will cite one more text that shows it to be God that makes this change in us. "Who believe according to the working of His mighty power which He wrought in Christ when He raised Him up from the dead." (Eph. 1:19, 20). No text more fully traces that change to the act of God than this one. Read over and over, and read its connection. It is a nugget of gold; it is water to the thirsty and food to the starving. It is strong consolation to those who have fled for refuge to the Lord that is our refuge. It is as full of comfort as an

egg is of food. Read it again, and be assured that the power that raised up Christ from the dead is the power by which we believe.

J. H. O.

ASSOCIATIONS VISITED—UNITY.

I have had the privilege this year of attending five Associations to the present, three in Kentucky and two in Georgia. The Powell's Valley, North District and Tate's Creek, Ky., were sweet meetings and we met many lovely Baptists contending for the same blessed truths we are here. In the last named Associations the harvest truly is great, and the laborers are few. There is not a preacher in the North District Association. The membership seem to be firm in the faith, and loyal to God, and much appreciate the truth. There are many warm friends on the outside who love the doctrine of grace.

We attended the Echeconee near Macon, Ga., last week. There were 31 preachers present, and a very large congregation. Sweet peace and unity abound among the churches of that lovely body. I so much missed Elder Bentley, who has gone to his eternal home. The dear servants of God are passing away but God is raising up strong brethren there who are gifted in proclaiming the doctrine of grace. We noted that there were many additions to the churches, and we heard of good news from the different Associations—that the dear children of God are coming home. Eld. W. J. Heard is their efficient moderator. This Association was indeed a lovefeast to God's humble poor. I was at the Ebenezer Association only one day, as I had an engagement elsewhere. This was a most glorious meeting, and it was said by some they never attended such an Association before. Their hearts seem to be aglow with love, and all could meet together as little children at each other's feet. "Behold how good and pleasant it is for brethren to dwell together in unity!" Our dear sainted father in Israel, Eld. H. Temples, was their efficient moderator. Different churches that I have

visited and heard from seem to be much revived, and additions to many of them. They seem to be satisfied with the goodness of the Lord's house, and believe most firmly in the doctrine of Grace. It is good to see our dear people so unified in the faith and practice of the apostolic church. They want no departures from the principles held sacred by the Church in the past. They want to be plain simple old Baptists, trusting in God for the ministry and for material for the Church. No hobbies such as annihilation of the wicked, non-resurrection of the body, means, instrumentalities in our salvation. None believe in Sunday Schools to try to teach the carnal, spiritual things. None want to raise bars of fellowship over mere local customs, or make a brother an offender for a word. They appreciate Associations solely to worship God, with no authority whatever over the churches. They accord to each church the scriptural right to deal with her own members, and expulsion from one orderly Primitive Baptist Church is expulsion from every one on earth. They all contend that a minister should be called of God to preach the Gospel; and, while he should study diligently and prayerfully to shew himself approved unto God, he cannot preach the Gospel to the comfort of God's people unless enabled by the Spirit of God. They contend that a minister should preach the truth in love freely and that the Church should minister to him of their carnal things freely and in love without any assessing, taxing, or according to the hireling system. One whose heart is aglow with love feels it a privilege to bestow of their carnal things to him who sows spiritual things. None of our preachers make such demands, and their families work the same as others, and many have a very hard time. We have a great people, and when properly taught they love to do their duty. We should all beware of extremes. It is good for none of us to ride hobbies, or speak too harshly of those who may oppose us. We can accomplish more by kindness and love. Let us all be firm for the right, but kind and gentle. I love our precious young ministers whom the Lord is raising up to preach His Gospel. Many trials await them. How careful and guarded should they be in all their deportment—many have fallen. It is necessary to pray con-

tinually for preserving grace that you may honor your high profession. Live clean lives. Soon we older ones will have to bid adieu to earth and go home and be at rest. We too need God's Grace daily. L. H.

THÉ WORD OF GOD INCREASING.

"And the word of God increased, and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Acts 6:7.

Here we have the acts or doings of the apostles and early Church, and this is the only rule for our practice down to this day. By reading this chapter carefully we see that the preaching of the word by the ministers was much prevented by their engaging in other work, which was not a work unnecessary to be done by them, not a work for their personal interest, but to serve tables or to look after carnal things, which was needful at that time, and some one must look after this business. But though a work necessary to be done for the temporal good of all the flock,—ministers must not neglect preaching the word to serve the people in common affairs. The second verse shows that the twelve realized that spiritual things had given way, and no doubt they felt they were not preaching as much as they should, and they called the multitude of the disciples unto them, and said; "It is not reason that we should *leave the word of God* and serve tables." They were not neglecting their gifts in the ministry for their own gain, as many of us do today, not working to support their families, nor to be able to give temporal comforts to their friends, which all ministers would like to do. How I do desire to be able to feed and entertain my brethren, sisters, and friends when they come around my home, as they do me when I go to their homes! But, as we have previously shown, this work of the apostles was more necessary to be done for the temporal comfort of the Church, but they must lay *this* aside, and have others take these duties and service, and they give themselves

"continually to the ministry of the word and to (public) prayer," and the saying pleased the whole multitude, and they there and then established the rule which should govern us in these affairs until this day. Other brethren, not called to preach, could do what they had been doing, and so it is now.

A deacon once told me to leave off my work on the farm, and attend to the ministry of the word, also saying the brethren who can't preach can do this. God had ordained that they that preach the Gospel should live of the Gospel.

"Look you out seven men of honest report, etc., whom we may appoint over *this* business," and they did so; and liberated the ministers so they could fulfill their calling, and give themselves continually to prayer and the ministry of the Word. "And the word of the Lord increased," that is, the word was preached day after day by them, and it had its effect upon the regenerated people of God to the extent it is said that the number of the disciples multiplied in Jerusalem greatly, and "a great company of the priests were obedient to the faith."

Preaching the Word does not regenerate sinners—does not give life to those dead in trespasses and sins. In no sense is it essential to eternal life, but it is very essential for the enlightening of God's people, and to teach them the observances of all things which the Lord had commanded His chosen. Paul relates his first experience in God's calling him to preach in the 26th chapter of the Acts, and says Jesus appeared unto him to make him a minister and a witness unto those to whom He sent him, "To open their eyes, and to turn them from darkness unto light, and from the power of Satan to God, that they may receive forgiveness of sins and inheritance among those which are sanctified by faith that is in Me (Christ)." Philip said to the eunuch "Understandest thou what thou readest? And he said unto Philip How can I except some man guide me?" and when he had preached unto him Jesus, we see the eunuch following Jesus and becoming a disciple by being baptized.

The ministers I am best acquainted with work in temporal or common things the most of their time, and though we serve three or four churches, we see them only a little while at the meeting, and we return to our

work, and have not further communication with the people until the next meeting time. And what is the result? Instead of the number of the disciples increasing the number is decreasing. Our failure to give ourselves continually to the ministry somewhat accounts for the famishing condition of the churches that we have served. "No man that warreth entangleth himself with the affairs of this life, that he may please him who has chosen him to be a soldier." Recently our Government has called out many men to become soldiers, and they must lay aside every avocation, it matters not how important, and obey the call, and depend upon the Government's supporting them and their dependents; and the power that has chosen them to be soldiers has looked after their temporal interests—has given them food and raiment, medicine and shelter; and when they are disabled for business after the war is over, this power guarantees to supply their needs until the end. "Who goeth a warfare at any time at his own charges?" Not one; he is sustained by the people he serves, for he serves his country. It is our duty to go and speak, and the duty of the people to support us; and we should do it; and, if they fail to do so, we are clear. God has never let His true servants starve. Israel suffered a famine for her sins; but God sent the ravens and the poor widow to feed Elijah. It is not for our sakes that we require this; it is not that we desire a gift, but it is fruit to the account or to the credit of the Church. Don't pity the poor preacher, God will care for him if he does his duty fully; but pity the church that fails to communicate unto Him in all good things. "Let him that is taught in the word communicate unto him that teaches in all good things." Gal. 6:6. When Paul had received the things sent him by the Church at Philippi he rejoiced in the Lord greatly, and finally said, in verse 14 "Ye have well done in that you did communicate with my affliction." Paul here calls the things they sent him a communication. They were taught in the word, and they thus communicated unto him their temporal things. I am striving harder and harder, and work from early until late to meet my needed expenses. I spend lots that the brethren give me, trying to increase it, and am getting poorer and poorer, all because I can't trust

the one who has called me into the warfare to support me.

Submitted in love and fear.

J. T. SATTERWHITE.

SIGNS OF THE TIMES.

"Ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16:3.

I do not undertake to point out all the "signs of the times," but merely a few of the plainest and most startling. So please notice:

1. The increase in the profession of the holy religion of the Lord Jesus "without the evident possession of it"; for statistic and the common observation of unbiased and well informed people show that crime of every conceivable sort is fearfully on the increase. Out-breaking sins have ceased to be in the way of church membership; men may live and revel in transgressions and still occupy their places in the "church." Gambling, profane swearing, drunkenness, lying, cheating, slandering and profligacy being common among professed Christians; and, to cap the climax, consider the terrible, cruel world war just past, brought about and conducted by the leading and most powerful so-called "Christian Nations" of the world; and then think of the blood-shed, violence, wickedness, cross currents and convulsions now agitating the whole world, the like of which has never before been known. "The prevalence of crime is a sign and a warning. It signifies the nearness of the end." See Gen. 6:5-8; Matt. 24:37-40.

2. Denial, among popular religionists, of the doctrine of original sin, man's helplessness and entire dependence upon God for eternal life and eternal salvation, and, instead thereof, teaching human free will, human merit, and human righteousness, and holding (as one of their most popular preachers expressed it) "That God cannot make a man good, and the devil cannot make a man bad! but God can help a man to be good, and the devil can help a man to be bad."

3. The increase of and popularity of a sort of civic or moral righteousness everywhere; hence an able preacher of New York, of a popular order, says: "When you hear preachers testifying that all men are the sons of God by nature, that the father-hood of God is the preeminent thing, and that each man has in himself an equivalent power with which to meet the righteousness of God, you may know, whether these preachers themselves know it or not, and no matter how honest and true they may be, that they are the ministers of Satan, preaching a righteousness without blood, a self-righteousness that denies the truth and the warning of God, and is nothing less than the Devil's righteousness."

4. Popular widespread and determined opposition among popular religionists to the glory, merit, righteousness and only way of salvation by Christ, and to those few ministers that declare it.

5. Rejection of the doctrine and commandments of the eternal God and the multiplication of human inventions, schemes, plans and institutions in the affairs of religion, among men, and by these they make void the commandments of God.

6. "In increase of knowledge and with it an increase of unbelief."

7. A state of discontent and unrest among all sorts of people, distress of nations and perplexity—mens' hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

8. The popular orders of the day "filled with the spirit of unbelief, of rationalism, of scientific antagonism and down-right infidelity." Many of the most noted and influential preachers of the day with good words and fair speeches trying to undermine the inspiration and authority of the Bible, telling the people that the Eden story, or the first chapters of Genesis was never intended to be accepted as true history—that it is a fable, a myth, a beautiful hymn, etc. "Men stand in our pulpits who deny every fundamental doctrine of the Bible. "Every day," says Dr. Halderman, pastor of the First Baptist Church in New York, "three hundred thousand students in our colleges and institutions of learning are taught the unsacredness of sacred things." Dr. B. H. Carroll, Missionary Baptist, says, "Every

book, doctrine, promise or fact in God's word has been brought under suspicion and disgust by professors in Christian colleges and theological seminaries." The *Western Recorder*, Missionary Baptist paper, says: "So far as our information extends, there is not a university on the American continent in which the doctrines of the inspiration of the Scriptures, incarnation, vicarious atonement, and salvation by Grace are believed and taught."

9. Teaching of Judaism and heathenism in the name of the Gospel and of Christianity. Judaism, by teaching that "God will reward those who keep the law, and will severely punish such as are guilty of the least violation of it. Eternal life is the best and greatest reward, and damnation of the soul the most severe punishment." Heathenism, by teaching, as Zoroaster, that "By a true confession of faith, by every good deed, by continually keeping pure his body and his soul, he impairs the power of Satan, and strengthens the might of goodness, and establishes a claim for reward upon Ormazd," (God). That "man is created free and frames his life here according to his own free will," and that the lot assigned him after death, is the result and consequence of his life upon earth. The Buddhists teach that "Everyone's salvation is entirely dependent upon the modification or growth of his own inner nature, resulting from his own exertions." Every one must work out his own salvation, and that no one can help another except by example. Hindooism teaches that "Man comes into the world, naked and bare; he goes through the world with trouble and care; when he dies, he goes, the Lord knows where. But if he does well here he does well there." One of the ten commandments of Buddhism is, "Thou shalt not drink intoxicating liquors." The Koran, the Mohammedan or heathen Bible, teaches that God has cursed wine, and those that make it, use it, or sell it.

10. The power, popularity, universality and idolatry of Sunday Schools, even governors of states issuing proclamations calling upon everybody to turn out or fall down and worship them—in which children are trained or taught to be good, to give their pennies and nickels, honor their parents, keep the commandments of God, and that for so doing the Lord will love them

and save them when they die. Some of the "great" preachers say that 90 per cent of church members come from the Sunday schools, and that these schools are the foundation of the church. But Jesus said that "Whatsoever is highly esteemed among men is an abomination in the sight of God." And "Every plant, which my Heavenly Father hath not planted, shall be rooted up. Matt. 15:13. The Sunday School is not one of God's plants, for it was planted by Robert Raikes in 1781.

11. The tendency to force everybody into a profession of religion and into the religious inventions, and thus creating in the popular mind the belief that by so doing they are on their way to heaven.

12. The demand upon the people for millions, hundreds of millions of dollars for God; made by the preachers of the different popular denominations of the day, in the name of God, when, as a matter of fact, God never authorized anybody on earth, in heaven or in hell, to make any such call in His name; for He is no more in need of their millions of dollars than He is of their old clothes or of their mortal breath. They had just as well call on the people for money to enlarge the sun or to increase its brightness. So God says, "Have all the workers of iniquity no knowledge? Psalms 14:4. Who hath directed the Spirit of the Lord, or being His counsellor, hath taught Him? He sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers." "All nations before Him are as nothing, and they are counted to him less than nothing and vanity." Isa. 40th chapter. Then how absurd and ridiculous it is for these grasshoppers, these infinitesimal things, called men, to be talking about millions for God! It is one of the most fearful and sure signs in these last days of the nearness of the end, and of the coming of that wicked one, whose coming is after the working of Satan with all power and signs and lying wonders." (2 Thess. 2nd chapter), for it is idolatry blatant, widespread, bold and unblushing.

Never before in the history of the world has such a colossal demand for money been made upon the people, for money for God. It reminds us of the demands for money made by the dominant religionists in Martin

Luther's day; and I presume that some of the propositions which he nailed up against the prevailing doctrine and practice of the times, would be about as unpopular now as they were then. Let us try it. Here is one of them. Listen: "*The sure and infallible preparation for grace is in the eternal election and predestination of God.*" Gentlemen, your millions of dollars will aid God in His work and the accomplishment of His purposes and the eternal salvation of sinners, just about like a puff of smoke from your pipe will aid a cyclone. If all the millions they want were in metal and cast into the deepest ocean, or in paper and made a bonfire of, the people and the world, I doubt not, would be better off. Such millions expended in the way proposed would only inflate the pride and vanity of men to increase, multiply, enlarge, emphasize, intensify and more fearfully develop the evils already enumerated. This great money demand is a sign that the fullness of the Gentiles is near at hand, and that they are now as deeply sunk into unbelief and inconsistency as the Jews were when Christ came, and with the least excuse of any people that ever lived upon earth. Demanding, collecting, and disbursing these millions of dollars for God, will constitute some of the wonderful works which the blessed Jesus foretells about in Matt. 7:22, 23. Listen: "Many will say to me in that day Lord, Lord, have we not prophesied in Thy name? and in Thy name cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Try their plans by God's way, plan, policy or method of procedure as stated by Paul, thus: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence."

13. The revival of Roman Catholicism throughout the world. "In this country," says a late able writer, "Romanism is advancing with giant strides. A little over one hundred years ago there were in the United States, only 33 priests and less than 50,000 Catholics,

scarcely a decent church building, one college and no schools! Today there are nearly twenty millions of communicants, one cardinal 14 archbishops, 77 bishops, 14 church provinces, nearly 20,000 priests, to say nothing of the thousands on thousands of oath-bound nuns, between 15,000 and 20,000 church buildings. There are 7 great universities, 80 seminaries or theological institutions, 213 colleges for boys, over 700 academies for girls, and nearly 5,000 private schools, each school a protest against the public school system of the Nation. While the population of the United States has increased twenty-five times, the Roman Catholic population, in little over a century, has increased 320 times—nearly 12 times as fast."

It is the expressed determination of Romanists to rule this country politically and religiously and the great daily papers of the nation, as a rule, refuse to do or say or publish anything to prevent their doing this.

14. Confusion, strife, division, inconsistency in some instances, gross disorder or immorality, apostasy and a breaking up into factions, and the appearance of corrupt men and false teachers among the Primitive or Old School Baptist ministry, the antitypical Israelites.

15. The revival of Judaism, and an awakening among the Jews throughout the world, and a great tidal wave in the providence of God by means of which it looks like they are going to be carried back to the goodly land of Caanan, the land of promise in fulfillment of prophecy; for they are surely but slowly being regathered there, and hundreds of thousands, yes we may say millions of them from all parts of the world just waiting for the word of permission to return to their own beloved land. Says an able late writer: "God has declared that the Jews shall go back to their own land—that Israel shall be restored to Palestine. The promises of this restoration form almost the staple of prophetic utterances. The word of God is crowded with them. In every form of statement, typical, figurative, poetic, symbolic, open and didactic, does the living God proclaim by sworn oath, by solemn pledge, upon the stake of His own integrity, that His people shall yet dwell in the land of their inheritance." "When you see the budding of the fig tree, you know that summer is nigh," even so by these

signs you may know that the coming of the Lord Jesus the second time is nigh. Matt. 24:32, 33. All this is a sign that the Bible is truly inspired of God, and that we have been right in contending for the good old way, and that those that hope in God's mercy will not be disappointed.

Come, blessed Jesus, come. Amen.

G. W. STEWART.

SCRIPTURAL REFUTATION OF ARMINIANISM.

No. 10.

In accordance with God's everlasting covenant with Abraham and his posterity, He graciously and unconditionally promised to be their God, to bless them and make them a blessing, and to give them the land of Canaan, from the Nile to the Euphrates, for an everlasting possession (Gen. 12:1-3; 15:18; 17:7, 8); but "the gift of the land is modified by prophecies of three dispossessions (for their idolatry and disobedience) and restorations (Gen. 15:13, 14, 16; Jer. 25:11, 12; Deut. 28:62-65; 30:1-3). Two dispossessions (to Egypt and Babylon) and restorations have been accomplished. Israel is now in the third (or Roman) dispersion, from which she will be graciously restored at the return of the Lord as King under the Davidic covenant (Deut. 30:30; Jer. 23:5-8; Ezek. 37:21-25; Luke 1:30-33; Acts 15:14-17)."

In the book of Deuteronomy (Repetition of the Law) Moses, when 120 years of age, and still in unabated strength of body and mind, restates to Israel, in the eleventh month of the 40th year of their wilderness sojournings, just before their entrance, under Joshua, into Canaan, the moral, ceremonial, and judicial law of God as given on Mount Sinai, and he declares to them God's free and sovereign love and choice and salvation of them (Deut. 7:7, 8; 33:29), and he rehearses to them their continual acts of unbelief and unthankfulness and disobedience, and solemnly and earnestly in structs and warns and exhorts them to be faithful and obedient to

God when they have entered into Canaan, and he tells them that the Lord will discipline them in that land, blessing them in obedience, and punishing them in disobedience, and that for their persistent disobedience they will be removed from Canaan, and scattered among all the nations of the earth, as they are now (Deut. 28: 63, 68), but that they will return unto the Lord, and He will bring them back to the land of promise, and bless them there again (Deut. 30:1-10) even in all their tribes (Deut. 33), and they will be happy and be saved by Him (Deut. 33:29), He Himself having circumcised their hearts to love Him with all their heart and soul (Deut. 30:6). The blessings promised to national Israel upon obedience, and the curses threatened to them upon disobedience, were temporal, and not eternal (Deut. 28; Isa. 1:19, 20). But, because of the unchangeability of God's nature and covenant, the Israelities are not consumed (Matt. 3:6); and all the land of Canaan will be their "everlasting possession" (Gen. 17:7, 8). And so "all Israel shall be saved from ungodliness by their Divine Deliverer" (Rom. 11:26, 27).

S. H.

QUESTIONS AND ANSWERS.

1. Q. If a church dissolves, and gives letters of dismission to its members, and turns the books and all church authority over to another church, does the church to which the books were given have the right to require those members to put their letters in that or some other church? A. I think so. If a church is dissolved, the members should, as soon as they well can, unite with some other church of like faith and order.

2. Q. Is it disorderly to hold letters of dismission indefinitely? A. This course is irregular and unscriptural. A member of the Church of Christ should be a member of a local church, and thus have church relations and church responsibilities. As soon as a dismissed member can make it convenient, he or she should seek membership in a sound and orderly church. S. H.

IF IN ARREARS, PLEASE REMIT.

On account of the advance in the price of material and labor, the cost of printing and mailing THE GOSPEL MESSENGER is nearly twice what it was three years ago. Because of the great inflation of the currency, a dollar now is worth no more than from a quarter to a half of a dollar then. Yet I have kept the subscription price of THE MESSENGER at only a dollar, as some of the subscribers are not able to pay any more, and I send it to hundreds who are not able to pay anything for it.

THE GOSPEL MESSENGER firmly and kindly maintains the same principles of Divine and eternal truth upon which it was founded, and for which the people of God have contended for nearly six thousand years, not yielding in the slightest degree to the new religious inventions and institutions of men; and we ask the support of all who believe in these principles.

As I have to pay cash for the printing and mailing of THE MESSENGER, I am obliged to request our subscribers to keep their subscriptions paid in advance, as much as they conveniently can.

S. H.

OBITUARY.

Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.—Rev. xiv. 13.

DEACON W. H. WARD

Brother Ward passed away on November 24, 1918; he was sixty years of age. He was twice married, first to Miss Fannie Blount, and the second time to Miss Mary E. Bryan, who survives him—also four sons and two daughters. He joined the Primitive Baptist Church at Flat Swamp, afterwards removing to Cross Roads, Edgecombe Conty, N. C.

I have known and loved Brother Ward for about 8 years. He was one of the most faithful members I have ever known. He did not believe in forsaking to assemble ourselves together. He did not fail to attend preaching whenever and wherever possible. Nor was it a mere form with him; he loved to hear the Gospel preached. He was the only remaining male member at Cross Roads, and is much missed by us. But we would not call him back again to this world of sin and sorrow.

The few times I have gone to Brother Ward's home were pleasant times. Mrs. Ward, though not a member with us, was always kind, and seemed to delight to do all she could for the pleasure of all who went there. May the rich blessings of Heaven rest upon her and the children. O, that their eyes may be opened to see what a wonderful God is that God whom their dear father loved, and in whose sacred presence we believe he now dwells. Brother Ward also leaves one brother (John), who is a member of the Primitive Baptist Church at Washington, N. C. May the Lord in His mercy raise up others to serve Him in the place of those who are taken Home.

E. C. STONE.

Tarboro, N. C.

Our beloved Brother Ward was a strong, humble, and precious believer in the Lord Jesus Christ. He was a regular, useful, and much esteemed attendant at Conetoe Church, leading in the singing, and making motions in Conference. And, when no minister was present, he led in prayer, and read a passage of Scripture, and made excellent remarks upon it. He adorned his religious profession with a godly life and conversation. We greatly miss his humble and lovely presence and services.

S. HASSELL.

W. E. McCLENDON

The subject of this sketch, our dear father, was born at Roanoke, Ala., June 10, 1843, and died at his home near Opelika, Ala., July 30, 1919, making his stay upon earth 76 years, 1 month, and 20 days. Early in the sixties, when the war broke out between the States, he volunteered and became a member of Company I, which company formed a part of the 13th Alabama Regiment under the command of Capt. John T. Smith. He served all through this bloody struggle, and many were the hardships and privations endured as I have so often heard him relate. Ex-Congressman Handley said of him "that he made one of the best soldiers the Confederacy had." This is so characteristic of father's life, as he was true and faithful to every trust imposed upon him, and more especially to his church and brethren, whom he loved above everything else. A short time after the war he united with the Primitive Baptist Church near Roanoke, Ala., and has lived a most zealous, consistent member ever since, most of the time at dear old Mount Olive Church, Lee County, Ala., which our much beloved and departed Eld. Mitchell served so long. Father was married on January 2, 1868, to Miss Mattie Elizabith Jackson, to whom were born five sons and seven daughters, all living except two daughters and one son who preceded him to the grave several years ago.

Father had been in failing health all the year, but was not confined to his bed but about ten weeks. Towards the last his suffering became very intense, but during all this pain and anguish, he uttered many sweet prayers to God for His grace, goodness, and mercy towards him. Our dear mother and children do weep and mourn for him, but "not as those having no hope."

During his sickness he so often spoke of wanting to go home, and frequently asked mother if "she did not want to go with him." He delighted to speak and sing of the sovereignty and grace of God, and was often heard trying, while in deep affliction, to praise, bless and adore His holy name. Just before he expired he called all of his children to his bedside, and told us how to live, and to be attentive to mother, and then quoted that favorite Scripture of his, viz.: "By grace

are ye saved, and not of works, for it is the gift of God." He called so many times for our dear brethren, Hassell, Henderson, and Satterwhite, desiring we know to talk with them once more. He fully realized the perilous times through which we are passing, and so humbly expressed a great desire to follow our Lord and Saviour "through evil as well as good report." Through his godly, upright, pious life, he commanded the highest respect and esteem of not only his brethren, but his neighbors and frends. Father possessed a most unselfish disposition, and was so kind and gentle to his family, which greatly endeared us to him, and our loss is keenly felt, and sorrow fills our hearts. We humbly pray that God may grant unto us all a sweet spirit of reconciliation, feeling that "He doeth all things well." On July 31st he was placed in his final resting place at Mount Olive Cemetery, there to await the glorious resurrection morn. Our beloved pastor, Elder J. T. Satterwhite, conducted the funeral services, speaking from Acts 13:36.

A precious husband, devoted father, an humble follower of the meek and lowly Jesus and a most loyal citizen of his country has gone to that sweet resting place, "where the wicked cease from troubling and the weary are at rest"—a Home prepared for him by God the Father from the foundation of the world. "There on the other side of Jordan, in the sweet fields of Eden, where the Tree of Life is blooming," singing eternal praises to God and the Lamb. "Precious in the sight of the Lord is the death of his saints."

Written by his unworthy son,
Opelika, Ala.

W. C. McCLENDON.

F. M. DAVIS

F. M. Davis was born June 30, 1868, and died January 29, 1919. He leaves his wife and four boys and nine grandchildren. The four boys are W. C. Davis, Asher, Okla.; N. H., Asher, Okla.; Marion Davis, Quay, New Mex.; G. S. Davis, Maud, Okla. He was the last one of his father's family. He has left our hearts sad and lonely, with a number of relatives and friends to mourn his death. Five of the children went on before him to try the realities of another world. I and my dear husband lived together 49 years. He joined the Primitive Baptist Church, and was baptized by Brother J. N. Fisher. He was a good and upright citizen, and was highly esteemed by the people generally. He was plain and meek and faithful in his church relations. He was a soldier in the Civil War, in the Confederate Army under Forest. He took the influenza and was sick five days. It was like taking the light and joy out of home to give him up. But faithfully and lovingly his life's work has been done. He was a good singer and loved to sing the sweet songs of Zion. His voice will never more be heard in our sorrowful home; but we hope he is today with the ransomed of the Lord, singing praises to His name. May the bleeding tendrils of our poor hearts be gathered up and firmly held in the love and faith of God. May we look up and say, "Thy will, not ours, be done."

O, may we all meet him in that better and brighter world where no pain is ever felt, no tears ever shed. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."

Written by his wife, past 65.

Asher, Okla.

Baptist Trumpet please copy.

C. E. DAVIS.

CHARLES ABERNATHY

The subject of this sketch was born in Alabama, April 10, 1868, and died at Demming, N. Mex., May 29, 1919.

He never united with the church, but Charlie showed clear evidences of the dealings of the Lord with him. He was a son of S. J. S. Abernathy and L. A. Abernathy, of Palo Pinto, Texas, who are members of the Old Baptist Church at Mineral Wells.

Charlie Abernathy was a quiet, retired kind of a man, and never had a great deal to say to any one. He was raised mostly in Palo Pinto County. He was away from home when he received a good hope, and wrote his experience to his father and mother, which I will attach to this notice. He married Miss Sallie Sellers, moved to Demming, N. Mex., where he passed away as above stated. Just before he died he spoke of a bright light all around him. He passed away without a struggle—just went to sleep. May great grace be upon all the bereaved ones.

J. H. FISHER.

His experience, in part, written to his father and mother in 1908, follows:

"You wanted me to tell you of my feelings. As you know I have been in great trouble for a long time. All was dark to me. I wanted to get near my Maker, but He seemed so far from me that it seemed there was no chance for me. I prayed all the time, but my pleadings seemed to go into empty space. I felt that my condemnation was just and what I deserved. I was in the darkest depths of despair. I would think that if I would join a church it would help me to live right, but felt that I was not fit to be in a church. And though I wanted to get into your church, I thought I might get into another one easier. When I was at Mineral Wells, suffering the torture of remorse and despair in bed at night, pleading with the Lord and wondering what I might do, I again thought I might join a church; but, when I looked down into my heart, I realized I could not even say that I believed that Jesus Christ was the Son of God. Then, when it seemed that the last chance was taken from me, and I was utterly forsaken, amid my frantic pleadings, there suddenly came over me a sweet and happy peace and joy. Everything seemed bright and plain, and the wonder was that I could not always have seen it. I felt that I loved God and everybody in the world. I wanted to get up and come home and tell you, when just before that I had been dreading to see your face. I was fearful that the sweet assurance would be taken from me. It was too good for such as me; and next day and all the time, I cannot feel sure of it. Though once before under somewhat similar circumstances, when I was so hopelessly pleading with God, I had a little feeling that I was not utterly forsaken. So I can only trust Him. One other thing: In my great troubles I would have such horrible dreams. Well, that night I prayed that I might have pleasant dreams, and all I saw was a beautiful Christmas tree, which seemed to be the presentation of the blessed Saviour. This is all I can tell you now. We can only pray and trust that I am not deceived.

CHARLIE."

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No 12.

THE GOSPEL MESSENGER

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

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The Gospel Messenger

DECEMBER, 1919

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 41

WILLIAMSTON, N. C., DECEMBER, 1919

No. 12

ELECTION A COMFORTABLE DOCTRINE.

EPH. 1:1-14.

Sons we are through God's election,
Who in Jesus Christ believe ;
By eternal destination,
Sovereign grace we here receive :
Lord, Thy mercy
Does both grace and glory give.

Every fallen soul, by sinning,
Merits everlasting pain ;
But Thy love, without beginning,
Has restored Thy sons again :
Countless millions
Shall in life through Jesus reign.

Pause, my soul, adore and wonder !
Ask, "O why such love to me ?"
Grace hath put me in the number
Of the Saviour's family :
Hallelujah !
Thanks, eternal thanks to Thee !

Since that love had no beginning,
And shall never, never cease ;
Keep, O keep me, Lord, from sinning !
Guide me in the way of peace !
Make me walk in
All the paths of holiness.

When in God's blest habitation,
What my Lord has fore-ordained,
When in glory's full possession
I with saints and angels rest,
Free grace only
Shall be praised by all the blest.

JOHN RIPPON (1787).

THE GRACIOUSNESS OF GOD'S SALVATION.

The Christ of God appeared as a root out of a dry ground. He had no form or comeliness, no beauty that we should desire him. Christ made himself of no reputation, he was despised, and we esteemed him not. He appeared in the world a Prince in disguise. He was in truth the Prince of Life (Acts 3:15), the Lord of Glory (1 Cor. 2:8), whom none of the princes of this world knew. He was in the world, and the world was made by him, and the world knew him not (John 1:10). He was in the world a poor and needy man, a worm, and no man, the despised of the people (Psalm 22:6), and in His humiliation His judgment was taken away. He was crucified through weakness, for our sakes He became poor that we through His poverty might be made rich. The apostle Paul was given grace to preach among the Gentiles the unsearchable riches of Christ; and so by the teachings of the Holy Spirit God's elect are given to see and feel how wretchedly poor they are; and then out of Christ's fullness, we poor, wretched sinners are bountifully supplied. "We esteemed Him not," but what a transition, a transformation the sovereign grace of God has wrought that we should be brought with an humble and contrite heart, in all trusting faith, with throbbing tenderness of affection, looking unto Jesus, and saying, "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with his stripes we are healed. All we like sheep gone astray, we have turned every one to His own way; and the Lord hath laid upon Him the iniquity of us all." Isaiah 53:4, 5, 6. If as poor, guilty, perishing sinners we have been brought into intimacy with Jesus Christ, the dear Lamb of God, it is all of God's electing love, and the riches of His Grace. We were dead in our sins, "alienated from the life of God, without God and without hope in the world." But of the heirs of promise it is written, "They shall all know me from the least, unto the greatest of them. I will give them a heart to know me." Jer.

31:34; 24:7. "God hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son, Jesus Christ. This is the true God, and eternal life." 1 John 5:20. But sometimes in our burdens and conflicts we may be saying:

"When I turn my eyes within,
All is dark, and vain, and wild,
Filled with unbelief and sin,
Can I deem myself a child?"

No indeed! There is no foundation to build upon in such a view of ourselves. Ah, it is a bitter, dreadful and humbling experience that brings a subject of God's grace to say, "I know that in me, that is in my flesh, dwelleth no good thing." Rom. 7:18. But the ground upon which a poor sinner has the blessed hope that he is a child of God is this, "That we are all the children of God by faith in Jesus Christ" (Gal. 3:26), and led by the Spirit of God we have given us, wrought in us, a heart that receiveth Christ; our Jesus dwells in our hearts by faith, and in our union and communion with our dear Saviour we have power to say, "Our Father which art in heaven, Hallowed be Thy name." For Jesus declares the Father's name unto His people; He says, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." Heb. 2:12. And in our soul's intimacy with Christ we poor sinners find joy in God, and hope springs up within us that we are "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Eph. 2:19. Jesus said unto His disciples, when ye pray, say, "Our Father." I need Thee, dear, Saviour to tell me, to teach me to say, "Our Father which art in heaven." We read, "God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Gal. 4:6; and in Jer. 3:19, "How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the host of nations? And I said, Thou shall call me, my Father; and shalt not turn away from me."

We, therefore, clearly see that it is all of the sovereign kindness of God, by the operations of His Spirit in us

that we are brought into reconciliation and blessedness with God.

"All the Lord's honored, chosen race
 Adopted were by sovereign grace;
 As viewed in Christ, they ever stood
 The children of the living God.
 Lord, may we all our sonship know,
 As we by faith to Jesus go;
 And in believing may we prove
 Our Father's rich adopting love."

FREDERICK W. KEENE.

EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder J. M. Murray, Ellaville Ga.

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"PROVOKING ONE ANOTHER UNTO LOVE AND GOOD WORKS."

HEB. 10:24.

The inspired writer of the glorious Epistle to the Hebrews (who, I believe, was the Apostle Paul), after having set forth, in a sublimity and tenderness and

solemnity never surpassed, the Divine humanity, the perfect and loving life, the sacrificial death, the justifying resurrection, the triumphant ascension, and the certainty of the second coming, without sin, unto salvation, of the Lord Jesus Christ, the Great High Priest of spiritual Israel, the fulfiller of all the ceremonial law, who has not only atoned for our sins, but who, by His Holy Spirit, writes His law of love in our minds and hearts, says:

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for He is faithful that promised; and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching” (Heb. 10:19-25). We, the subjects of God’s electing, redeeming, and renewing love, are thus called by the Divine Spirit to enter with reverence and holy boldness, with blood-sprinkled hearts and purified bodies, through the mortal suffering and perpetual intercession of our Divine Human Redeemer, into the immediate presence of our reconciled Heavenly Father, to offer up unto Him the sacrifices of praise and thanksgiving for His infinite love and His amazing mercies, and to beseech Him for the continuance of His blessings to us and to our brethren and sisters, and for the bestowment of His natural and spiritual favors upon our fellow-men.

And, for this purpose, we should not neglect to meet frequently (as often as we can) in our public assemblies, in our church gatherings, to worship the God of our salvation, and to encourage one another to give continual proof of the loving and holy character of the one true religion which we have professed. If we are the children of God, we belong to the same heavenly family, have the same loving Father, the same suffering and

exalted Saviour, the same indwelling Holy Spirit, and the same eternal home; and we should not only often meet in public, but also privately visit all our fellow-members, especially those who are afflicted and needy, and minister unto them in words and acts of love. We should kindly consider them, their peculiar dispositions, excellencies and defects, their trials and necessities, and sympathize with them and help them. In this personal, practical, gentle, and tender manner, doing unto others as we would have them do unto us, we pastors, deacons, and private members, will improve our opportunities, which will soon be over, to provoke, in a good sense, that is, to incite, stimulate, stir up one another to love and good works, to the manifestation, in word and deed, of that Divine principle of love, which is the fulfilling of the law, "the new commandment of Christ, the bond of perfection, the evidence of regeneration, and that which makes the saints' communion comfortable, and delightful, and without which a profession of religion is vain." God works in us to will and to do of His good pleasure: and the good works, the beautiful deeds that we do, under the influence of His Holy Spirit, are for His glory, and the edification of His people, and the benefit of mankind. And we should meet together, and encourage and comfort and exhort one another in love, so much the more as we see plain signs of the day approaching, the day of days, the settling day, the day of the Lord, the day of judgment, the last day, when time will merge into eternity, ending in everlasting night for the wicked, and in everlasting day for the righteous.

S. H.

A PROPER APPLICATION OF THE SCRIPTURES.

There is great unity among the Lord's people on the great fundamental principles of the gospel. There are minor differences in expression on things that should not affect our fellowship. We should not press and agitate hobbies of minor importance to the alienation of the saints. It is very important to study to show ourselves approved unto God—workmen that need not to be ashamed, rightly dividing the word of truth. We all

should beware of extremes, and not try to explain away the true meaning of the Scriptures. Hobbies are dangerous, and no servant of God should prize a hobby above the unity and fellowship of the church of God. Predestination or the Foreordination of God is a glorious doctrine, and all true Primitive Baptists believe it as taught by Paul (Acts 13:48; Rom. 8:29, 30; Eph. 1:4; 2 Tim. 1:9), which ordained us to eternal life, conforms poor sinners to the image of Jesus, and adopts sinful rebels into the heavenly family, making them heirs of God and joint heirs with Christ. Surely this concerns every child of God, and is appreciated by him. Surely none believe that sin or wickedness is a fruit of God's decree. Sin is of the Devil. Darkness and light do not proceed alike from the sun. Holiness and wickedness do not proceed from God as the efficient cause. God is not the author of sin or confusion; He does not coerce, approve, cause or influence any to sin. God is good, pure, just and holy. His attitude to sin is over-ruling. He allows, suffers, does not hinder in many instances, even wicked actions, but can over-rule them (though they mean what they do for evil, carrying out their wicked desires) to the good of His people and His own glory, as in the case of Joseph's being sold into Egypt. His enemies carried out their own wicked desires, doing just what they wanted to do, influenced by an evil spirit. God overruled this evil act for the good of Joseph's brethren and His own glory. He made the wrath of man to praise Him. God's relation to holiness is causative. God is the efficient cause of holiness. Every spiritual desire, emotion of soul, and the love for God and holiness proceeds from the Lord. The translation from the natural into the spiritual realm is wholly of God in which the sinner is passive. His ability to serve God comes from above; for without the Lord he can do nothing. Hence the sinner is passive in regeneration, but active in obedience. The sinner is not exhorted or commanded anywhere to get life, to born himself, or make himself a new creature in Christ Jesus; for in all this he is passive. After being born again he is now a living responsible spiritual subject in the spiritual realm, and is under law to Christ, and can do all things God requires him to do through Christ who strengthens

him. The many exhortations to him to obey are not as a machine, or a bond slave, but as free born spiritual children of God under a spiritual law. He is exhorted to put off the old man and to put on the new. He possesses a sinful, depraved nature that harasses him until death. This sinful nature he hates, and says, "I keep under my body lest after I have preached to others that I myself should be a castaway." This was something Paul did, and every child of God should do the same. We are created in Christ Jesus unto good works which God has before ordained that we should walk in them. The Lord has made us new creatures; He has ordained the good works, and now it is our duty, as His loving children, to walk in them. He does not do the walking for us. He commands us to do that, and gives us grace to perform all that He requires of us. He commands us to walk worthy of the vocation where-with we are called, to walk as children of light, to be followers of God as dear children, and walk in love, to put on the whole armor of God, to work out our own salvation with fear and trembling, for it is God that worketh the will in us, and He gives us the ability to perform. There are many exhortations to living children of God to obedience. We certainly lose much by disobedience; and disobedience is our own. We do not feel like blaming the Lord for our sins; but, when we do wrong, we feel like we have sinned, and the wrong was in us and not the Lord's or any lack of His furnishing the grace. "The Lord God is a sun and shield; He will give grace and glory; and no good thing will He withhold from them that walk uprightly." We gain much in an upright walk here spiritually, but we praise God for it all. There is an inheritance that we miss gospelly in disobedience and we enjoy in obedience, that we do not receive as wages, but as an inheritance, and we praise God for every joy, comfort of soul, the sweet fellowship of the saints, and the ability to preach and for hearts to receive the gospel. Col. 3:1-24. I do not think it is safe to apply the pearl in the field to the atonement, and to say Christ had to redeem the world that He had no use for to get the church. Jesus never got Himself into such a dilemma as that. I don't think that Scripture applies to the atonement at all. He says

"the Kingdom of heaven" is like a pearl hidden in a field, and not the atonement. I think it applies to us experimentally. The atonement was for the sheep, the bride and no more. I don't think the penny given to the man that entered at the eleventh hour means everlasting life given to the alien sinner for his service; I have heard it preached that way. It is safe not to preach the parables unless we understand them. We had better preach what we know and have experienced. We have heard John 3:5 applied by some to natural and spiritual birth, and by others to water baptism and the spiritual birth. I think both are wrong. Jesus says, Except a man (any one) be born again [*anothen*, from above], he cannot see the Kingdom of God." He then says, "Except a man [any one] be born of water *Kai* Spirit, he cannot enter into the Kingdom of God." *Kai* means "*even or namely.*" Except a man be born of water, even or namely the Spirit. Doubtless water means the cleansing or purifying influence of the Spirit. We should not try to spiritualize away heaven and hell. The Bible teaches that there is a heaven, and it surely teaches there is a hell—eternal happiness and an everlasting, never ceasing punishment. Our experience has taught us this great truth, as well as the Bible. Some apply salvation differently; but it occurs to us, and we have ever believed, that God purposed to save us before the world began, and we were embraced in the covenant of grace; and Jesus Christ came here to save us from our sins (Matt. 1:21; 1 Tim. 1:15), and accomplished the work. He came to do, and hence saved us meritiously; and in the new birth we are experimentally or manifestly saved. We should not fall out about these things, or make a brother an offender for a word. I just show my opinion, but none of us are perfect. Let us have forbearance.

L. H.

A BRIEF HISTORY OF THE DOCTRINE OF PREDESTINATION.

By request I will say a few words on this subject.

The word predestination (foreordination) has come to have three different meanings. 1st. The Divine eternal, unconditional, *indiscriminate* predetermination of

all things, good and evil. In this sense it is similar to fatalism, the doctrine of nearly the whole heathen world, ancient and modern—the Brahmins, the Buddhists, the Taoists, the Scandinavians, the Stoics, the Greek Tragic Poets, the Essenes, the Evolutionists, the Scientific Infidels, and the Mohammedans—the last of whom say that every event takes place with or without a cause; and yet the most of these fatalists inconsistently say that our salvation depends upon our own works; exemplifying the fact that extremes meet. 2d. Another meaning of the word predestination is the Divine eternal unconditional, foreordination of some human beings to salvation and of others to damnation. This was held by some Roman Catholics, and by the authors of the Presbyterian Westminster Confession of 1647; but seems to be held by none of them now. 3d. A third meaning of the word predestination is God's *gracious*, eternal, unconditional foreordination of some human beings to everlasting salvation, while He justly leaves others (as He might justly have left all) to everlasting punishment for their sins. He loves and chooses those whom He saves, embraced them in the covenant of redemption, sent His Son to atone for their sins and to rise for their justification, and sends His Holy Spirit to regenerate, enlighten, and sanctify them, to work repentance, faith, love, and obedience in them and He will, at the second personal coming of His Son to the world, raise their bodies to a glorified state, and receive them, in their re-united souls and bodies, into heaven forever. This is the doctrine of the prophets and apostles and of the Lord Jesus Christ, and has always been the belief of God's instructed people. And this holy and everlasting salvation is perfectly free to all human beings who heartily desire it.

The King James or Authorized Version of the Scriptures and the London and Philadelphia Baptist Confessions of Faith *always* use the word *predestinate* in this *third* sense; and, if all our brethren had done so, we would never have had any trouble among us on this subject. But God is almighty, and has a wise and holy purpose in all things, and is said, in the Scriptures to do (and in the London and Philadelphia Confessions to have eternally decreed) that which, in other passages

of both the Scriptures and these two Confessions, He is said to have suffered, endured, left, given up, given over, borne, or delivered up others to do, because, having all power, He could, if He chose, have prevented all sin (compare, for proof this statement, Gen. 37:28; 45:7, 8; 50:20; 1 Kings 22:19-23; Psalm 17:13, 14; 76:10; Prov. 16:33; Isa. 10:5-15; 45:9-11; 53:6-10; Dan. 4:34, 35; Zech. 13:7; Matt. 10:29, 30; 26:31; Luke 22:22; Acts 4:27, 28; Rom. 11:36; Eph. 1:11; and Rom. 17:17, with 1 Chron. 32:31; Psalm 81:12; Mark 1:34; 5:13; Luke 4:41; 8:32; Acts 2:23; 7:42; 13:18; 14:16; Rom. 1:24, 26, 28; and 9:22).

Jerome Zanchius, an Italian theologian of the 16th century, wrote a treatise on "Absolute Predestination," in which he referred sin to the permissive, or non-causative, or non-preventive predestination of God. Elder Gilbert Beebe, of Middletown, New York, in his Prospectus of the *Signs of the Times* in 1832, makes "The Absolute Predestination of All Things" the Second Principle of the Signs; but, in his editorials, he repeatedly says that "God allows wicked men and devils to sin"; that "God is holy, and that sin is of the Devil, and not of God." Eld. Beebe would not use the expression that God predestinated to allow or suffer or permit sin; but if God is one, eternal, omniscient and unchangeable, and suffers sin in time, He certainly and voluntarily predestinated in eternity to suffer it. There is an infinite distinction between God's attitude toward holiness and His attitude toward sin. He loves, commands, causes, and graciously rewards holiness; while He hates, threatens, forbids, and justly punishes sin. Sin is of the creature; and salvation from sin is of the Creator. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17). When *all* the teachings of the Scriptures on predestination, election, redemption, regeneration, resurrection, glorification, and all other subjects are reverently believed by all the children of God, then we will be built up in one body of faith and love (John 17:20, 21; Eph. 4:1-16).

In his editorial in this number of THE GOSPEL MESSENGER, Elder Hanks has well stated the scriptural and Primitive Baptist doctrine of predestination.

In the dark ages, before the art of printing was invented, when there were few Bibles, and still fewer persons who could read, nearly all professing Christians, both Catholic and Non-Catholic, were Arminians, or Anti-Predestinarians. And now, in this dark evening of time, when there are hundreds of millions of Bibles and parts of Bibles in the world, and when the great majority of persons in Non-Catholic Christendom can read, nearly all professing Christians, except Primitive Baptists, deny, or explain away the great Bible doctrine of the Divine predestination of the elect to everlasting salvation, thus representing that sinners are saved by their own works (which is, according to the Scriptures, an impossibility), instead of being saved by the grace of God (which is, according to the Scriptures) a certainty. For grace in time is but a realization of predestination in eternity before time; and our election unto salvation is either of grace alone or of works alone (Rom. 11:5, 6), but Divine grace always produces good works (Titus 2:11-15; 1 Cor. 15:10. Eph. 1:3-14; 2:1-10; 1 Peter 1:1-9; Rev. 1:5, 6; 21:27).

• S. H.

GREAT THINGS.

No. 5.

In the second place the prophet would not and could not receive Naaman's gold, silver, and changes of raiment, because to do so would or might make the impression upon Naaman that he had paid for his great blessing, the cure of leprosy, or that the prophet cured him for his own personal gain, when as a matter of fact neither was true, for as I have already tried to show, his cure was wholly by unmerited favor; and the history of the church of God, and of His true servants in all ages shows conclusively that the prophets and apostles and the true ministers of the gospel were not hirelings, that they did not serve for gain, but out of pure and unselfish love and devotion to God and His people, and

that their service was a service of love, but while they served in this spiritual and unselfish manner, God's spiritual and faithful people would administer to the temporal necessities of His ministers and faithful servants.

This simple and Scriptural manner of service on the part of the servants of the Lord and of those served by them was high and holy, above the carnal, selfish, and worldly methods of hirelings and their deluded millions.

The reward here of the true minister of the gospel is persecution, misrepresentation, and a conscience void of offense toward God and toward men. Jesus was the great preacher and true model for all ministers of His blessed gospel, and He never made gain of the people, nor preached for hire; and, while the foxes had holes, and the birds of the air had nests, He had not where to lay His head.

The apostles, His chosen ministers, followed the example of their Master, and never preached for gain, but labored in love to feed the flock of God; but, while this is so, the churches and lovers of the Lord did minister to their temporal wants, as the law of the Lord required; but on both sides it was a labor of love, and so should it be now. But am I not about to pass over one important point? So please notice that after Naaman was healed of his leprosy (2 Kings 5:15), he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* no God in all the earth but in Israel: now therefore, I pray thee, take a blessing of thy servant. 16. But he said, as the Lord liveth, before whom I stand, I will receive none. And he urged him to take *it*; but he refused." Naaman now knew by a blessed experience that there was no God in all the earth but in Israel, for it had been revealed to him. And so it is with the unbeliever and the believer, or the true follower of the Lord and His opposer to this day. The self-righteous and opposer of God's way of eternal salvation by grace alone, *thinks* the believer of this good old way is *wrong*, whereas the true believer in Jesus and this good old way *knows by experience* that the other is *wrong*, hence, "While the world may think it strange, they would not with the world exchange."

So, dear brother, sister or friend, if you have been blessed with a sweet hope in God's mercy, however, high or low, poor, obscure and afflicted and forsaken you may be or feel to be in this world, happy are ye, for heaven will ultimately or finally be your everlasting home. Rejoicing in this little hope of peace beyond the grave through Jesus, you can say truly to the world with all of its vain religion, pomp and show, "Give me Jesus, Give me Jesus, Give me Jesus; you may have all of this world; Give me Jesus."

So in old Elisha we have in this instance a good type, or shadow of all true ministers and servants of the Lord, but now for the type of the other class of teachers, preachers, and hirelings. Let us quote again. 20. "But Gehazi, the servant of Elisha, the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought; but, *as the Lord liveth*, I will run after him, and take somewhat of him. 21. So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, *Is all well?* 22. And he said, *All is well*. My master hath sent me, saying, Behold, even now there be come to me from Mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. 23. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver [about \$2,000] in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him. 24. And when he came to the tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed. 25. But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. 26. And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and olive yards, and vineyards, and sheep and oxen, and menservants, and maidservants? 27. The leprosy, therefore, of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper."

COMFORT IN TROUBLE.

The Saviour said to His disciples, "Let not your heart be troubled" (John 14:1). It was just before His death, and he was concerned for His disciples. Gloom had come over them and he had foretold Peter's denial of Him. Christ's words were suited to quiet their fears; do not be grieved, for there is a remedy for all our griefs. "Ye believe in God." If your trial is great, your God is greater than all your trials. You believe in Him, you may trust Him, for He is your friend, and He is concerned for you. You have reasons to believe in Him. You may be sure that God is for you and will care for you. God's children are often filled with despair, shed bitter tears and have grievous disappointments. It is a refuge to believe in God. When bereavements and sickness come to us, it is sweet to believe in God, that is, to look to him and cast our cares on him; to say, Lord, I look to Thee for help. The way looks dark to me, and I am discouraged, and filled with gloomy forbodings. I look to Thee, I believe in Thee, I have no other one to look to, no other one to believe in.

Christ also adds "Believe also in Me." You do believe in God, and you may also trust in Me. I am strong and wise, and "rich in mercy." I am one with the Father. You know that I am the Son of God, and you know the love I have for you. You have reasons to trust your case to me. "Believe also in Me." You have every reason to be sure that I love you, and that I will help you in all your extremities.

When we have trials, and enemies are strong and united, when troubles grow thick and friends forsake, it is sweet to hear a voice within, saying "Let not your heart be troubled." "I am Thy God." I welcome you to the mercy seat. We can not realize the sorrows of the hours up to Christ's death, but they passed by; so will our every sorrow go by; and we shall be victorious over all our sorrows.

Does the reader feel sad? Has death invaded your home? or is the church in a distressed condition? then remember where your true help is—"Believe also in Me." Others have looked to Christ in times of sorrow. Who

ever looked to him in vain? Who ever believed on the Son of God, and was disappointed? "Lord, help our unbelief."

J. H. O.

"THE BROTHER OF LOW DEGREE."

"Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low." James 1:9, 10.

It is quite a cross to our human nature to be brought to feel humble or of low degree. Naturally man is proud; but "God resisteth the proud, but giveth grace to the humble." The rich and the poor meet together; the Lord is the maker of them all. It is better therefore, for us to feel poor and humble than to feel rich and proud.

It is strikingly characteristic of those who are led by the good Spirit of God in all ages that they have felt, and so expressed their lowness.

"Out of the depths have I cried unto Thee, O Lord." Psalms 130:1.

"O my God, my soul is cast down within me; therefore will I remember Thee from the land of Jordan."

"Deep calleth unto deep at the noise of Thy water spouts; all Thy waves and Thy billows are gone over me. Psalms 42. Surely such conditions lead us to cry mightily to God; for in such deep and noisy places man can't hear or help. "*At the noise of Thy water spouts.*"

One of such low degree is exalted in his faith in God and is lifted up in the most fervent prayer to his God; for listen at David in the 8th verse of this 42d Psalm—"Yet the Lord will command His loving kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life."

Only those who are meek and lowly have exalted views of the wisdom and knowledge of God—O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and his ways past finding out!" Rom. 11:33. Look again at the lowly walk of David, and notice then how he leaps in his faith upward. "Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art

with me; Thy rod and thy staff, they comfort me." Psalms 23:4.

"Let the brother of low degree rejoice in that he is exalted." The best of all is, Jesus our Elder Brother and our Joint Inheritor, is meek and lowly in heart, and when we bear the image of this heavenly one will we not be meek and lowly too? "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that he may set him with princes, even with the princes of His people. He maketh the *barren* woman to keep house and to be a joyful mother of children." Psalms 113:7, 8, 9. We now request our readers to turn to the 1st book of Samuel, and read chapters one and two, which gives an account of our sister Hannah. From circumstances and conditions she was made of the lowest degree. Her words of humility touch our hearts; and so great was her trial that she was in bitterness of soul, and prayed unto God and wept sore" (1 Sam. 1:10), and affirmed that she was a woman of a sorrowful spirit. But from this low degree God did exalt her, and then how sweet her words as she exclaims—"My heart rejoiceth in the Lord; mine horn is *exalted* in the Lord. There is none holy as the Lord. The bows of the mighty men are broken, and they that stumbled are girded with strength. The Lord killeth and maketh alive; He bringeth down to the grave, and He bringeth up. The Lord maketh poor, and He maketh rich; He bringeth low and lifteth up. Our subject is, Let the brother (or sister) of low degree rejoice in that he is exalted—exalted from his low estate. See it in the case of Hannah; but she goes on to show us the workings of God to bring every class and condition into unison and agreement—He bringeth low and He lifteth up, and in this way these are made to sit together in heavenly places in Christ Jesus, and both made one by the blood of Christ.

Nothing but the Spirit and grace of God can lift up the brother of low degree, and make the rich lowly; but this is one condition when we have been born again. We are then all the children of God by faith in the Lord Jesus, rich and poor, high and low, bond or free, all rejoicing in the work of God in us, one raised and the other lowered, so they feel and act upon one common level. Philemon, the master and owner of Onesimus,

his servant, can receive him and love him. Onesimus can come home to his master because God had made him "*above a servant a brother beloved*" (Philemon). In the text we find, "Let the rich rejoice in that he is made low." Here we see that the rich has as great reason to rejoice as the brother of low degree. He rejoices because by the grace of God he is exalted to fellowship with the saints—the rich that he is made low; and so in lowness of mind each can, and does, esteem others better than himself.

The grace of God which bringeth salvation has appeared unto all men, old men, young men, rich men, poor men, bondmen, freemen, high men, low men, teaching all alike and the same lesson, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. (Titus 2:11, 12). The fact, that all classes and conditions of men of all grades and nationalities, can be equally yoked together, and be by the grace of God brought into fellowship, communion, concord and agreement, and the brother of low degree rejoicing in the fact, that he is exalted, and the rich brother rejoicing that he is made low, I am sure the apostle Peter and those brethren who accompanied him to the house of Cornelius were as happy as Cornelius and his household were to be united with them. "God had made both one"; I say that this fact and this principle is clearly and beautifully set forth by the prophet Isaiah, 11th chapter. He, showing the union, the concord, and agreement existing in Christ's Kingdom, says: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them; and the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den." What a blessed change we see here! The bear is not disposed to harm the cow, the cow is not disposed to fear the bear; the child has no fear of the cockatrice, nor is the cockatrice disposed to harm the child. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord." Isa. 11:9.

J. T. SATTERWHITE.

IF IN ARREARS, PLEASE REMIT.

On account of the advance in the price of material and labor, the cost of printing and mailing THE GOSPEL MESSENGER is nearly twice what it was three years ago. Because of the great inflation of the currency, a dollar now is worth no more than from a quarter to a half of a dollar then. Yet I have kept the subscription price of THE MESSENGER at only a dollar, as some of the subscribers are not able to pay any more, and I send it to hundreds who are not able to pay anything for it.

THE GOSPEL MESSENGER firmly and kindly maintains the same principles of Divine and eternal truth upon which it was founded, and for which the people of God have contended for nearly six thousand years, not yielding in the slightest degree to the new religious inventions and institutions of men; and we ask the support of all who believe in these principles.

As I have to pay cash for the printing and mailing of THE MESSENGER, I am obliged to request our subscribers to keep their subscriptions paid in advance, as much as they conveniently can.

S. H.

CLOSE OF VOLUME XLI.

The present number closes the Forty-first volume of THE GOSPEL MESSENGER.

While the Armistice put a nominal end to the great world war November 11, 1918, hostilities have continued between many nations, and the conflict between labor and capital threatens bloody revolutions in nearly all the civilized nations of the world, and the final reign of universal Satanic LAWLESSNESS before the second personal coming of Christ to destroy it seems to be impending (2 Thess. 2:3-12; Psalm 2:9; Dan. 2:34, 35, 44, 45; Zech. 14:3-9; Matt. 24:27-51; Rev. 19:11-21).

In this almost universal indifference to truth and righteousness, to God and eternity, it is highly important for the few remaining believers in Christ to watch and pray, to be stedfast and immovable in His doctrine and ordinances and commandments, to be ready, with

loins girded and lamps burning, as servants who wait for the coming of their Lord.

Believing that, though the heavens and earth shall pass away, Christ's words shall not pass away, the editors of THE GOSPEL MESSENGER have endeavored lovingly and faithfully to admonish our readers of these most solemn truths and obligations (Matt. 24:35, 42; Heb. 10:23-25). S. H.

A NECESSARY EXPLANATION.

Box 47, LAGRANGE, GA., October 23, 1919.

DEAR BROTHER HASSELL: Sometime ago, a copy of the *Banner Herald*, published by the "Progressives," was handed me, and in it I saw where some writer said that the LaGrange Primitive Baptist Church, which had been wrecked by the "Old Liners," was reclaimed by Elder Stubbs. For fear the public might be misled, I wish to say, that the Primitive Baptist Church here has never been wrecked, but separated itself from the "Progressives," who are still calling themselves Primitive Baptists.

After we separated ourselves from the "Progressives," we bought a lot, and a plain little meeting house, from another denomination, and through the kindness of the saints scattered abroad, we soon paid for it, and have held regular services in it ever since the division. Elder A. B. Whatley was our pastor till the Lord called him away, and since then, Elder J. T. Satterwhite has served us.

The "Progressives" also have a church here, and Elder Stubbs is their pastor; and this is the church which the writer, in the "Herald," calls the Primitive Baptist, and who says, it was wrecked by the old liners, and reclaimed by Elder Stubbs.

On raising subscriptions to assist in paying for our meeting house, I received donations from twenty-six States in the Union, besides liberal sums from Canada. The Lord has been good to us, and blessed be His Holy Name.

I am still an invalid, but in meditating on the goodness of God, I am often made to realize the words of the prophet: "Let the inhabitants of the Rock sing. Let them shout from the top of the mountains."

I often think of your dear mother, and still cherish her precious letters.

Now, I wish to say, I have merely written this to explain things, and hope that all, who read the MESSENGER, may understand that ours is (as we maintain) the only Primitive Baptist Church here.

Please remember us at a throne of grace.

In much suffering,

NANNIE B. EDWARDS.

CHANGE OF ADDRESS.

Elder W. M. Little has changed his address from Buckholts, Texas, to Sennedale, Texas.

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